MATRIX IV

THE EQUIVIDEUM

Paradigms and Dimensions of Human Evolution and Consciousness

BY
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with Michael Topper

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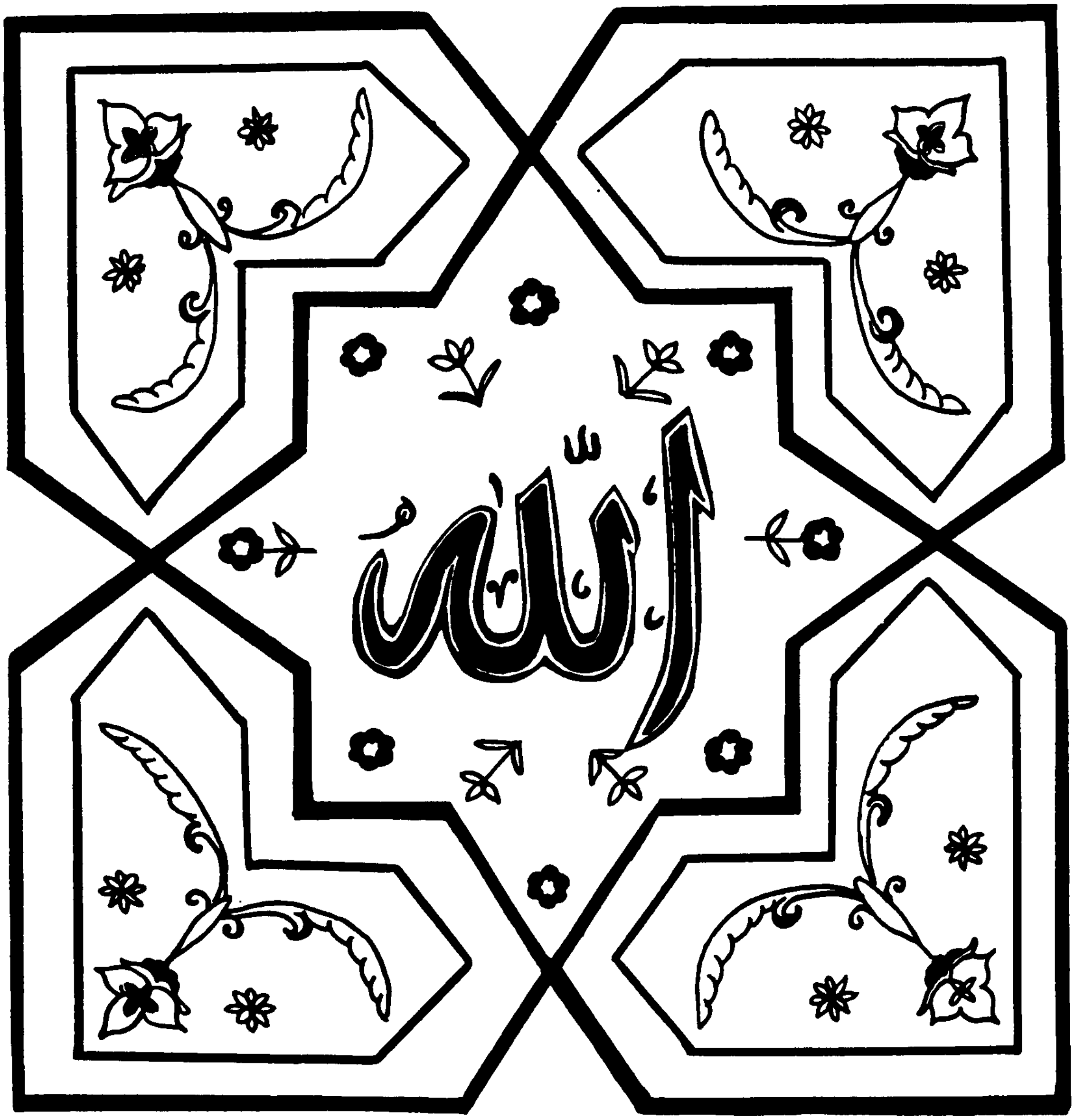

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MATRIX IV

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PRELIMINARY ADVISORY TO THE READER

What Matrix IV Is All About

Let me first say that the Matrix IV project has been a challenge and adventure for many people. Everyone connected with it has had (and continues to have) landmark experiences. Matrix IV, as a book, represents *a collection of significant paradigms* that represent a selected cross-section of reality during the linear period of 1993 to early 1994. The mere presence of a paradigm, idea or concept in Matrix IV should not be taken by the reader to imply that that paradigm is to be encouraged for adoption or non-adaption by the reader. We are not asking anyone to "believe" anything. In common terms, what you are reading is not necessarily the mind set of anyone producing the book - the book consists of a presentation of mind-sets, if you will, that appear to be significant enough to be represented for information and research purposes as a means of assistance to the reader in reality evaluation based on your ongoing personal experience. Any final conclusions you draw, actions you perform or don't perform, belief systems you adopt, etc., as a result of reading Matrix IV are entirely your creation as an act of will and are no one elses liability or asset unless you decide to make it so as a function of psychological projection. Readers are advised to conduct their own research as a function of their own experience before coming to definitive conclusions and subsequent modification of their reality structure.

The Master Control Paradigm
of Physiologically Affected Perception and the Elohim

Since our bodies physically exist well within the photon-band, mostly under the control of the Elohim-based hierarchical paradigm (since they provided major genetic modifications to the organic physiology of the human body and continue to upgrade it relative to their own agenda), many things found in Matrix IV (the Flower of Life paradigm, etc.) reflect various aspects of that Master Control Paradigm (MCP), while at the same time giving the reader knowledge of some of the infrastructure of the MCP that will hopefully promote a more expansive viewpoint beyond the MCP. Be aware that you are functioning to some degree within a control paradigm while at the same time examining some of its functions. Functions of the Elohim MCP manifest themselves hierarchically as subordinate interlinked paradigms that simply promote the overall MCP objective, to control consciousness relative to other beings and to gain energy and psychological power as a result of that control. All control paradigms on Earth reflect that agenda, and involve coercion of will and focus of beings into areas benefiting the MCP objective. Today, some of the forms that MCP control manifests itself are seen in the NWO, human genome research (preparing to take control of genetics on a human level to act as a hierarchical control force for upper MCP structures), development of virtual reality technology, electronics and EMC, light-based computer and electronic technology, human social control paradigms, the "New Age" literature and things to "keep humans busy", amongst others.

Outside the photon band and the operating area of the MCP lie the consciousness aspects associated with "Christ Consciousness", "Avatars" and other forms of higher vibratory consciousness. Very often the MCP makes reflective use of truths that lie within the realms outside the MCP to lure "humans", in a lock-stock and barrel manner, into MCP control paradigms. In common terms, ideas and concepts immediately recognized as "inherent truths reflecting the nature of reality" are combined with MCP ideas and concepts and "humans" accept it all without question, because those few inherent "truths" appear to make the whole thing "feel right". Virtually all interactions with alien beings you have heard of stem from overtones all the way up to the photon band, but no further. There is a chart later on in the book. It is apparently also characteristic for each level of control paradigms to be relatively oblivious to all the areas in which it is controlled from the levels above itself; in addition, each level will try to protect levels below itself from any discovery that would lead to itself. Talk about a tangled web. All this is characteristic of control paradigms up to and including the photon realm.

All paradigms can be taken as *belief systems*. Belief systems structure reality interpretation and affect perception, and have the capacity to generate additional belief systems. They are also very seductive. By adopting a belief system as the *total representation* of your reality structure you put youself in a position where you may be manipulated or led to a point where you are manipulating yourself according to an objective not your own (unless it is a knowing, conscious, effort of will to create an *open-ended*, expanding reality structure). So, keep this in mind. There is a lot of valuable information in the paradigms included in this book - there is also information that, if combined into a *closed* reality structure, will result in a certain degree of MCP entrapment. Simply put, there is also information in paradigms which has not necessarily been shown to be the case upon further investigation. Every paradigm you run across in our culture contains elements of "dis-information" which is eventually revealed through experience. Some of that will be obvious, and that in no way reflects that the source of the paradigm is necessarily negative or deceptive in nature, but reflects a different perspective which stems from different beliefs and experience. Since the entire gestalt of Absolute Consciousness of the Universal Intelligent Matrix (which "overshadows" and includes all MCPs, since they are "particulate" reality structures) automatically results in expansion of separative viewpoint, MCPs are at this time in our society being pushed at full tilt in order to attempt to "counteract" expansion. For example, if you "believe that seeing the light is the ultimate objective and that human genetics is evolving according the the light-code instructions revealed in the Keys of Enoch", besides buying into a belief system, you are also buying into the MCP created by the Elohim, who have never led an embodied existance and haven't a real clue what love and compassion are really about. Yes, literature like the Keys reveal part of the technological infrastructure of the Elohim genetic photon-based control paradigm, but to consider "human evolution" having that as its final objective is doing you, the occupying entity, a disservice. Most of the channeled

information available in society today (but not all of it) comes from within the first three "realms" of consciousness that stops at the 3rd level of the photon realm. Most of the activity that we view culturally as "human-alien interaction", whether "the Pleiadians", "Bashar", "the Greys", etc., all lies well below the realm of Christ Consciousness and the Tao. So does the cultural conflict between "the Nazis and the Jews", which is an arranged divisory activity which on a higher level involves the Jahovah complex, also existing with a limit of the photon realm and having interconnection with similar control paradigms. Various aspects of the Elohim - Jahovah mind set appear to be additionally manifesting themselves culturally at different levels in such a way to attract certain elements of the human population relative to specific functional states of brain operation. For example, the Keys of Enoch appeal to the intellectual curiousity of humans, and the Raelian Group (displaying a symbol that is a curious combination of the six-pointed star and the swastiska) concerns the sensual area. What is emitted by higher levels bears no resemblance to light. It is a higher frequency than the photon realm. It is just something that all particulate beings who are a part of the Absolute Gestalt work through on their way.

What we are also looking at is a progression of events based on interaction with polarity-based paradigms (see the "Theoretical Progression of Planetary Paradigms") that eventually results in a blending, in the wake of physical and psychic trauma, of the polarities into a balanced format allowing progression into multidimensional awareness and capabilities. This ultimate blending might not be seen on this planet for another thousand years - but it will occur. Meanwhile, try not to get too caught up in events while experiencing them. Relax and use Matrix IV as a tool for your own evolvement and group discussion.

Matrix IV, thanks to the effort of MT and AAA, also represents one of the premier works on Mind, Body and Consciousness. It contains more information relative to perception, brain processes, and spiritual factors than probably any work in existence. You may need diagrams on the brain and Matrix III by your side, as well as a good dictionary, but if you read and understand the nature of the paradigms presented, as well as the Magnum Organum, structured by MT to fulfill the overall purpose of Matrix IV, there is no possible way you can go wrong in terms of accurate evaluation of any literature that exists, or any reality paradigms you choose to adopt in your life. You would really have to be dead from the neck up not to turn your life around after reading and understanding Matrix IV. Reading the book will take time, focus, intent and determination; Matrix IV was designed to be one of the most useful works you will ever come across in your entire life. Remember us kindly when you pass it on in your will to your children.

ACKNOWLEDGEMENTS

Matrix IV is the product of a team effort, and I would like first of all to express my sincere appreciation and admiration for the effort, will power and fortitude put forth by Michael Topper and AAA during this process. The paradigm of the book is one that lies outside of time and space, and most people will never understand or appreciate the sheer effort of will it took to put this together. Michael and his wife have had to endure health problems, lack of sleep, fires, earthquakes, mud slides, and an untold number of physical and psychic events designed to extend the Great Work destined to manifest itself as Matrix IV. In addition, both of us have had to contend with vanishing files, mysterious computer problems and other factors which would most certainly defeat all but the most determined individuals. Part of the wisdom on my end was learning not to pronounce linear completion dates on a work that was most assuredly non-linear in nature - the apparent "delays" in the production of the book were beyond *any ones* control. Like a fine wine, events deemed that Matrix IV would come to completion according to a *cosmic schedule* that would dictate the point of its final manifestation, which of course was a learning experience in terms of patience when looked at from a strictly linear point of view.

Forward to Matrix IV

Never has one piece of work been so fraught with cosmic delays as has Matrix IV. From the cosmic intrusions into the life of MT, the black helicopters flying from the bay right over the house with guys leaning out with black boxes, the California Fire, operations and health problems for AAA, files mysteriously disappearing from computers, concerns about planetary conjunctions and timing, re-entering corrections, and a host of other events (all seemingly indicating that Matrix IV is deemed by some to function as some sort of cultural hinge-pin relative to the transformation of society), it has taken the better part of a year to assemble this book. I think you will agree that it has been well worth the wait. The original discussions about a year ago centered around the fact that there is so much material out there (from Bashar to Marciniak and the Pleaidians, a lot of New Age hype, and twenty million books that reflected twenty million perspectives) that people did not know whether they were coming or going, and had no way to evaluate the bulk of material outside of cultural and religious belief systems. Furthermore, a lot of material was suspiciously absent in literature available to the general public, resulting in a literal "trip to nowhere" every time they went to a bookstore - they felt no better about their acquisition after they got home than before they went in the first place. This, we thought, was rather inexcusable, so we jointly decided to set forth on a project to accomplish the task as we saw it. Matrix IV is the result of this journey.

As some of you might have observed over the last several years, the Matrix books are not simply grander versions of the same thing - they reflect an evolution in consciousness which is passed on to the readers worldwide, and it has proved to be instrumental in the personal development of the reader. This is the whole point. If you have ever attended various "UFO Conferences" over the years, you will note that it is the same people doing the same things in different ways from the same state of consciousness - social consciousness, and that the whole thing is dependent on a world view that is rather myopic. Sure, there are the thrills and chills of listening to people who have been abducted by government, military and apparently alien forces, operated on and discharged in a flurry of indifference, all amidst an air of fear and power-control drama. The thing is, for a problem to be solved it must be approached from *a different state of consciousness from the one in which it was created or observed.* That, my friends, is one of the key missing "links" in the continual series of "conferences". Furthermore, since *we are not human beings having a "spiritual experience" but spiritual beings having a "human experience"*, the whole issue of aliens, per se, is a moot point. In order to effect change, one must adopt a different state of consciousness and undertake to understand what consciousness and reality is all about. Then, you must make the effort to *live it.* It is virtually guaranteed that more people will be doing this as more people begin to do it (it makes a cumulative contribution to the morphogenetic field for the human form). Lastly, the *focus* of consciousness is important. Is the focus on fear and lack? What is the focus centered around in our lives?

Another problem is the *perceptive differential between "belief systems" and experience.* Beliefs have nothing to do with experience. If you have something in your experience, you ***know*** it - there is no necessity for "belief". Notice that anyone who asks you, "do you believe in ......?" has no actual personal experience in the matter at hand, and that the actual purpose for their question is for "reality support".

Our planetary civilization, wholly bound within various belief systems, is on the brink of a fantastic transformation. As this transformation approaches and certain aspects of social structure are becoming rather transparent, the structure of society is breaking down. With nothing perceptible to replace it with, people are getting a bit fearful and nervous. A certain restlessness has developed in the lives of people - a feeling that something big is on the horizon. One of the things that is missing here is a more expansive perspective. Many of the things that are happening now are understandable from this larger perspective - a perspective which includes new knowledge about the cyclical nature of civilizations, the geometric nature of consciousness and reality structures (or the lack of them), and the nature of the apparent "contest" between polaric hierarchies.

Covert cultural manipulations are becoming increasingly transparent to a dissatisfied population (much of this manipulation revolves around acquisition and control over personal energy) - it guarantees the end of a way of life, within the next two decades, that has been based on deceit and manipulation. The recent presidential "election" in 1992 might be one of the last ones - the fact that "the game is rigged" is also becoming transparent, and the idiocy of "the system" is becoming obvious. All over the planet, people are looking for answers to all of the grand questions. Many of them are "looking for someone to follow", that "special set of beliefs" that will "make the difference", a "savior from the skies" or a "profound religious experience". Since these areas are the same ones that have always been examined for "answers" - the "answers" lie elsewhere. Part of the "answer" can be found in who we are as individuals - not as "Joe Smith" or "Mary Jones" - as who we are on a spiritual level; we are *"spiritual beings" and not "human beings"*- there is a profound difference.

What people are beginning to notice in their lives is *an increase in the perception and experience of "coincidence" or "synchronicity"* as the basic resonant structure of reality around us is changing, and a *perception that the flow rate of "time" is increasing*. It turns out that this "flow rate" may reflect the nature of time itself; recent work by mathematicians which parallels the ancient *I Ching* (well known to reflect the flow of "change" and synchronicity) appears to indicate that the flow of "time energy" may be a tri-level, bi-directional fractal compression waveform - one that increases its "flow rate" as it approaches a point where a "quantum leap" into another dimensional octave of experience. The perception of "synchronicity" has often been the basis upon which various philosophies, and even religious movements, have been founded. The difference now is that so many individuals are *experiencing* the same thing, it is actually *accelerating experiences for more people* because of the effect of the morphogenetic field relating to the human physiological form[1], the grid of third dimensional consciousness, and the changes that are overtaking the planet itself.

One of the side-effects of this increasing perception - a perception which is closely tied into intuitive function - is that more and more individuals are contemplating the nature of the core processes which relate to life on the planet. A result of this process of mass inquiry is that we are finding some answers. Historical data about the nature of the "human" species and various cultural activities involving fairly advanced societies in Earth's past, as well as other important information, has been viciously suppressed. One would think that a discovery of what has actually happened on this planet would tend to confirm and support our intuitive feelings relating to what is happening on our planet right now. It does, and it is partly what Matrix IV is all about - putting our awareness into a progressive historical perspective and applying it to our current experience.

Investigations seem to indicate that the fractal nature of the "timewave" includes periodic areas of "resonance" - this means that portions of the wave are the same or similar during periods of time that are "resonant" with each other. The current period of time we are in is "resonant" with a period in the Middle Ages over 1,000 years ago; this same period in the Middle Ages was one in which the Universe was undergoing reinterpretation, as well as one in which various "plagues" ran rampant. The Middle Ages was a time in which the Church disseminated its views on how "God" and "Devil" ran the Universe, and a certain sense of "spiritual security" reigned for a long time. As time passed, this "spiritual security" lessened when the viewpoint became transparent. It was then quickly replaced by secular security and the empirical method. The Universe then became an "unknown" mechanical puzzle to be dissected down to the smallest particle. Now, at the end of this minor 1,000 year cycle, we are again faced with rediscovering our spiritual nature - not in terms of "religion" (this time) but in terms of *who we really are, what is going on and why.* We are also faced at this time with new understandings relative to the nature of the physical world, and how it relates geometrically to the whole of Creation - how existence and time have been intertwined in a series of nested cycles of varying length - all headed toward a massive transformation to occur very soon. We are faced with new knowledge of how considerations regarding "matter" are rapidly being supplanted by contemplation of "energy" and "consciousness" - all of them, of course, being various transmutations of the One.

As changes in consciousness proceed, "humans" will begin to perceive more of the subtle energies flowing in and around everything, and finally realize that the Universe is composed of One Energy capable of sustaining Life. This same energy *will also respond to our emotional attitudes and expectations* as a function of *will* and *consciousness*. The inability to see, realize and experience this fact is partially responsible for the cultural drive (reinforced by cultural media and tradition, as well as adherence to security, sensation and power oriented alter ego "social image" patterns) to *psychologically* increase *personal energy* by specific strategies designed to *take energy from other individuals*, which of course has led to a lot of conflict on a planetary scale as psychological violence is passed from generation to generation. People have mostly been familiar with aspects of this energy as it *flows between people*; the psychological *lift* humans achieve by consciously or unconsciously sucking energy from each other in order to "feel OK" (and taking over their minds in the process) is *addicting*.

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[1] For an in-depth discussion of morphological fields, see Matrix III. For additional information, see *The Presence of the Past* by Rupert Sheldrake.

The "human" world is a vast competition for *energy* and *power*. The propensity for *control and domination* in order to achieve this energy and power is also on the way out as consciousness is shifting - those who live to consume energy from others are fighting like mad to keep their hold on "humans" on this planet - they *identify* with control and domination because they *lack the spiritual orientation to draw sustaining energy from the Universe directly*. It is the continuing recognition of the surrounding energy matrix, as well as the innate capabilities that allow us to draw from it, that are inducing *psychological changes* in the population. As a response to the recognition of this process, those involved with control and domination processes are increasing electronic mind control and social tyranny - it is the only way they know how to respond to a situation that is a "cognitive dilemma" to them.

Research appears to indicate that this transformation period consists of several embedded periods in which there are various transformations in generalized consciousness that ultimately result in a dimensional octave shift, both for individual beings and the planet in general. There are indications, based on the work we have examined, that the point where *all* beings on this planet, whether inside or outside a humanoid body, can *consciously and deliberately* draw sustaining energy from the Universe, occurs between 2500 AD and 3200 AD. Before that time period, it is a gradual process of learning how to do this - all in the midst of planetary changes and changes in consciousness and embodiment as the interface between dimensional frequencies grows thinner and thinner. There are indications that the long-awaited interaction between "humans" and "other species" happens as well, although for some 500 years many "humans" and "other species" still will not have confidence in each other. It is a difficult period that we have ahead of us. Interestingly, there are also indications that some of the people on Earth today are from that "time period", and are here to learn aspects of polarity and work out the kinks in their personal gridwork before they will be accepted in realities that, from our current linear perspective, are to come in the "future". First, though, we need to get through the relatively short period of the next twenty years. This involves heavy social restructuring, the fragmentation of the "old consciousness and perspectives", and many other changes that will result in a radical transformation of consciousness and matter.

The paradigm of Matrix IV was born because it is the final paradigm (at least from within this framework) that is left. During this journey you, the reader, and I have made together during the Matrix series, we have explored the apparent realm of alien/government manipulation (Matrix I and II) , and we have explored multiple levels of cultural, genetic, psycho-social, chemical, biological and electronic manipulation (in the Matrix III series, Volume Two of which is planned for release in 1994). The only paradigm left would have to cover *things that would apply to every being in the Universe from every perspective, where we are, where we have been, where we are going, how we will get there*, and make the attempt (as best as possible) to provide with some degree of clarity the continuation of the program to assist entities to deal effectively with their belief system grids and their own personal evolution.

Now, "New Age" bookstores are loaded with thousands of books - most of them, probably 99% of them, *obscure evolution* by *projecting individual perspectives as "the truth"*, albeit clouded in symbology, personal "gridwork" and belief systems or psychological dead ends; it all stems from the *search for Identity, the search for energy, the search for the meaning of Life, why we are here, what we are doing and the meaning "of it all" -- all in the midst of a culture that is literally crumbling around us*. The death of the old means the rebirth of the new. What a birth it Is. It is because you are greatly loved, my myself and many others, that Matrix IV is being offered to you. Hopefully, it will serve you well, provoke thought, contemplation, discussion and personal evolution. The entire Matrix series reflects my own personal realizations, discoveries and evolution. One is known for ones works, and by now you know me quite well. The first mystery was the culture - the second was the issue of manipulation of lifeforms - the third was my Self - the last is where it might be going. Thank you for joining us on this adventure. So Be It.

Val Valerian, January 1994
Washington State

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Introduction To *Matrix IV*

By Michael Topper

Excerpt: MT Notebook August 1983: "Arrived in Los Angeles today from Oregon. Afternoon. Traveling down Figueroa Boulevard. J____ driving, AAA front seat, MT back seat. Approximately 2:43 p.m., MT had one of his infrequent Fire Visions, i.e. Sakti *burns up the whole reality-framework momentarily and replaces it completely with waking image of another reality, physically as tangible as the first but more "dreamlike", visionary. With this sudden Vision of replacement-reality, MT still "riding in backseat of car" but it is nocturnal scene. "We" seem to be winding along a road which is psychically impressed as—very emphatically—Topanga Canyon Boulevard. Large manicured houses recessed from street, indicative of the area. Streetlamps are burning, give impression of glowing fireflies. As we move through the "turn", the curving vista gives out upon scene where focus of observation passes numerous children in Halloween costumes floating dreamily along the sidewalk, little groups breaking off down a drive or walkway, some standing on porches...As the view moves through its curving angle, one of these recessed porches (past colonnades of overhanging foliage) catches the attention; sitting at the edge of this porch is a carved, lit pumpkin, a glowing Jack-o'-lantern. Communicated instantly through the Vision is that this Jack-o'-lantern is God. Conveyed along with the impression, unmistakably, is that it's not only "god-in-the-abstract", but* Meher Baba *in particular. The vision is very brief, probably doesn't take more than two seconds of real time, though it's leisurely-enough "in context". Image-reality disappears, replaced without transition by "waking reality" of F. Boulevard.*

MT subsequently expressed this vision to Southern Crown students, later in the decade, without comment.

The meaning of the above Vision (August 1983) is now made clear to one and all. This Introduction to *Matrix IV* is being penned only a few days after the Great California Fire of '93, which was started by an arsonist in Calabasas and ended half a mile from the doorstep of AAA and MT. The decisive break-boundary of the fire, where the firefighters made their dramatic "last stand" before the blaze leaped into the Pacific Palisades and threatened the whole Santa Monica area, was announced over international airwaves as...Topanga Canyon Boulevard. The fire was begun a day after Halloween but was preceded by adjacent (set) fires that blazed just before and during Halloween. The massive and greater fire considered here, was lit in Calabasas.

Calabasas is Spanish for "pumpkin" (thus the Vision of a Jack-o'-lantern, or Pumpkin with a flame in it). In the Vision, that pumpkin was intuitively recognized as God, and not just god-in-the-abstract but *Meher Baba* in particular. For those who may not know, Meher Baba, the Iranian-born Spiritual Master and proclaimed Avatar of the Age (died 1969), lived in India in a place called *The Pumpkin.* Meher Baba is renowned for having gone into permanent silence early in his teaching work, communicating only through a letterboard thereafter; he'd announced he would *break* his silence only when the world reached its ultimate/eleventh hour crisis, at which time he promised to speak the Word that would redeem the world. It is assumed by the dubious that he *failed* to break his silence and speak that Word owing to his physical death in '69 which, according to observers, was unaccompanied by speech. Instead, he wrote the number *31* on his board. It's presumed, even by his loyalest followers, that this written number was a predictive referral to his date of death. Yet, as we observe in the MT piece *Motto-in-the-Lotto*, if this were all the "31" signified, the Avatar of the Age would have departed with a gesture placing him approximately on a par with the Amazing Kreskin. We suggest, in the above article, that 31 is indeed a "Word" in the sense that "number" signifies *vibration*, and 31 is a particularly powerful vibration. Therefore at the very least it's a Key, and indicates the *Initiation of a Process* which, while not so obvious and literal as an overt enunciation on the lips of a "particular person" may nonetheless be interpreted as a true fulfillment of the Promise in a larger and more subtle sense. Thus a *reassessment* of what it *means* for the "Avatar of the Age" to "break silence" and "speak a Word", seems very much in order. At this late juncture in the historical climax of the whole Earth-sphere, it seems imperative to abandon childish understandings in favor of a real sophistication especially toward appreciating *what* an avataric presence really is and means, *how* it should be properly identified and received, and *why* its function is of greatest significance to the planet as a whole and each person in particular...

Wait a minute! Wait a minute, MT! We thought this was an Introduction to a *Matrix* book! What's all this about fires and avatars and words! We expected to hear about reptiles from Draco, secret scalar technologies, Nazis under the polar caps and other edifying stuff!? Isn't this another book by that wonderful Val Valerian, who has tirelessly alerted us over the years, in his periodical *Leading Edge* and those unprecedented *Matrix* volumes, to a whole alternative *universe* of hidden knowledge and activity exploited by the international power elite at the expense of the world populace? Isn't this another book by that same VV who has blown the whistle on the most outrageous "secret stuff" about the hidden government, covert spacealien pacts, Illuminati conspiracies, germ-warfare pogroms conducted against the citizenry and brainwave manipulation through FCC airspace? If we wanted "guru" stuff, we'd go to Ram Dass! So bring on the bioscience, regale us with Clinton clones, tell us more about the grey abductions in twilight and the implant in uncle Albert's sinus!

Yes, this is a *Matrix* book by the great VV...but it isn't *another Matrix Book.* After all, what would you *want* with just another *Matrix* Book!? Weren't the last three, about 1,000 pages apiece packing enough information on the secret science, alternative technologies, alien civilizations and shadow governments to keep you busy in that zone a while? Don't tell MT you've read it all, understood the whole thing perfectly well and expect to pass on to more-of-the-same...Should the reader have approached *this* volume in glowing anticipation of the same fare as has formerly been dished in Matrixidal abundance through the previous three, one would begin to suspect *literary Bulimia.* Only a binge-and-purge cycle could account for any such further craving after a repast already served in such colossal proportions as to keep a speedreading Farouk fed for a millennium! Instead, the astute reader should be making best use of the earlier volumes through frequent recourse and continuous study, especially since the format of each largely takes the tone of *presentation* rather than *interpretive conclusion*; those volumes, volcanically over-boiling with an aggregated mass of rare and non-ordinary materials, were not given as—nor were they conceived in—the spirit of a definitive viewpoint. As the MT introduction to volume III proposed, they constitute the generation of an adequate *paradigm*, i.e. they suggest the sufficient outline of a Pattern capable of accommodating the kinds of reality yielding progressively unignorable evidence to contemporary sensibility yet commonly screened from acceptance, concession or acknowledgment according to profile of the *receding* paradigm.

Indeed in the previous introduction it was suggested that, only with *Leading Edge/Matrix* and *Southern Crown/Thunderbird* materials had a paradigm been adequately prepared proportional to the true cosmic scale of everyone's oncoming Reality, so that only there (in those Sources) would really be found a sufficient Pattern able to account for the anomaly of every negative and positive thing, pelting—or soon to pelt—the exposed epidermis of everyone with unfamiliar Hailing frequencies. The real question wasn't, then, Quo Vadis Paradigm? (since such had already been accomplished) but rather *what to make* of the seemingly monstrous Pattern emerging, like Godzilla from Tokyo Bay, out of the contemporary Matrix?

Thus this *present Matrix* volume really serves the *function* conducted by the previous three; but that function is largely an *educative* function, a means of suggestion and guidance through the Lighting of dark passages and the opening of sealed doorways otherwise largely unknown to the general public.

Let others, then, continue to feign Commanding their X-files from backlogs of old Vince-and-Gladys-Gaddis material, let others continue down the initial *Matrix* lead already chiseled along the mineshaft and posted with flambeau, for that's the only way they *may* proceed—along paths already well marked-out by the real pioneers. A thousand thousand writers will now tread the level plateau carved by incisive machete-slash of the *Leading Edge* and overflown by the colossal *Thunderbird*, for that's the only trajectory they're capable of negotiating: the one already blazed, and satisfactorily planed to a safer horizontality where the far-less bold and agile may find nonetheless the foothold of a profitable niche.

It is, after all, these Legions of come-lately-with-infinitely-less (who, sniffing a whole New World of potential exploitation opened by the true Psychic Magellans begin trickling in like ants toward picnic leftovers and then swarm the field in a scavenging free-for-all) that the general public would tend to follow...for the larger reading public, subliminally freed in the latitude of allowable Vision by those initial Clearings conducted by the pioneers, inclines "naturally"—as function of collective inertia—along the line of least resistance as well, which is exactly the "horizontal" plane traced out by the push already imparted: "inertia" is, after all, the tendency of an object placed in motion to remain in the line of that motion unless otherwise deflected by some countervailing force.

Thus the *inertial* tendency of a public set on a particular "scent" is to follow all the literal exemplifications and versions of that scent, accommodatingly furnished by late-arriving *literati* hacking aromatic blubber off the carcass of a Leviathan already landed. The natural tendency of the public left to itself, is to continue picking over carrion packaged and suitably marked-up by hacks in the literary abattoir, wholly absorbed in the "new stuff" and generally unable to distinguish spoor of the first fresh kill from litter-ary tailings dragged to the market by vultures. The perennial public tendency is to nosh happily at the new lunchwagon, linger forever at the next wateringhole—getting minutely and greedily "into it", inspecting and appraising the fascinating "stuff" as with a jeweler's eyepiece, conversing and discussing and debating endlessly over progressively more lifeless minutiae.

It's easiest, of course, to perceive the presence of the folk-folly in "others"—so the alternative-energies maven will express exasperation at the chronic questionmark of the UFO-buff, endlessly iterated (in punctuation of every fuzzy 8mm strip or wobbly out-of-focus video) within *his* characteristic ring-pass-not as "could there be?" "and if so, how?" while the abductee-group remains nonplussed at the cold distancing evinced as the limit-of-participation by the average alternative-energies advocate...And each within the comfort of his enclosure, willing to amass the respective types of "evidences" and anecdotes forever.

Yet it's obvious, by sheer *enormity* of the zone out of which these identity-specialties tend to proliferate on the horizontal plane, that the View as a Whole opens on an emergent *non-ordinary reality* progressively unimpeachable precisely in proportion as the psychic émigrés settle their niches in the New Territory. As opposed to the general inert absorption in incidental minutiae of the landscape, the actual Presence of that emergent reality begs for a means of *mapping* it. Once *opened*, a new territory must be *charted*. Therefore while the folks on the dock necessarily chatter *about* the existence of that New Land, and speculate extravagantly as to its nature—all the more since shared ignorance allows unfettered flight—the original voyagers who first raised the cry remain mindful of its immediate demand.

After all, the entire *Matrix* of exposure regarding the shadow government, hidden technologies, alternative worlds, beings from the stars and interior dimensions reveals the *functional existence of an Unknown Universe*; that Revelation does not convey, as its primary importance, so much the alarming intelligence of your secret betrayal and ongoing exploitation, as **the greater Knowledge of your continual existence in parallel with a Non-ordinary/Unknown Reality the nature of which leaks into, impinges upon and affects everything belonging to the blindered byways of the "known".**

While the mass is ever preoccupied, then, with anecdote and incident "about" that alternate universe, apparently content to tell "tales of things unseen", those original Explorers sufficiently astute in the first place to *detect* that Presence beyond the mapped-out boundary-line of the "known" (just beyond the misty limit of the meridional comfort-zone) conserve the clarity-of-intent that drew them there; they maintain the steadiness of Eye to recognize that the *current* challenge presented by the *fact* of that larger Reality, takes its bearings in the Question as to *how* to map such reality, how to make this formidable New World Territory familiar, turn the Unknown to the knowable (to permissible limits); in the ongoing steadiness of that opened Eye, the very formidability of the proposed task provokes the further necessary question *Who* is there to do it?

Who will give sure knowledge, understanding, wisdom and true *insight* regarding these things that are merely anecdotal to the mass of 3rd-stage (i.e. *Earth*) consciousness?

Is it the "spacealiens" we find inhabiting this Territory, who will do it? Is it the multiple-*channeled* sources beaming in of late, from zones-unknown? Many there are who jump to the affirmative willy-nilly when these "solutions" are proposed: after all, they "reason" (using the term lightly, of course)—these beings are *from* that Unknown Land, therefore *they* ought to be best qualified to tell us about it, describe its features, teach us its rules and laws, equip us to travel freely in its field...

However, there are those already Light-enough on their own to understand these "sources" present precisely the terms and unfamiliar magnitudes that are in *question* to begin with. How can one accept "tutelage" albeit very tentatively, from the lion whose lair you would negotiate? How wise is it to unquestioningly accept riding-instructions from the very, wild roan you would ride?

Then what's the alternative, MT? Surely we feel more "comfortable" getting our steering from someone who's *here on the life raft right along with us* over these dark waters, rather than getting our instructions from something "indeterminate" swimming alongside the boat; but how may we be taught about those Deeps themselves, by someone with whom we share the familiarity of the raft? since he is, precisely, *on the raft* and is therefore a "3rd stage" earth-focused form of consciousness *just like* ourselves! What would such flesh-folk know of the briny deep?

However, the flaw in the perception here is precisely the leveling idea that everyone "sharing the life raft with you", i.e. decidedly "incarnate" in the flesh body of 3rd density-style Earth consciousness, is *ipso facto* a specimen of 3rd-density consciousness alone—that is, on a par with yourself and therefore no more qualified to teach the Deep Ways than you are. This flaw in perception has led to two, equally invalid forms of "reasoning":

(1) The commonality of the shared incarnate state makes everyone automatically a democratic equal in terms of right, or authority, to expound upon the mystifying things; thus there are those (usually found today on the New Age circuit or advertising in *Whole Life*) who presume themselves adequate to the task of explaining, peddling or pontificating on the Mysteries by default, since to them there appears no one sharing a "birthday suit" less blindered than themselves (i.e. it's "safe to say", for who is there to say "nay"?)

(2) *No one* sharing a flesh vehicle with-and-including yourself is qualified to teach Mysteries of the Higher (an angle which is, equally, of democratic comfort). Indeed the modern trend is to encourage such enforced egalitarianism in the form of "anti-cultism"; the thrust of this popular conflagration is governmentally fired, and fanned by the compliant media. Governmental arson in this case is easy to understand; the power elite does not want the *competition* of real Teachers or Teachings, plain and simple. If the government wants you to "find out" about the Non-ordinary reality with which it's had commerce for years, it will introduce and condition you to it *its* way; and a dose of Thallium dessert to anyone who sees it differently.

Disabused or "deprogramed" of the notion that any embodied being may brief you on the Greater Wisdom (except perhaps a special-case, past-tense-only exception such as "Jesus"—who of course was very popular with the government of *his* day), you are left wide open to be "introduced" to extraplanetary or transdimensional denizens selectively approved behind the scenes, and represented as your providential "saviors" from all that sudden welter of woes fatefully unsolvable within your failing *familiar* context (i.e. just those "woes" ensured in their insolubility by a power elite polluting your livingspace and then legislating your last-line-of-defense nutrients out from under you: welcome to 4th density, slave-state style).

The lie in the above litany of conventional wisdoms is exposed in the significant knowledge that beings of constitutionally "higher" density-correspondence or rapport *do* share, and have to some extent *always* shared, your fleshly estate; and they've done so for two interlocked reasons. Since beings from 4th to 6th density have shared and do share the incarnate 3rd density condition with you, the reasons for their doing so vary in proportionate priority according to the effective density-correlation of the given being.

The Rays And Offices

The 4th-to-5th density beings elect to share the 3rd density condition first of all because the unique, inertial resistance of screened 3rd-density limit acts as an intensified catalytic agent for progressively-transcendent awakening. The rationale is that "3rd density" acts like a low-set springboard; the higher the dive *onto* the board (i.e. from the beginning, mid- or late 4th density etc.) the greater the repercussive spring and consequently the higher return loft. Thus 3rd density acts as an *initiatory expediter* for taking degrees of awakened consciousness beyond those presently enjoyed at the "higher"—but less catalytic—levels.

The "secondary" motivation for 4th-to-5th density beings is that of serving the awakening of the 3rd density beings amongst whom they'd take incarnation, as the very *means* of accelerating their own knowledge, understanding and wisdom.

For the comparatively few *6th density* beings electing to take 3rd-density incarnation, the *principal* motivation is that of teaching/awakening 3rd density beings, of expediting the *further* initiations of incarnate "4th" and "5th" density beings, and *secondarily* of serving the acceleration of their own "advance" to the degree of Oversoul consciousness (which begins at mid-6th density). And although it's fair to say that many of these (constitutionally) higher-density beings "descend" originally from either spacetime or timespace loci similar or identical to the ones from which saucerfolk beam and channel-entities broadcast, respectively, it must be noted as a cautionary fact that for those pledged by long-term initiatory "contract" to repeated 3rd density incarnations, there's proportionately less correspondence of exclusive affinity/identity *with* those higher density contexts in themselves.

Owing to the commitment of their initiatory "pledge", such higher density beings routinely incarnating in 3rd density develop the useful viewpoint of a "dual empathy" in keeping with conciliatory requirements of their given Office. This "dual empathy" is more or less pronounced, more or less balanced between high and low densities as a teaching function according to which Office it is they represent.

The Offices of which we speak are three in number. Those familiar with the "theosophical" material of Alice Bailey will recognize the recitation of Offices, and, for what it's worth, may note MT concurs on the validity of those Posts as cited therein.

The first Office is the cosmic Crown of the Manu, an universal-avataric function correlated with the Ray of Will.

The second Office is that of the Bodhisattva (definitionally exemplified by Jesus and Buddha, historically) correlated with the Ray of Love/Wisdom.

The third Office is that of *Mahachohan*, correlated with the Ray of Ceremonial Magick (i.e. the Ray of Intelligent Activity), associated with the Akashic dimension-of-being and the Principal of Mother. "Mother" has, historically, remained *unembodied* in terms of an avataric representation until now, so that the Office has (again, historically) been filled exclusively by a male ambassador to the Post. *Mahachohan* remains to this day the designation of the *male* counterpart to the Ray of Intelligent Activity; "Mother" is proper title for the *female embodiment* of that Ray—and *only* that female embodiment technically qualifies for the designation, since she alone fulfills a specific mind/body function with respect to requirements of the Office.

The latter Office is indeed the most deeply "terrestrialized" of the Offices; its sacred representatives or Incarnations take embodiment more *fully* than the representatives of the other two. Thus one may expect that the quotient of "shared empathy" between higher and lower densities is greatest of all in the Persons of the Mahachohan and the Mother, and that the fulfillment of their particular Offices has very much to do with this quality of shared empathy. (More on the three theosophical Offices in Excerpt–"Introduction to the *Mother Book*", this volume.)

Although there are usually one or (at the most) two complete and authentic embodiments of each—or any—Office at any one time on the "earth-plane", *all* incarnations into 3rd density projected from the higher densities whether 4th, 5th or 6th take place under the *auspice* of one of those three Rays.

For example, though the Mahachohan and the Mother are embodied at this time *thus completely filling the Office*, numbers of other beings from 4th, 5th and 6th density presently take embodiment under implicit aegis of their Office and therefore serve, with or without awakened knowledge as such (in any given case) in the form of *functionaries* on behalf of the Ray of Intelligent Activity. They are, as it were, "Mother's little helpers".

Thus from 4th, 5th and 6th densities do indeed come (in hierarchic order) authentic teachers, adepts, masters and avatars pertaining variously to the Offices of Manu, Bodhisattva and Mahachohan. The Mahachohan is, for example, Master of the adepts for the Ray of Intelligent Activity, or the Ceremonial Magick Ray (see *Treatise on Cosmic Fire*, A. Bailey).

It is given that the Bodhisattva (Love/Wisdom) "learns" from the Manu (Will), and the Mahachohan/Mother (Intelligent Activity) "learns" from the Bodhisattva. Thus their respective Offices tend to manifest historically in an overlapping succession of phases mirroring this hierarchy. Each brings the Change initiated by the Manu at that time, deeper and with progressive indelibility into the "physical" sphere, toward eventually expediting a wholesale 4th density transition of that sphere.

The aforementioned *Meher Baba* of Puna, India, fulfilled the modern Office of *Manu* for the present aeonic transition. This is an "assertion" which, nonetheless, we shall demonstrate in the body of our text (e.g. *Motto-in-the-Lotto*) to a degree sufficiently suggestive for those prepared to identify the characteristic marks and signatures. In fulfillment of that Office, he prepared the Way for the complementary modern embodiments of the Bodhisattva function; Baba died in 1969, and those contemporary Heart-functionaries began almost immediately thereafter, in the early '70s, to perform their teaching work. One such functionary was murdered; the other is at the present time decommissioned—but neither eventuality transpired until sufficient ground was prepared for advent of the final functionaries of the Triune Spiritual Offices, the Mahachohan and the (first time, awakened) embodiment of the Mother. Events relative to the respective outcomes of the Bodhisattva emissaries were concluded by the end of the 1980s; activation of the Office of Mahachohan, the Ray of Ceremonial Magick (or Intelligent Activity) and advent of the planetary Mother occurred in overlap at approximately the same time (late '80s, early '90s).

Why The Crown Of False Knowledge Always Dreads This Word

Do you dread this word? Do you hate to hear it, and had hoped to hear another? (Perhaps, how the artificial satellite of reptoid-bearing horrors is fast approaching, how giant natural and/or manmade cataclysms are soon to shake and change the shape of our map forever? hmmm?) The depth of your aversion may therefore be taken as a fairly accurate measure of the extent to which you've been "programed" (or deprogramed, as the case may be) to accept everything *but* the intimate truth of what's really been going on all along. Ask yourself *why* this gentle information ought to bother you so terribly...Why is it so much easier to accept the idea that help and knowledge and love and salvation are somehow coming from "elsewhere", from a safely (?) removed dimension? Is it because the apparent *distance* implied in the constitutional "difference" between you and a spacebeing or you and a channeled source, imparts a comforting kind of *buffer*? as if it were an operative fact that, coming from Elsewhere "they" just stick their heads into this plane long enough to impersonally impart some information (that we may grab and drag to a private corner in the manner of a mutt worrying its bone) and then *withdraw* so as not to bother us further, like a visiting neighbor we can tolerate for an afternoon as long as he brings the schnapps?

Are you *that sold* on the dream of "egalitarianism" that you will only tolerate total inequality in the political, social and economic arenas but reserve as your last bastion (in defense of your sovereign purchase on the plan) the indeterminable equivalence of everything and everyone in the zones of *spiritual, philosophical* and *metaphysical* acumen? Do you hold out as final defense of your "inalienable right", the right to remain on an objective par with anyone packing a reproductive organ (by the insistent reduction of all reality-interpretation, submitted no matter from whom, to the status of "opinion") so that you may secretly affirm your impregnable *superiority* on the *subjective* side?

Then ask yourself how you'd treat the same precious pearl of egalitarianism, were you to approach a professor of the higher calculus with a little knowledge of long division under your belt...Would you insist his mastery of the calculus was just an "opinion", on equal footing with your finger-counting? If despite yourself you recognized his superior knowledge, would you seek to extract it by keeping up the bluff in his very face that such knowledge in no way made you different (as if you could be a rocket scientist just as easily as he), but that you'd be happy to "share" your respective accomplishments between you? Are you *that* conditioned to saving face owing to your actual uncertainty, you'd insist you have a sculpture very much like that of Mount Rushmore at home on your livingroom mantle? Who *gave* you this compulsive orientation—do you know?

Yes, we can find within that "motivation" toward arbitrary, autonomous self-authority both honorable and dishonorable components, both factors justified by the psychological facts of existence and not-so justified. One has a justifiable wish not to be exploited in the real vulnerability and contingency of one's "not knowing" (a chronic condition of not-knowing that, regardless every learned assertion of certitude, swamps from all bewildering sides of existence with the inexorability of sleep). One has an earnest desire that this worrisome state of existential ignorance clinging despite every daylight denial, not serve as treacherous occasion for the displacement of one's potential power in trust of "another", pretending to have one's best interests at heart and a superior grasp of the secrets of life while surreptitiously claiming *advantage* through just such trusting submission. To the end of securing these justifiable concerns, however, the soul seals itself in the premature hermeticism of the "culturally approved", first impressed as psychic Monitor in introjection of the parental superego (*a remis au freud*) and personified thereafter by social authority of every kind. One either emulates the sovereignty of that authority in identification with its peremptory stature, or submits to it uncritically for the implicit approbation it awards. In either case, one has fatally swapped one's personal plague of ignorance for a crown of False Knowledge.

One submits at an early age (therefore an age *very* vulnerable in terms even of simple mechanical forms of "not knowing") to the *cult of enculturation*; and, feeling the internal betrayal ever after in refractory persistence of that *nervous contingency* before life's imponderables, one learns to protest all the louder against anything which curls into a questionmark so as to lay the wound of doubt in the well-armored side.

Thus in a very real sense "you" *are* your government before ever the government gets its indoctrinating hooks more deeply embedded; for one always *invites* that reactive conditioning by one's enculturated readiness to accept all the *pseudo*-answers of society—any society, actually. We have said above that people anoint themselves, from childhood, with the Crown of False

Knowledge all-too-readily conferred by the mossback social norm. With a little inspection, isn't it *self-evidently* a crown of False Knowledge? Doesn't it secure your bluff sovereignty and fake insularity from the existential uncertainty of being, with a "knowledge" borrowing all its strength against the condition of *uncritical acceptance*? Isn't this what makes it in fact so vexingly *fragile* despite all its counsel poured into the porch of your children's ear? so that indeed its "unimpeachability" has to be patrolled and enforced, and you must *shout* its indubitability into the wind? Isn't it *self-evidently* a Crown of False Knowledge since all the "answers" of its allowable identification patterns fall woefully short of accounting for, or even addressing, the authentic questions-of-being?—i.e. questions generated by the very fact of your apparently-contingent existence?

Isn't this crown of False Knowledge an introjected norm self-evidently designed for the kneejerk obedience of *crowd control*, while counterfeiting the coin of *real* answers (that ought to be negotiable in any dimension-of-being) in terms of eternal postponements purchased through "faith", "belief", trust or confidence in the stability of established power?

Therefore you're *taught* that you "already know it", and that inferentially it's a sacrilegious insult against your knowledge-reinforced ego-being altogether should something arise to impugn that presupposition. Despite all your cherished sense of "individuality", you have to ask yourself: on what is that "individuality" based altogether? Whether "society's darling" or "daring rebel against society", then, you remain—problematically—culture's child, its "good boy" or "girl". Whether seated at the bar or behind bars, you're a member-in-good-standing in the cult of culture: for, whatever your stance, you "already know it". Whether judge behind the bench or criminal in the docket, then, *both* would heartily concur and come to temporary fellowship in driving the true teacher out the door, pelting the adept with rotten apples and stoning the Master all the way back to his Temple...For the only *real* affront to the psyche of this 3rd-density demesne is the teacher or adept of a *truly higher density of development* able, to one degree or another depending on initiatic alignment, to furnish *true* answers in replacement of the crippling prematurity of the false—*on condition* that the psyche indigenous to this domain experimentally *drop* its rabid hold upon its little dogbiscuits of pseudo-knowledge long enough to test the teachings from a viewpoint of *real participation.*

Indeed, that is what you're being challenged to do here. You're being cordially invited, by VV and MT too, to *participate* in this non-ordinary knowledge—not just to look, pick-and-choose as if attending a rummage and then move on to the nearest channeled testament to your sense of personal sovereignty (secured only by stopping things in place, and ratifying your culturally-instilled omniscience with the ego balm of "understandings" you already have, as if the Aardvark channeling from Ray-el were your Aunt Martha with a headcold).

Come now, ladies and gentlemen...do you *always* want to settle on the stuff that's easy and *already* palatable because it presses all the right keys of the psychic vocabulary you already have? Will you *ever* only look for the things that confirm you where you are, that ostensibly just ratify "your own" inner knowing (i.e. that "deep intuitive" suspicion of your sublime self-sovereignty which really only holds if you ask it *no relevant questions*)? What, *really*, do you do with a *living higher-density Presence* assuming the function of true spiritual tutelage from a *fully incarnate* vantage, face-to-face in 3rd density, uniquely featuring that *dual sympathy* alluded to earlier (only obtained through the loving commitment of an authentically higher-density consciousness toward *sharing* the condition of chronic embodiment in 3rd)? What do you do?

The traditional answer is, you first worship it uncritically *if* you recognize something non-ordinary in its presence; next, you bridle and have second thoughts when such authentic presence demands, by its very nature, a real *change based on the exercise of personal volition* with deference toward all those things *not yet* mastered according to modest self-admission (rather than persistence in the subtle reflected glory of "star" worship, compulsively seeking the endless addition of adherents in order to effect an infinite reinforcement and continual self-assurance against the persisting creak of unrepaired contingency).

Receiving no palliation (when your effort at substituting the easy slavishness of "following" for the persistent requirement of *loving work in Will* is constantly rebuffed), you take such second thoughts over to the nearest deprogrammer governmentally encouraged to support dawning doubts with simple-minded "criteria for determining a cult" etc.; you then perceive accordingly that, yes, "my" teacher checks off unfavorably against the list—he "made me" doubt the social order, estranged me from the values of my family, presented a viewpoint that required adaptation in place of the old, presented "exercises" that made me "see things differently" conceptually and perceptually...Aha. Welcome back to the cult of the norm. *That* is how things are done here, traditionally.

Socrates was forced to drink the hemlock, for much less than is presented in this book. It should be only self-evident to any reader finding this volume in his hands, that the conventional "criteria" for avoiding your hypnotic takeover and brainwashing *covers everything* whatsoever and therefore *covers nothing*. Those "criteria" for "determining a cult" are just a way of enforcing the cultural norm, suitable to personality types that are grossly anaclitic already. While "keeping vigilance" against any teaching that potentially "alienates you from your family's values" may certainly "save you" from some sinister mountebank with a copy of "Hypnosis-Made-Easy" in his back pocket and a basilisk eye on your bankbook, it also ***efficiently insulates you*** against any ***real teacher*** or ***teaching*** of a higher stage than your straitjacketed 3rd!

For any *authentic* Teaching must *first disabuse you* of persistently wearing the Crown of False Knowledge conferred by enculturation, and thus generally precious to your parents; it's precisely that Crown, remember, which is originally fashioned as *uncritical substitute* to fill up and mask those inner-subjective gaps where chronically unanswered/existential concerns, vital concerns of the deep being centered on the Who, What, Why and Wherefore of one's Life, are left to languish.

But what languishes, *rots;* the False Crown of cultural "knowledge" (not any particular "piece" of objective knowledge but simply the uncritical certitude that "I already know", whether "religious" or "secular" in content) is never enough in any case, since the unacknowledged gangrene-of-the-soul that inevitably sets in demands something more, from an *intrinsic* dimension of one's own greater being. Society has to "save you" from *false* and *true* teachers. Indeed it will only "save you" from those false teachers that threaten the innate falsity of *its* Teaching. It won't save you from *its* kind of false teacher. And it will certainly never equip you with the means of identifying the true.

Beamship Collision Course With The Real Mother's Ship

"But wait, MT", we hear another common objection...We may not "already know" in the way we *think* we do, in terms of culturally supplied "answers"—but don't we *already know* in our *souls*? Aren't we already, in our intrinsic *Being* a sufficient connection to the greater Reality so that ultimately we only *have* the sovereignty of our own intuitive Authority, secured by that connection, as a sufficiency to warrant our confidence and our self-reliant Awakening? What need of "another" altogether, when it comes to *this* particular topic of Knowledge? since, *unlike* the higher calculus, the Questions of Existence are rooted in our own innate Being?

Well...how have you done *so far*? (don't tell MT...tell yourself; that's the *only* chance of your being honest with yourself). Have "Bashar" or the "Pleiadeans" *really* given you anything more than an ego-rush at the enforcement of "inner knowings" as to your solipsistic command of the cosmos? Where are you left when the peptalk enthusiasm dies down? The nature of this "reality" is a little more refractory than that. Yes, Truth ultimately comes in the godbeing of your own innate Self; but before that, *It comes in the form of "other"*, and necessarily so. This is the Way your cosmic and spiritual education is Logoically *given*; you implicitly strain forward *out* of the "sovereignty" of your inner self, to catch the assurances of "others" such as Krishnamurthi or Ramtha as to the *validity* of that sovereignty. Why?

That very motion (no matter how minute) to check and confirm, betrays a lack of confidence. And rightly so. For it is chronically the *lower case* "self", the standardized *ego*-self (by the conventions of identity) which seeks affirmation of its self-insular sovereignty, the assurance of its imperious *autonomy* as a "reality creator", as "captain of its soul" etc.

Yet it's precisely that "lower case" or ego-self which exists by virtue of the Crown of False Knowledge. It is *not* that Soul which "already knows", but the fatuous function of the *enculturated norm* which "already knows" as a general way of *insulating* itself from the larger intuition of the soul. It is the illusionary sovereign of an *insular self-enclosure*, which, far from commanding automatic *knowledge* of the Greater Reality, *seals itself off* and locks itself away from the greater Reality precisely in proportion as it touts uncritical acceptance in "knowledge" of its imaginary-subject identity.

Truth first comes in the form of "Other" because this *ego*-self is not "already awake", not already alive to its greater reality. It's *closed* to the greater reality, which necessarily then appears as an "otherness" to it. Indeed its *tendency* is to insulate itself from exactly the inexorable "erosion" of this "Otherness", or the Greater Reality. Truth *must* first come in the form of Other, for it's precisely this "other"—otherwise complementing and "completing" the partiality of the ego-subject—which the ego-self infinitely *fears* and *resists* at the same time it seeks self-ratification *from the field of other* (since it *feels* the chronic incompletion of its own subjective "sovereignty"). Only "Other" can take the ego-subject *out* of or Beyond itself, as a requirement of its *aligning with* and locking into the Total Being constituting the true ground of its Intuitive Unity.

Thus you must *always* take the teaching-function of your Awakening *first* from "another". Despite the glib Krishnamurthi-ization of this century's lazier "seekers", the state of your "innate Knowing" starts out *crippled* by a real malalignment of your mind/body coordinates (through which the totality is functionally focused and processed), based on the encoiled cultural norm of the *ego-self* that "already knows". And *Logos Already Knows This*.

That's why It always provides for you, but in *Its Way* not "yours", through the functions and functionaries of the Triune Spiritual Offices: *Manu, Bodhisattva* and *Mahachohan*. It Always sends someone to Be With You. And Its only "requirement" on your part, to comply with your Awakening to the Whole, lies not in some Knowledge or great Whole-being awareness you *just don't automatically have* (no matter how wounding this may be to your ego) but simply in your recognition, your grateful non-reluctant acknowledgment and your authentic love. The *teacher, adept* or *master* doesn't demand this respect and love from you. Your own *soul* demands it of you, as a condition of getting out of your loveless insularity and bleak self-insistence that the *brass* you display as the only metal you can retrieve on "your own" recognizance, is really Gold.

This, however, is already *too much* as far as the culture and its governmental instrument are ever concerned—for they're forever jealous of "their own" (insistent-but-vulnerable) self-sovereignty, and therefore peremptorily claim a *monopoly on your love*. That's *all* that's ever really gone on here. That's the whole story of this dimension—and you haven't even got past the Introduction!

Then *who are* the real teachers, adepts and masters? Teachers, adepts and masters have collaborated in the composition of this book. Actually, you've known them for some time but didn't *know* you knew them.

Then *what's* a teacher? *what's* an adept? *what's* a master?

The Teacher

First of all, a teacher in the *strict* sense (remember: to MT these are *formal* not casual categories) is one whose cumulative developmental background over the incarnate arc roughly corresponds already to a minimum *early 4th* density. He's already bowled a passing frame, so to speak, and is back here in the 3rd basically to "pick up the spare". Such teachers generally incarnate, whether "aware" of it or not, in supplemental accompaniment of the work of adepts and masters. Theirs is not so much a *secondary* function in that sense, as a work of primary importance in itself whereby the fructifying spirit (seeded by the contemporary "squadron" of adepts, avatars etc.) is nourished and extravagantly expanded, in real works that enter into and profoundly affect the cultures-of-the-world at large. Such beings are "teachers" not in the sense of pedants or—necessarily—as formal instructors but in the sense of great *lovers*, whose uncommon adroitness in the art of caressing and bringing Life to little climaxes of inspiration serves in the long run to accelerate the general perception. They *teach* as a spontaneous function of their gargantuan creativity then; they *naturally* lead the lights of intelligence moving down the darkened corridors of 3rd density on behalf of the whole, as expression of their superior magnetic coherence gently but persuasively entraining the "leading edge" of that remaining mass which is at all self-moved toward higher states of creative integrity. They may be "recognized" in their day or they may not; they may be acknowledged by their peers or they may suffer neglect in their lifetimes. Yet their influence is inexorable over the longer haul, so far ahead in many cases that it simply takes the grinding passage of time beyond their own little lifespans to fill-in a sufficient number of cultural blanks for others to catch up.

It's not that such real teachers don't also *learn*; they are, on the contrary, *constantly* learning, and they learn—know it or not—through cultivated psychic antennae attuned to the basic spiritual *numen* being first of all focused through the translucent lens of *adept*-perception. They may not—usually do not—have formal connection to or knowledge of the spiritual masters and adepts contemporaneously seeded around the globe at any given time with them; such teachers, owing to the blindering darkness of the 3rd density condition, might consciously *belittle* the very *idea* of "spiritual adepts" etc. Yet they're *functionaries* of those adepts and masters whether or not they know it, pledged by pre-incarnative agreement to further the fertilizing Spirit of the Time brought forward in direct/downpouring abundance *by* those masters.

Therefore the true teacher (in this strict/formal sense) is *constantly* learning basically as a means of employing the quickening catalyst of 3rd-density condition in acceleration of his ongoing density-correspondence at the *soul* level. A teacher technically corresponding to early 4th density (upon first taking the particular life of 3rd density incarnation as which he becomes subsequently known) may at the completion of that corporeal span have so magnified the integral sum of accessible qualities as further "opening of the lotus petals of the heart" that he's effectually matriculated, and passes after exhaustion of bodily life to a *higher* 4th density demesne. Such a teacher "learns" just like everyone then, but in an *uncommon* way, a way frankly beyond the available potential of the mass-conscious mind correlated strictly *to* 3rd density.

Such a teacher has an *omnivorous* appetite for learning; his learning is an awesome *spectacle* to the rest. His heroic "learning" is the colossal feast of some Pantagruel, and the materials of that feast are always being passed and processed through a mighty transmogrification within his being, alchemically transmuted in the full-tilt alembic of his soul so that what is "learned" flows out the *athanor* as lambent Vision, dazzling to the rest and setting the Learning Standard for the time and times to come.

Amongst those we may legitimately cite as teachers are, in this century, lights such as Tesla, Einstein, Picasso, Dali, Joyce, Stravinsky, Freud, Jung, Reich, Rife, Isha and H. A. Schwaller de Lubicz and Jack Kerouac. (These are named because well known—they hardly exhaust the list.)

The Adept

Adepts are those whose cumulative background by incarnation has fitted them to a (technical) mid-4th density correspondence or higher, some even pressing experientially upon the 5th. An adept is one developed to a sufficient degree of mind/body integration as to have minimum command upon certain "inner" or esoteric powers; according to the tradition in which he develops or expresses, such non-ordinary faculty may be a manifestation of one or a number of *chakras* in combination, and may take the characteristic form of facility with "astral travel", spirit summoning, manifestation of "siddhi" ("supernormal" power of the type demonstrated by snowmelting monk or levitating acolyte, the *qi* phenomena of the martial arts adept) etc. The adept has developed sufficient control of certain vehicles or combinations of vehicles, centers or a synthesis of centers as to be able to invoke the non-ordinary state at will. He's thus enabled to make use of powers, faculties, energies, "inner" subtle organs and magnetic lifefields unknown or technically unavailable to others.

Just as the "teacher" of our first definition brings a real creative power forward which influences the operative—3rd—density either directly (by its persuasion of minds) or more subtly (through quickening of the "biomorphic field" with superior ideoform coherence), the *adept* serves as a kind of intensifying "node" in the network of subtle energies undergirding the globe; in giving expression to one or more types of such subtle force (through characteristic exercise of control over same) he acts as a kind of *nonlinear convergence-locus* through which amplified energies issue, consequently influencing overall acceleration of the plane. The implicit intensity of his integral presence may be compared to a gravitational field, which conformally bends and thereby accelerates whatever is drawn under its influence.

Owing to his capacity or his training for tapping the field of such subtle power, the adept generally has a minimal grasp of many of the *principles* involved in the enlarged framework. Though he may be thus familiar with those immediate principles involved in the given art (e.g. astral traveling), or may be more generally familiar with principles of the overall infrastructure, his adeptship is located in the specific *control* he exercises with respect to certain subtle functions or faculties. The hallmark of the *adept* is his practical expertise in generating the particular power or rousing the particular force (or set of forces) with which he's identified. He's marked by the ability to draw on the non-ordinary at will.

The Master

Master is the designation for one whose cumulative background, incarnationally or otherwise, has fitted him to a minimum 5th density correspondence. Many "criteria" have been given for the qualification—or identification—of a Master; it has been stipulated through one tradition or another that a "master" must be he who's completed a certain minimum curriculum, performed or passed through certain formal threshold rites, who has met the requirements of "knowledge" in the ladder of lower grades etc. Yet the characteristic of the Master has no such outward measure or objective guarantor at all. A Master is one whose value of mind/body integration and quotient of stable coherence is minimally such as to establish him in a *constancy* of non-ordinary being. He is one enjoying *uninterrupted continuity* in integral congruence with the Ground of Being, to greater or lesser degree. *This* is the minimal requisite for "Master"—for a Master is, constitutionally, one Who's "crossed the abyss" dividing the "slumbering" states of consciousness from the *Awakened* state of consciousness. The master is one who enjoys indelible Identity with, through, in and as spiritized Void-being, to greater or lesser intensity of all-consuming Equivalency.

He is one whose every thought, feeling, mood, emotion and behavior is tacitly referenced toward Void-being, automatically oriented with respect to Void-being, discharges as celebratory expression or intended symbol-form of Void-being, and is constitutionally ordered as the distributive largesse of Void-being. He is, as the traditions say, *dyed fast* in the color of Reality. His "practice" is ecstatic intensification in the alignment of that Presence, through a kind of unhesitating devotional willingness that can only come from *living* the Reality of that Presence rather than merely anticipating it.

This distinguishes the Master from the adept, as a state of Being. Whereas the *adept* may produce or invoke or attain to qualities of void-being, may cut various "angles" into void-being *at will* by virtue of his subtle knowledge regarding the fulcra of control, the Master is established *in* Void-being. Being thus gyroscopically related to and balanced *in* the ground of Reality, the Master uniquely uses that *condition itself* as the skeleton key to Existence. His *steady-state Presence* in-and-as Void-being allows him automatically to turn the tumblers on the various locks guarding the *Principles* of Life. Whereas the adept, by virtue of his practical knowledge of subtle states and energies inhering in void-being Ground may be acquainted with certain occult principles or non-ordinary laws, the *Master* is a Master of the Principles of Creative Existence altogether.

Thus the Master *may* or *may not* exhibit subtle powers, extraordinary agencies, command the visible allegiance of colossal allies or elementals...the Master is not descriptively distinguished or identified by any such phenomenal proofs or presentations. According to the specific function served by the given master, he *may* display a Siddhi or supernormal spiritual power—but in such case he does so toward distinctly different purpose than that of the adept; he does so as a Teaching demonstration of First Principles; he does so as a Master of the Laws of Life, and may make those laws known toward the general edification and raising of consciousness. He may produce effect and phenomena by his Word; but in such case he does so *not* according to the requirements of the devas, elementals or subtle intelligences involved in conducting the effect (as does the adept), but on the contrary as an Instruction and Education to those servitor powers themselves *as well as to the run of adepti*—whose level, state, grade and orientation are such as to *require* the (periodic) gyroscopic influence and rebalancing guidance Intelligently directed from the Ground of Being (see *Motto-in-the-Lotto*, as well as section on *Liber Al* in MT's *The Mother Book*).

This is owing to the fact that the *adept's* practical relation to void-being is *tunnel*-like. The adept moves back and forth through Void-being *obliquely* as it were, oriented through the *trajectory* of linear purpose or target accomplishment. The adept *moves toward* climax or denouement, which (ideally) would be *definitive Resolution with the Ground of Being*. He looks upon that Resolution as abiding in actual planes, states, fields or adjacent universes asymptotically just "beyond" the limit of his current expertise in opening the *chakra*-doors of the dimensions. Thus he "passes through" the corridors of Void-being, and those void-corridors "pass around" him, as he Captain-Kirks some beamship or lightbody toward beckoning galaxy clusters and glowing *chakra*-constellations of his own higher Denouement.

Thus there may be both "adepts" and authentic "spiritual masters" in *any* of the traditions, occupying seats in any of the esoteric disciplines. The "kundalini-adept" (often wrongly called Master) may raise or lower the Sakti to the Crown/sahasrara at Will, moving up and down in awareness like a thermometer. The *Master* of yoga is the *living expression of the Sahasrara*, and shines its light steadily through all he says, does and is. The zen *adept* has learned to coax the subtle glimpse of *satori* at will. The Zen *Master* is the Presence through which any such *satori* is given at all.

Third stage (i.e. density) consciousness is always seeking some means of measuring, some sure method or yardstick for evaluating the authentic presence of "adept" or "master", as if there was a check-sheet somewhere against which the required traits could be marked off. Third stage consciousness, characteristically, wants "objective assurances"—and since Reality expresses in part by objective means, it isn't unreasonable that 3rd density should be *given* its objective criteria to the limit of that mode (see *A Modest Proposal*).

Thus MT immediately modifies the conventional wisdom of many traditions that strenuously insist upon the strict *inexistence* of such objective measurement (thereby generating a gnashing of teeth among many); at the same time however, the qualifying phrase should be noted: "to the limit of that mode". **The fact of the matter is, teachers, adepts and especially spiritual Masters may manifest any way they will.** The only *sure* mode of detection in any given case lies in the requirement for sober cultivation of a higher intuitive faculty *in the mind making the Inquiry*; of course, this visits a certain *obligation* upon 3rd stage consciousness, converting its demand into a *mandate* with somewhat arduous implications! Yet that's how it works, and how it's *supposed* to work.

Especially in the case of the *Master* (of *whatever* degree, density grade or corresponding function) there's nothing left in terms of concept or cognition, belief or "orientation" to qualify his expression at all, or somehow limit it before the fact. The Spiritual Master, owing to the critical magnitude of Awakening he necessarily represents, *always* serves a kind of cosmic or spiritual *function*; such Awakening never really takes place as an abstract incident. It Echoes down all the halls of Infinity, gathers the impressions of every faculty and is given as an Offering to the Whole. *As* such an offering, it invites to serve and fulfill some function appearing by requirement of that Whole.

Yet the Master isn't *restricted* by that function. It is his Creative Means. The *Master* above all others, above *everything*, has no fixed mode whereby to appear and therefore by which he may easily be "identified".

The desire for such easy identification is just a trait of slumbering 3rd density consciousness in any case.

Though the *Realization* of the authentic Masters is necessarily Identical in nature, to a far deeper degree even than for the host of adepti, confusion comes for 3rd stage consciousness—scouting for petty "consistencies"—precisely in the existential *uniqueness* and *immediacy* of the Master Presence. That Presence represents not only the Heart of Void but the *Summit of Individuation. Void-being*, after all, has assumed the master-personality heart/mind/and soul, so that there's *ipso facto* no concept, belief, expectation, prejudice or passion that takes precedence for that Consciousness over Void-being Itself.

And Void-being is *free*—free even or *especially* in context of the particular Function it incarnates in Service to the Whole.

The Master Presence therefore *always* tricks the expectation. Where the "last" identified Master apparently set a precedent so that we might know the *next*, the next when he comes along inevitably confounds the expectation, and altogether belies the whole notion of consistent external traits or identifiable signs. His Mastership is, inevitably, discovered "anew" (or no) by his contemporaries as a function of his *uniqueness*, precisely as expression of the *wholly unprecedented* character of his Advent. As Master of the very Principles of existence, he's obliged by no local "law", rule of thumb or indigenous roadmap. Thus while the mass of presentday/3rd stage consciousness awaits the "exteriorization of the hierarchy", the millennial "return of the Masters" and "immanentization of the eschaton", the Masters slip in to no particular notice...indeed are greeted, if at all, with rude dismissals for not appearing per expectation, and by theosophical hallmonitors admonishing them to move along so as not to block the view of all those incoming angels!

(This is literally the case: VV has recently related to MT the incident of a self-styled "adeptus" who by mail solemnly counseled how they both should stay especially alert now since—inferentially, by "insider tip" exclusive to such cognoscenti as himself—even greater and greater Masters of the Hierarchy were due to descend and "reveal themselves any day"...He added as a little fillip how VV could make use in *Leading Edge* of certain of his "Order's" materials if he wished, but "please don't identify" him or his order in any way! no doubt since he didn't want the purity of his own heavenly connection sullied by association...)

Of course we may recognize in all this the usual, dull-as-lead 3rd-stage ploy for preserving its own—imagined—sovereignty and maintaining its *de facto* spiritual leadership in absentia of the "real thing" by chronically deflecting attention toward the *inexistent future tense*, where Hope may spring eternal with the gratifying certainty it will never be fulfilled.

But the adepts are unobliged, and the Masters *absolutely free* to do as they Will. They manifest as they may, and give Sign of their Presence that inevitably *evades* the eye of conventional expectation so that such eye may remain 'neath shuttered lid, undisturbed in its clearly preferred slumberland (where 3rd stage dream still dictates the terms).

What *use* for "even more" masters to come, when the ones who *are* here remain largely unnoticed, mistaken for something less, are overlooked or even, outright abused? The "Hierarchy"—or whatever part of it had planned to come—is already here. Surprised? Then look some more—not through the eye that calculates but through the heart that *feels*. The real Masters give their unique "evidences" in connective expression from *heart* to *heart*, first of all, so that the means to recognize may first be awakened *within*; in this way those with the imperious "criteria", the preformed-itemized demands and expectations may *never* know them—which is all to the good.

Thus one spiritual master may come for all those destined to be with him (or Her, to be sure!) by way of stirring some restless desire for Mexican cuisine, only so that the prospective devotees may come to locate him as proprietor of a taco stand! Another may indeed advertise in *Whole-life* right along with every possible poseur (a Master is restricted in his manifestation *in no way*, remember, even the most meretricious).

As for MT, he gives Demonstration through His Greatest Magick Trick for those who may perceive it now, in the form of himself withdrawing the Excalibur from the Stone where long ago he placed it; in these urgent times, one can't rely on the sonship of some Arthur to take it out—as well we know, the servants have abused and murdered that sonship while the Father was apparently absent from the estate, about other Business—thus *The Merlin Returns in Person* to retrieve the blade from out of the Spell he himself cast over it (that it might sit pat over the years proof against every pretender). Would you believe again in old Merlin? knowing it *must* be him who first cast the sacred Spell and none other since *only* he, and *demonstrably so* can lift that Sword from out its cryptic encasement before one-and-all?

Consult then *The Mother Book* especially the segment on *Liber Al vel Legis*, *The Book of the Law;* and in preparation read both "Motto-in-the-Lotto" and "The Big Spin" in this *Matrix IV* volume. Then see for yourself who really returns on behalf of the Whole.

The Avatar

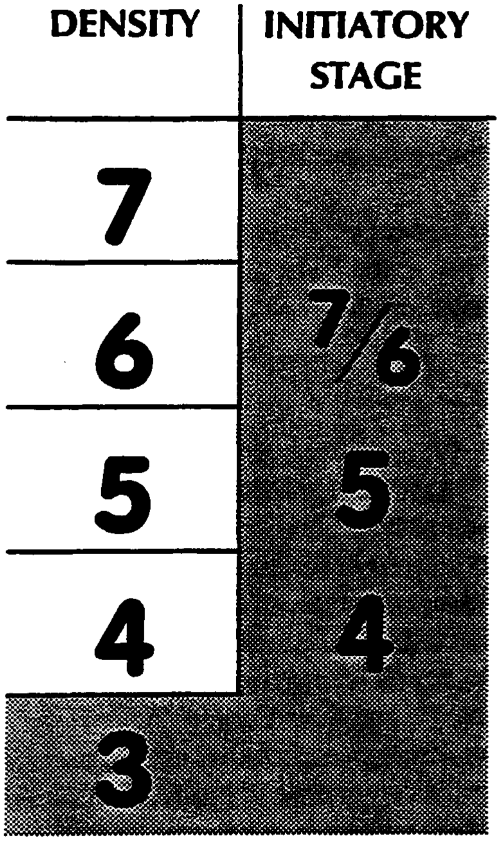
In order to understand what an *avatar* is, it's first necessary to understand the much discussed matter of correlation between "densities" and "stages" of spiritual development. For a definition of "densities", see "MT Dictionary" this volume; suffice here to say that "density" in metaphysical terms doesn't correspond to conventional definitions of inertia, viscosity, opacity etc. Indeed "density" in the metaphysical sense correlates positively to degree of perceptual or cognitive *subtlety*; it refers to the quotient of *formal limitation* integrated through coordinates of the (variable) cognitive grid-network, determining the *available intensity* of total energy-information coded for a given volume (see also *Channeling*, *UFOs* etc., subheading "I Am Your Density").

"Third density" (the one you're presently experiencing) tends to tell us things are fixed and solid; 4th density allows us to perceive such "solidity" as an energetic kind of fluid/kaleidoscopic "coagulation"; 5th density allows us to behold all things whether apparently "solid" or not, as coordinative fields of geometrized light networks; 6th, tends toward direct knowledge of such light-composites as self-luminous idea etc. and therefore as—themselves—ideoform patterns *of* the permissive cognitive grid-network.

Each such density level carries as its chief importance a reigning quotient of allowable *insight* or *intuition* with respect to reality as a whole; this quotient correlates with the compositional quality cited above. The *stages* of spiritual development are given in the *context* of *3rd density embodiment*, each successive *stage* above 3rd (ordinary mind) corresponding to its numerically parallel density. This means that authentic initiation to the higher stages, in 3rd density context, succeeds at each step in realigning the focused mind/body coordinates of the subject so as to allow into the (formerly-screened) 3rd density framework the class of insight/intuition indicative of the numerically parallel *density*. Depending on the type, class or "school" of initiation these coordinative realignments may relink the respective densities in such a way as to permit direct perception-interaction as with "subtle" faculties, and/or direct insight-knowledge participating in the available essence of the opened density. This correlation between stage and density holds *until* we get to the question of a 7th stage of Initiatic awakening, and the corresponding 7th *density*.

While there *are* authentic masters of a 7th stage awakening, these are extremely rare (far more so than schools and traditions perennially claim) and may properly be considered *avatars*. Moreover, these *7th* stage Initiates *do not* correspond in themselves to *7th* density, and this is where the otherwise perfect correlation of stages and densities "breaks down".

The reason for this, is that 7th density does not properly "incarnate" a personality-expression or divine "representative" from its own level, since 7th density isn't so much a successive *step* in the octaval hierarchy—and thus "higher" and "removed"—as it is the Immanence of Logoic Divinity *within everything*. A *7th stage* being (i.e. a Master of authentic 7th stage initiation appearing in 3rd-density context) is *recruited by* the totality of 7th density Godhead from the ranks of Personality-expressions thoroughly integrated with and as Oversoul consciousness of *6th density* (in terms of Initiatory Qabalism, all "doers" are recruited from the sphere of Primum Mobile or the Sephirah of *Chokmah*. The zodiacal symbolization of this sphere may thus be thoroughly understood with reference to *Southern Crown Dictionary*, subheading **Breath-soul**).



Seventh density is properly "Beyond" either "I" or "we", and so *incarnates* a Sublime Function of Its overall Process on behalf of the Whole *by recruiting from the "nearest-adjacent" density* that does supply the necessary "I's" and "We's" for individuated incarnation. (One may ask: if 7th density represents in some sense the Totality of Godhead, why doesn't It just *manufacture* the necessary "I-ness" out of itself to incarnate amongst the multitudes? The answer is, of course, that It *does precisely that*. That's what 6th density Oversoul consciousness and Its ancillary personality-expressions *is*.)

Properly understood, this description supplies adequate resolution to the perennial contention between those who look upon *Kether*, *crown* of Macroprosopus, Seventh density etc. as the necessary origin of Avataric expressions incarnating "below", and those who insist that, once merging with *Kether*/7th density, such One "goes forth no more again".

The *7th stage* Initiate then, is a Master who's also inevitably an *Avatar*, and is one *recruited* out of 6th density by *7th density Godhead-totality* to serve a specific Universal function in and through the "lower" worlds on behalf of the Whole. Such a 6th density, projective expression from Oversoul consciousness recruited as Avatar for a "time" and "place" is therefore ever the *Minister* of Hoor-pa-kraat, the Lord of Silence who "goes not out at all".

(It should be evident from all the foregoing that an Adept may also be considered—or function as—a "teacher", whereas a teacher in himself isn't an Adept; that a Master may also refer to himself—or be referred to as—an "adept", but that an adept in and of himself is not a Master; it should be evident that an Avatar is also and at the same time automatically a Master, while a Master in himself is *not* automatically an Avatar.)

This, then, is the *first* piece of *verboten* information brought to you courtesy of *Matrix IV*; for the knowledge of the truth regarding *teachers, adepts, masters and avatars* is far more subversive than spilled information regarding "secret government pacts with spacealiens", the longtime furtive use of alternative energies by the phantom power structure or even the *existence* of such powerstructure itself. Indeed, we may here submit that unexpected *tolerance* for the continued existence of such publicly-indispensable media as the earlier *Matrix* volumes and *Leading Edge* etc. might well be attributable to the inevitable shift in attention *toward* that power structure which the "freeing" of our information has caused. Once the chagrin of exposure has passed, it's perfectly plausible that the "power structure" smugly *dotes* on the *attention*—after all, how *intolerable* that its highjinks in pulling the wool over your eyes has *gone on for so long* without receipt of proper credit from the victimized consciousnesses in question! Far better it may now be, to have attention turned *no matter how ruefully* to the shadow government perpetrators (which exacerbated attention, regardless how angered, still constitutes inadvertent tribute) than to have it roused to Awareness of the real Truth of your existence!

For the *primary* Reality is that of the *Spiritual* truth, the *Spiritual* facts, and the *Spiritual* purpose of your existence here altogether; it *doesn't* lie basically in the regrettable "fact" of governmental duplicity, some pending takeover by the Antichrist and his kin, or in knowledge of invisible airpollution by armadas of beings from elsewhere. No, the *truly* dangerous knowledge is presented in this Book; and, as we've argued, *uniquely* in this Book. Your previous *Matrix* volumes should be kept and consulted as treasures, as significant mountains of non-ordinary information extracted at great difficulty on your behalf. They should be considered essential supplementation allowing you to become *powerfully* knowledgeable about the real paradigm surrounding the circumstance of the true planetary Teaching.

In this Book you'll find the true planetary Teaching.

You'll find it embedded in very many contents and Contents contained herein; and God Willing (as She's wont to Be) you'll find it in this our *Magnum Organum,* which features among many other things an introductory preview of MT's greatest Magick Trick. (Every authentic spiritual teaching worth its Salt *has* to have a Shapeshifter in the sideshow.)

At last word there was even to be inclusion of (self-evidently) third-stage originated materials, as VV's magnanimous overview bow to democratic sponsorship of all densities and heart/mind coefficients. These materials furnish the reader with a multitude of interesting contents as well, much "food for thought" (of varying digestible degrees)...and if such third-stage stuff evidences the mistaking of a Sphere passing through its own flat plane for a *circle* so that narrow associations, reductive syntheses and solutions of low titre are sometimes apparent in the results, the net is never less than entertaining since VV's presentations are at the same time uniquely adventurous, never dull for non-dull readers (the West's equivalent to the "non-dual" Vedas?) and *always* stand as champion of the public's right to free choice amongst the range of relevant options.

With an occasional landmine and puzzlebook-text exception, then, to amuse and keep you on your toes, this volume *is* the collaboration of teachers, adepts and masters, irritatingly real to one and all, and fulfilling of an *Avataric* function—i.e. a function born to *living embodiment* on your behalf, of, by and for the spirit of the very mind/body vehicle you bear, in perfect empathetic attunement with its *real* requirements owing to the state of commonality shared with—and for the sake of—"every sentient being". **ATN.**

Introduction:

MAGNUM ORGANUM

Written and Illustrated by MICHAEL TOPPER

Contents of MT's MAGNUM ORGANUM—

● **Word On *The Mother Book*** ● **Charger Breathing** ● **The Southern Crown YAZI-DICTIONARY** ● **The Medium Has A Message: Reviews** (*Star Wars, Batman, Star Trek, Wizard of Oz, Channeler's Handbook*) ● **Transcendental Magick** (*WYDCYOR; What Is The Mother Current? Motto-in-the-Lotto; The Big Spin*) ● **Mother-current Transmissions** (*A Modest Proposal; Initiates' Corner I, II, III*) ● **Mordrend Technology** (The Sorcerer's Apprentice)—(*Were Those Quakes Fake? Global Grid; Mind-Brain Behaviors; Hounds of Heaven*) ● **The Great Instauration Finis** (*Introduction to The Mother Book; Bashar Review; Magnum Organum; Logos/Anti-Logos I and II*) ●

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INTRODUCTION TO MAGNUM ORGANUM

by Michael Topper

Behold the Magickal Midway, with ALL its charming sideshows.

Herein at last is the *Magnum Organum*—not the ancient instrument of *Perception* or the modern organ of *Knowledge*, but the Perennial Wisdom newly Minted and Dispensed.

What's "new" about the Gnosis, MT? we hear some sigh already. We've had centuries before *you* showed to be swarmed with tracts and treatises professing to state secrets and reveal the coded seals of ourselves some of which seemed reasonable or redolent of real insight, some less so...but in any case this prolific print-century has disgorged them all good-bad-and-indifferent onto the open market where we can plainly see the imprint of one source on another, the backroom copying and provincial borrowing once masked by mists of time and space now suddenly snapped together in bookshelf juxtaposition...

With all such scattered "arcanum" now gathered for our convenience on the central new age floor of comparison-shopping, the sense distilled most strongly is that of the real *redundance* with which these tired volumes speak—the iteration in innumerable translations and redactions and meticulous incunabula, of "wisdom" drawn from the same few sources (whether nominally *Theravada* or *Mahayana*, the *Kankala-malini-Tantra* or *Mahaprajna-paramitopadesa*) of secrets whispered, tomb-robbed and fancifully embroidered till generational erosion degrades the imprint of the original to a garbled "Keys of Enoch" eidolon (from which all "Black Pullets" and dark grimoires may be scrawled in general information-loss of the scratchy candle-lit quill, trailing mimetic marks just near-enough the abraded godnames for suitable evocation of *dross* conceived in the very verbal abortions of the dim transcription itself).

Forgive us, then, if we're generally jejune with respect to the "perennial wisdom" all of which seems to emit the self-same redolence from the same musty sarcophagus...and besides, so hoary an accumulation of the "old" (which might, admittedly, have got us here) is moot in any case since modernly we're launched right into the *spaceage upgrade*, light years beyond what could be sifted from any ash of the Alexandrian library, since we're being tutored first-hand in higher-dimensional concerns by higher-dimensional beings themselves! i.e. the Space Beings, the Pleiadeans and the Arcturians and the Andromedans and the Sirians and all such transdimensional amphibians as Seth and Agartha and Ramtha! So wherefore the "perennial wisdom", MT? What makes the Southern Crown version any different from the average mass of terrestrial arcana already available in copious oversupply that we should consult "Mora Tallion" rather than Fox, "Ming Trey" rather than Cayce, "Monty Tyson" rather than Madam Blavatsky or "Mother Terasu" rather than Besant (Annie) or Muldoon (Sylvan) or Bailey (Bill...just-kidding).

To which MT has a two-fold reply...First of all, the smaragdine fact of Earth-history's collective arcanum evidentially converging on just a few—even overlapping—Sources so the esoteric glossolalia is gradually deciphered into a handful of familiar dialects doesn't average to a dull *equivalence* of the material in question. Though the point may be lost to the disinterested ear of modern *hubris* (happy with its "happening" sources of spaceage information-upgrade) the fact of a preponderant "unoriginality" or even average information-loss through timesands leaked down the archeological cracks doesn't rule upon the *Truth* or timeless cogency of the inspiriting Source Itself; the fact of endless counterfeit and dated carbon doesn't cancel the authenticity of—or render any less Real—the Superior character belonging to certain self-shining remnants amongst the general rubble. It merely requires *contemporary* initiated intelligence to sift the Superior from what otherwise would remain confused with the fools-gold inferior.

Some of those surviving sources are sufficiently "primary" expressions of authentic initiated Intelligence indigenous to the tutelary Type of this planetary School, as to merit *continued* respect and *ongoing* study—after all, that's Why it's *called* the Perennial Wisdom, because it doesn't "date", it doesn't fade to fashion or collapse with hat-in-hand to the first Voice issuing from an elevation *literally* above its own. It's the *argument* of Initiated Intelligence and its Perennial Wisdom, that what was valid "then" is valid forever. Whatever has been transmitted to the greater part of fidelity from those traditions into the present, is a viable Lifeform perhaps cryogenically "trapped" in a preservative medium (such as Tarot, or the "Shakespere" plays) which while keeping the codes intact doesn't in itself advance the healing Key, but which yields to ready thawing and a disclosure of contents in the Presence of the Living Key—i.e. the ever-awake Being of Initiated Adeptship able to disperse the Spell and, with a Kiss, bring Sleeping Beauty from aeonic slumber back to Consciousness again.

Indeed, then, not *only* are such incorruptible Truths, Spiritual Premises and Principles preserved in whatever *ad hoc* container, and forwarded for the edification of *any* given "now"; the Living Source and Chiron-tutors of the Terrestrial dispensation having given those Teachings originally *remain with us*, right up to the End, perhaps a different—though sometimes, as in the present case, the *self-same*—Personality expression but the identical Essence nonetheless carrying forward as Office-holder in one of the three Hierarchic categories of *Tikkun*, or Restoration: Manu, Bodhisattva and Mahachohan.

What's *different* then about *some* particular expression of the Wisdom Teaching is that, while inevitably unrecognized or underappreciated as such by uninitiate humanity it issues *directly from an authentic higher-dimensional Personality-source* securing one of the Offices and Rays on behalf of an *indigenous* tutorial function, oriented specifically with respect to the type of School founded in the *Earth-spirit*. Thus if anything, certain such survivalist expressions of the Wisdom Teachings require far-deeper respect and redoubled regard than is presently accorded them; and those most awakened in spirit to the special task of faithfully reconstituting their remnant hieroglyphs (as R.A. Schwaller and Isha DeLubitz or Edward Johnson, for instance) are far more deserving of study and attention than their conventional counterparts confecting the inevitable "official" truth (that buries even deeper in the desert sands whatever wisdom might accidentally be excavated).

What recommends this present offering of our *Magnum Organum* above contemporary "expositions" of the ancient arcana (or even modern revisionisms inspired by spacebeing broadcast) is the self-same factor recommending those *particular, preserved expressions* of the Wisdom Teaching discerned above the Matrix of hodgepodge material in which they're inevitably embedded. Though you may have read much purporting to convey or interpret our wisdom, you haven't yet read the Word of the Mahachohan. It's only now, and Here with this wedge of Light slipped between and sandwiched in the general Choronzon-clamor of this world that you may do so.

Wait! Wait, MT, hold on a minute! we hear from *Those* ever-vigilant to the hoodwinking enterprise of the mystic-mongering mountebank or sleightofhand charlatan (always known to accompany these road-show carnivals and Midwest midway-attractions only to litter the lineups later under positive-identification of the rubes...). What can anyone make of such a claim, when the whole category "Mahachohan" while sounding impressive-enough in the rural regions doesn't really correspond to anything...*familiar*? For all we know it's like claiming you're the "Rajafalafel of Rajistan"; sounds fine, and with a few epaulets and tassels sewn back on your highschool-band uniform we're sure you'd cut a convincing figure—but *who'd know differently*? Who was the *last* "Rajafalafel of Rajistan" to come through these parts? and how do we know your *predecessor* carried proper credentials while he was here? Aside from a few very general words about the Mahachohan in the Bailey material (and the probable willingness of a multitude of theosophists to dispute this present claim), nothing really arises to succinctly characterize what the Mahachohan *is* nor *should* be, or how to distinguish him from any Mahatma-Khan-Jeeves or random *maricón* meandering down the street any given day...

We arrive now at the *second* phase of MT's reply. Just as we've asked what ought to recommend this current material above extant offerings, we answer with the same response suited to the dilemma as to how the "Mahachohan" may be identified: *read the materials contained herein. Nothing* substitutes for personal discrimination, the cultivated exercise of intelligence and intuitive sensitivity. The means both of identifying the quality of the material and the presence of the Mahachohan rests as always with that inbuilt potential possessed through faculties of *everyone born to the Mother*. The Mahachohan, like his Manu/Bodhisattva counterparts, always sheds clues as naturally as the molting of a snake concerning the authenticity of his presence, *wherever* he appears; but as much as these clues are assuredly present, by that much is it the sure responsibility of each to awaken some part of the *un*common faculty within himself in order to identify that this is true.

Only inauthentic beings look for, and *give*, conventionally unambiguous "signs" or standard traits easily cross-checked against a list (recall when "christians" silently dropped the convention of scanning for "Christ's return" according to the giveaway sandals and Scheherazade-locks, when the hippies appeared...)

By way of example...in answer to the (largely unasked) question as to why a "christ" or "buddha" or "zoroaster" or "lao tze" isn't unanimously recognized and overwhelmingly greeted by the multitude *at the time* of his appearance: it is neither the business or obligation of the authentic adept, master or avataric being to manifest as other than the Manifestable to *begin with*. There are no "multitudes"; there's only *you*. The collectivity doesn't live *you* and die *you*. The multitude doesn't rule upon the great spiritual decisions of your life. Therefore such Presence is always a Test, not the doorprize in a giveaway show.

One needn't be "learned" to identify such a presence; neither however is illiteracy, epilepsy, wealth, poverty or moronism a prerequisite.

There *is* a sign, a legitimate way to know, and to be sure; and the true spiritual master is never willfully parsimonious about the bestowal of such sign. But the religious expectation, the anticipated or officially-approved sign is not the sign. Each such legitimate sign is an awakening of the authentic Person *from* the multitude, not *through* clichés of the multitude's requirements. Nor does this make such sign merely "self determined" or subjective or the private ego-identification whereby "my truth isn't the same as your truth, but I honor your beingness blah blah blah..." The sign always has the power of a *real* event (which as we know, when we're not distractedly infatuated with or hypnotically enthralled by the dream-drone "You Create Your Own Reality", instantly *disperses* the subjective integrity of our mind-held preferences and preoccupations). Yet its power *as* a real event is peculiarly dependent on the *personality's* power to *admit it into his world for what it is*, just as the Aztecs couldn't at first *see* the Spanish ships though they were just offshore.

Though the term "humility" is the least fashionable of any human term, nonetheless the first-line gift for the kind of insight able to *deliver* such accurate Recognition depends—more than anyone would like to concede—upon that Grace of the truly humble who without self-serving show may *make* a deep self-admission down past jealousy or rage, envy or resentment at the perceived power of the Master to Show as none other can Show, and Tell as none-other can Tell.

For, after all, in this mudhut schoolhouse of Earthburg, Show-and-Tell is the deepest game that can be played, for which the "Confessional" of the catholic cloister is the nearest religiously-mangled approximation.

This then is the significance of "confession", and the true sense of that "humility" about which the reader doubtless thought he'd never again have to hear (having struck out on the road of spiritual independence from childhood churchliness and subsequently found so contrastive a counsel in "adult" spiritual fare as the *Matrix Home Companion* he's holding now). *This* is the sought-for face of the "humble" (as opposed to the thousand-and-one Eddie-Haskell counterfeits dramatized daily in the theatrical sandlot of this place).

Confession to some Cloth, so peculiar a ritual abreaction when its origin and real function are long lost, only acts as socially-cementing substitute for that real *inner* confession the ruling priority of which isn't to be *stated* but to be *inwardly honored and lived*; such confession can *only* proceed from real humility, since only the authentically humble can inwardly bow in ego-solvent recognition of what's *precedent to* (i.e. "in advance of", "beyond" or "above") itself.

This alone "demonstrates" an ample Grace: that which bows to the side in sure intuitive knowledge and subjective certainty, ceding Place-of-Honor in the soul's preferred seating-arrangements to what *humility alone* may recognize has come as the Superior Part to Instruct the 3rd stage Confession, so as to uplift and Relieve it at last.

Otherwise, what's there as the avatar of *false* humility is the standard ego-ploy of "something for nothing"—*feigning* confession while secretly hallucinating how it strokes an "ego" similar to itself for the benefits it may charm-loose and lasso to private aggrandizement. What's there, is resentment at something the *soul* already confesses despite conscious reluctance (as if the "soul" were suddenly given to cuckolding the phallic sovereignty of "I") so that, caught on the horns of this inward betrayal the ego resents and objects all the more, and in the guise of one receiving "instruction" progressively demands that more-and-more be given *for less-and-less attention* in just the proportions, quantities and containers specified.

The above depicts fairly gracefully the jaundiced attitude of the regular seeker, seeking really to be the Avatar and sole sovereign recipient of the *Universe's* adoring Attention.

Ingress to the characteristic Confessional obliged upon *adepts, masters* and *avatars* of this domain on the other hand, may be located in the kind of humility alluded to by Meher Baba when making his admission-to-the-world as to his authentic avatarship. This sort of humbleness is *not understandable at all* to those for whom "confession" of avatarship automatically, inevitably and necessarily signals ego-aggrandizement—this, of course, owing to the fact that *in* the projective case of themselves such confession *could* only be ego-aggrandizement. But for the authentic spiritual master any such pronouncement comes as a real *admission*, a *confession* in truth owing precisely to the *most intimate understanding* of how Impossible such a Position (state or condition) actually is, not only with respect to the current level of mankind's comprehension or according to the real magnitude of the "difficulty" involved, but simply as a measure of the Chasm between finite knowing and Infinite apprehension, suspended in the Samadhi of Confession but materially present in and along-with every gesture the avatar otherwise makes, being an inexpugnable aspect of the Whole right with everything else.

It's for *this* reason and no other an adept or avatar (of one-or-another theosophical Office) "doesn't mind" making the confession of his or her uncommon Presence in the world—understanding the above, there is *no question* of "ego" lingering in any such confession at all.

Yet this is something which must be Seen, inwardly determined by the potential spiritual aspirant to the degree the Great inner Organ of Knowing may be consulted at its current level of free Admission.

This may be an unwelcome word to many readers (you might be surprised, indeed, as to *which* readers)—but it's simply so. The Universe won't change itself because someone objects to the requirements.

Alright, MT, we hear the reader readily consent to his own impeccable humility, *there are things the seeker must do, and developments he must endure*; that's fair enough. But, though there's no convenient sign or standardized template in the sense of some automatic comparator with which to evaluate the nominee to Teacherhood (and thus avoid any personal work) surely it isn't too demanding to ask at least for *bearings* in this bewildering sea? Surely it's not beyond the bounds of propriety at least to ask the MT Who the last manifestation of the Mahachohan might have been? (since, meanin' no disrespect yer honer but, well, this business of the "Mahachohan" just doesn't choke folks up right away with the kind of instant recognition you might get when speaking of say, *buddhahood* or *christhood*, y'know. "Mahachohan" just doesn't automatically drum up a lot of vivid images or strong associations, unless it's that of a triple-whirl dairyqueen...y'mind just givin' us country-folks a "fer-instance"?

All right. The last manifestation of the Mahachohan appeared in Elizabethan times, as...*Francis Bacon*. "Who?" half the readership asks automatically, while the other half, in Oliver Hardy counterpart, lifts one brow of bright recognition while a shadow of perplexity crosses the countenance at the same time. *Wait a second*, this second half says, how can the Lord Chancellor of England qualify for some spiritual Office when he's most noted, aside from bribery charges, as co-author of the scientific *ethos* along with Descartes? Though many are willing to concede that, as the *Britannica* proclaims, he was the greatest mind of the Renaissance, that's hardly the same as being a great *spiritual* Light—indeed just the opposite, as half the new age architects are willing to attest—e.g. Theodore Rojack in particular takes exception to Bacon as being, perhaps, the most "pernicious" influence amongst all the acknowledged renaissance luminaries. How does one reconcile the apparent concerted *materialism* and rational skepticism of Francis Bacon with the idea he's *Mahachohan* and thus a manifestation of one of the three spiritual Offices of theosophy?

Here's how, MT rejoins with the case for the defense: what's conventionally "known" about Bacon is hardly all there is to know about him. However, what's not *academically* sanctified isn't banished thereby to inaccessible regions; a tradition persists in the Mystery School arcanum to the effect that Bacon, like several other court luminaries of the time such as John Dee, led (at least) a double life. Whereas Dee was not only Elizabeth's court astrologer and conduit of the Enochian Tablets (along with Edward Kelly) but a spy for the crown in foreign realms *and the original 007*, Bacon was the pivotal hierophant single-handedly responsible for consolidating the fragments of initiatory societies throughout Europe and renewing the Mystery Tradition altogether for the coming age; he was, as Manley Palmer Hall reiterates in his *Secret Teachings Of All Ages*, the original Rosicrucian or *Christian Rozencranz* himself, through whom the symbolisms and initiatory practices of the secret societies streamed forward refreshed in the forms of spiritual Masonry, various Rose-cross Orders and more generally the Qabalisms that appeared in specialty through distinguished outcroppings of Flammel, Maier, Fludd, Ashmole etc. Therefore all such societies to the present day regardless the alleged or real corruptions they've undergone or the syncretisms by which they're subsequently characterized, owe their being in substantial part to the private studies, the *hidden* practices and *secret* lucubrations of the Lord Chancellor.

How does all this square with the apparently *antithetical* character of his *Novum Organum*, *Great Instauration* etc.? wherein the crown's chief lawyer set forth all the essential precepts for what has become by hindsight the "self-alienating" modes of cognitive objectification and reductive analysis etc.? In answer, we must assume an *uncommon* or esoteric overview. We must understand the *renaissance* for what it was, and what it meant in larger *spiritual* terms as an expression of a particular cross-roads juncture in Earth-conscious development.

We may say that, by Overview, it was the determined "commission" of the Spiritual Hierarchy ("Great White Brotherhood" etc.) which oversees mankind's spiritual progress to greater or lesser effect, to foment the European Renaissance—in conjunction with a general counterpart revival of Qabalism spearheaded by Moses Cordovera and Isaac Luria in Safed, Galilee—as an acute counterbalance of personal investigation/insight unfettered by authoritarian religious sanction in reaction to the receding Middle Ages. At the same time, the Brotherhood was not *uncognizant* of the kinds of purely "materialist" focus and analytic concentration such emphasis would engender; as with every great Spiritual Move, the inevitable "negative" side-effects were calculated into the overall account as a kind of advised "risk" presumably subsumed to the larger Aim of *quickening* the corruptive and dis-integrating influences coded in any case into the last cyclic Stage of the *Kali Yuga* (the final and most negative of the four great spiritual cycles) so as to *hasten* the general *conscious-alchemical* process of *Solve*. The stage of *Solve*, (decay, corruption, entering-into-solution) is, in alchemy, the prerequisite condition for recombining the dissociated elements into new and higher syntheses; as with all things of which consciousness is the standard, the forms into which patterns become crystallized giving the contextual limit of their elemental interactions must undergo a transmutative process much like "death"—the known/comfortable identity-types must dissolve, having become progressively *dysfunctional* owing to their rigidity in a changing context, in order for their constituents to be freed thus contributing to more supple integrations and versatile/unitive alignments with the ample totality.

The thrust of the Brotherhood was therefore two-fold; on the one hand it would strike a blow to free consciousness-in-general from corrupt misapplication of the deductive mode and the *a priori*; on the other it would assay to incorporate the resultant *imbalances* tilted to the opposite (*inductive/a posteriori*) side, so as to *accelerate* the coming disintegrative force of the final phase of the Kali Yuga (through which we're now collectively passing); the rationale for this is the same Biblically memorialized in the saying that, unless those "last days" were shortened, none would survive their corruptive power (i.e. the longer the actual timespan allotted negative influence or the slower, *more leisurely* its stretched-out distribution of effect over the given allotment of time, the more thoroughly would consciousness be subjected to its power and thus the more fatally saturated in its quality, so that nothing might recover from so complete an exposure).

Therefore the Brotherhood sent its *Mahachohan* to produce this two-fold effect in the world, at the critical juncture of the Renaissance. What we "see" of Bacon officially, is not as a consequence all there *is to see*. If we could understand that what we see of him in *Novum Organum* is but a *facet* of his overall work and being (and *that*, not necessarily appreciated or understood for what it is regardless the admitted scope of its influence) and, that there are other equally-as-powerful and fateful influences flowing directly from his presence not conventionally ascribed to him or associated with him, we might come more easily to see how Bacon fulfills the truly *spiritual* dimension indispensable to any characterization of the "Mahachohan". What if this allegedly "objective", detached proto-scientific type were juxtaposed against the universally acknowledged *heart* and monumental *humanity* of a "William Shakespeare"? and what if in this juxtaposition we suddenly see, as by a miracle, the "two" countenances blend unmistakably into *one* (just as the famous Droushout portrait of "Shakespeare" dissolves unmistakably into the template of the Baconian bust when superimposed—see graphic evidence in Hall's *Secret Teachings* etc.).

What? Come now, MT, you're not falling back on that hoary old argument of the "Baconians", long disproved and passed-on by scholars everywhere? Why yes, as a matter of fact MT's doing just that; indeed he's calling succinctly for a *republication* of all pertinent (and largely out-of-print) volumes pertaining to the Baconian/Stratfordian logomachy, just as folks have currently been calling for a reopening or public disclosure of the Congressional archives in the case of the Kennedy assassination. Even more emphatically than the Warren Commission failed to "prove" its lone-gunman thesis, so the Stratfordians, it will be found in any fair review of the respective documents, *never came close* to disproving the Baconian thesis—on the other hand, the Baconians and in particular through the prolific work of Edward Johnson have definitively proven already beyond the shadow of any reasonable or *unreasonable* doubt, not only that the actor "Shakespere" could never have written the plays but that Bacon necessarily *had* to, and moreover left ample encrypted evidence to prove it! *All the Stratfordians ever did*, is selectively nibble at "weaker" points of the *con* argument re Shakespeare, and *never* substantially addressed, attacked or disproved the self-*evident* Baconian ciphers found *all over* the "Shakespere" manuscripts except to resort to ludicrous *ad hominem* arguments which are the substantial source of all present misperceptions about Bacon himself (i.e. it's thanks to this hack-job of "debunking" that history carries the general impression even in its encyclopedias that Bacon "favored the method of torture" for extracting political information, or that his prosecution for "bribery" was anything more than a political sacrifice of the well-known variety so that James could protect his "favorite", Buckingham...)

Think not? Though this isn't the place to go into an *extensive* examination of the subject, we may certainly give brief example—keeping in mind these examples are *hardly exhaustive* nor necessarily the best to be found but merely typical of a fulminating *M*ega-*T*on of unimpeachable evidence (this subject *is* treated much more extensively in *The Mother Book*, however, wherein another and even *greater* Element of corroborative evidence is introduced which in effect brings the whole *Law Book* to bear on deciding the case for the defense). Here we may suffice with one or two examples from Johnson's classic casebook, and a fragment of an example from MT given larger exposition in *The Mother Book*.

For instance, then, Johnson has us note that in Act I, Scene 2 of *The Tempest* we have a typical Baconian acrostic concealing the real identity of the playwright for future generations ostensibly capable of perceiving the greater picture: "*B*egun to tell me what I am, but stopt/*A*nd left me to a bootelesse Inquisition,/*Con*cluding, stay: not yet." Not only do the first letters of the first and second lines wed to the last *three* letters of the *third* render *BACon*, but such a cipher is typical of *known* ciphers in Bacon's acknowledged works. Again, Bacon's *initiatic* number by simple English "qabala" (explained *in extenso* in *The Mother Book*) was 33 (thus the 33rd degree of Freemasonry). On one folio page of *King Henry the Fourth Part One*, the name "Francis" or "Fran" appears exactly 33 times. As Manley Hall points out, "to attain this end, obvious awkward sentences were required, as: 'Anon, Francis? No, Francis, but tomorrow Francis: or Francis, on Thursday: or indeed Francis when thou wilt. But Francis.'"

From the memory-files of MT, we have the interesting example of "Shakespeare's" most familiar appellation, of syllables so warmly lugubrious and reassuring to Stratfordians everywhere: "The Bard of Avon". This endearing "title" was bestowed upon the false-fronting actor/joint-owner of Stratford-on-Avon by his ostensible "good friend", Ben Jonson. Now it's well known that Jonson *was* a best friend of Francis Bacon. Extensive documentation testifies to this fact in the form of diaries and notes, whereas Jonson's "great friendship" with Shakespear is evidentially confined to a few brief Jonsonian references to the "bard" not all of which are flattering in the least and some of which are *only* interpretable as *outright ridicule* (a fact the Stratfordians duly ignore; just as they ignore the fact that, though Jonson was ostensibly a *mutual friend* of both Bacon and the actor Shakespere there *is not one mention in all of Bacon's voluminous writings* re "Shakespere", or "Shakespear", or "Shakespeare" etc. For the "two" greatest literary lights of the age *sharing a mutual friend between them* not to find even the semblance of an association making its way to a single surviving page has to be one of the historical oddities of all time—*until* you realize that, given Bacon's undoubted knowledge of Hebrew Qabalism by internal evidence of his own writings, we find "Bard of Avon" dissolves by Baconian magick into *Ba*rd of (*o*=6,*f*=6:6+6=12:1+2=3,3=*Gimel*, in English equivalency a "G" or *C*) Av*on*: *Ba C on*. The remaining *internal* letters (r-d-a-v) also have deep meaning discussed more fully in *The Mother Book*).

This then gives the readership a brief depiction of a former manifestation of the Mahachohan (see excerpt from introduction to *The Mother Book*, this volume, for more on past historical expressions of the self-same single Personality of the *Mahachohan*; and see *The Mother Book* itself for an *extensive* examination of all these historical personalities and their hidden interrelationships as well as an exposition of a *known spiritual text* which *proves their collective Identity* through a Magickal manipulation of Time Itself).

Therefore we offer this *Magnum Organum* as present Teaching of the Mahachohan. Understanding of what's given here in *any* sort of depth will certainly require study, review, an abandonment of speedreading, a relinquishment of insistence upon what's definitionally "easy" for oneself. In other words, to extract the precious essence of a real Teaching, the veritable *Pearl of Great Price*, requires Work, just as one must pry the lid of an oyster if one would extract its nacreous core...

But wait again, MT! we hear an uncomfortable commotion from the back of the room, don't our dear friends the "Marciniak Pleiadeans" tell us specifically that if something requires *work* it's not worth it, and we shouldn't have to apply ourselves to anything we find "hard"? "If something is not being done effortlessly, then forget it. If it looks like it is too much work, something is telling you it is not the way." Page 122, *Bringers of the Dawn*. If folks can actually *accept* these homilies from the ventriloquist transmissions of perfectly unapparent entities, then such folks are welcome to them. It's a good thing however that the Marciniak Pleiadeans never counselled Jesus or Buddha, never whispered their wisdom into Einstein's or Edison's ear or told Tesla these scintillating truths—let alone coached Jim Thorpe, or trained Jake LaMotta! These are the same Pleiadeans who (without MT specifically in mind, of course—how could we dare presume such self-glorifying focus of celestial attention!) counsel in sober *sotto voce* "We recommend that you do a little questioning of anyone who overdefines and tells you absolutes". Well, *we* recommend you question any ostensibly celestial or "higher-dimensional" source which *has no* account of "absolute" in its highflying corpus at all, for which in fact "absolute" is such anathema; for these are those same who absolutize *relativism* inferentially in the same manner as Bashar, and to the same self-contradictory effect (see *Bashar* book review, this volume). These are those for whom "over-definition" apparently has some meaning, whereas "absolute" apparently has none. (This does not, however, prevent them from pontificating at one point: "You have come here to hold new frequencies being beamed to you from space...As you begin to know that this is your purpose, you will begin to design your purpose consciously...This is an absolute." Page 114, *op. cit.* No. This is precisely what's *not* an absolute. This is a very specific and tendentious mandate of a contingent type from an interestingly manipulative source.)

Yet every significant Teaching of a truly higher Order or density-degree above 3rd *pivots* its philosophy around a *deep* and *necessary understanding*—even practical apprehension—of Absolute. This is a *prerequisite* of authentic initiated insight; whereas "overdefining" *is* a relative concept that depends on subjective tolerance levels for its "cut-off" point, and apparently pivots on the standard of laziness (excuse me, "effortlessness") dear to the Pleiadeans themselves—who, instead, offer us not "definitions" but rather, "*stories*": "We like to pride ourselves on being storytellers. There is a certain credibility and a certain sensationalism in the way we present data. However, a story that we tell you at one point is certainly not the only story; it is not the end, and it is never the only truth. It is only one fragmentation, one small portion of the bigger picture. ¶ "No matter what story we tell you today, we guarantee that a year from now we will tell you a different story, because a year from now you will be able to comprehend things in a grander fashion." Page 10, *op. cit.*

Rather, then, than committing to the precise definition of *first principles* which ought to be the *primary* and *overriding* concern of any spiritual teaching or metaphysical philosophy at all, the Pleiadeans prefer to shadow-dance us along with admittedly shifting "stories". This is certainly in keeping with their intransigent *relativism*; for *first principles* properly defined ought to be universally applicable under *any* situation, a permanent attribute of the soul's essential armamentarium, whereas tales of our "extra-planetary" origin etc. are self-evidently *contingent*, depend on one's personal ingenuous subscription or unconfirmed belief taking the "source" of such narrative at its word as innately "honest", and without ulterior design. Clearly defined *first principles* introducing the soul to the ontological *depths* of itself can be applied; tales as to our ostensible "celestial parentage" *can't be applied*, but merely *believed*, leading nonetheless to actions on the *basis* of such belief which haven't benefit of reliance on anything more substantial than the initial motivating *hearsay*. Yet, this seems to be exactly how the "Pleiadeans" want it.

However, owing to their "confession" as shapeshifting storytellers we shouldn't *expect* any more *consistency* or carry-through *logic* on their part; thus when they chide us, on the one hand (with an "eye" this way? or are such speculations just more self-importance with no basis in fact?) to "Look at the New Age. Do you see how the New Age is separated? All kinds of things are said to keep you from discovering what you have in common" (p. 91, *op. cit.*), they counsel us on the other "You must become much more discerning about what and who is coming from the skies, because you are going to be duped and tricked and you're not going to understand it." (!) (p.127, *op. cit.)*

Any *reasonable* soul would of course ask *how* we're supposed to be so discerning, and at the same time honor some ideal of non-separate "camaraderie" in the New Age when those with whom the Pleiadeans are counseling us to *have* such camaraderie are often channelers and spokespersons for just those tricky sources they'd warn us against! Apparently the Pleiadeans (or at least the Marciniak mannequin through which they speak) are unable to resolve such contradictions, since, as token toward that comradeship the jacket of *Bringers* quotes glowing words-in-review from Darryl Anka "channel for 'Bashar'" while "Bashar", as it should be clear to all—at least after reading the Bashar Book Review this volume—is precisely the type of "tricky being" who tells you "you create your own reality" so as to lure you into acceptance of spacealien abduction! Ostensibly the Pleiadeans wouldn't want the readership to get the impression "Bashar" is "just okay" with them though "he" appears by endorsement on their dust jacket...*would* they? Or is it just that they share an endearing trait in commonality with 3rd-stage humankind, and will wantonly quote anyone or anything at all having a kind word for them despite what they otherwise know about said source?

In any case, the reader should understand right here, before Entering the Sanctum Sanctorum at all, that by studying *very precisely defined first principles* he will come to activate and unfold *precisely those universal truths* to which they correspond; whereas by heeding self-admitted *stories* spun by invisible Sky-narration he can only lurch blindly along by the nosering wherever the "stories" lead.

And let's look more closely at the nature of those stories: while they may seem to be more "entertaining" than the dry definitions of dehydrated spiritual concepts, at least with a little "water" (your transformed hormonal chemistries) such definitions may be re-hydrated and expand to Life within your own being—whereas with the "entertainment" you can only continue switching dials in channel-surfing comparison from one to another source purporting to "explain" how you got here, or to account for the circumstances in which you currently exist. Thus you may accept hearsay of the "Pleiadeans" that the invisible barrier of the planetary energy-net is a masking screen originally thrown 'round the planet to "keep you here", by the negative reptilian-types; when this business of the enveloping energy-grid sounds vaguely familiar and you turn to a source such as *Ra* wherein you recall having heard something parallel, you're faced with the conundrum of "choosing" between diametrically *opposed* explanations—for the *Ra* material insists this same energy-screen was installed by the *Positive Hierarchy* to impartially preserve the Earth-sphere from undue *influence* impinging from without.

Now, you can "take a stance" and decide on the basis of nothing-much just which source is "telling the truth" (and thus, which source is inferentially the "good guy"). But this has *nothing whatever* to do with *spiritual development*. It's cowboys-and-Indians, or choosing sides in a televised football game. Indeed before believing any such "choice" you might make *is* necessarily that between the truth-tellers and liars, you'd best consider this *SC counsel*: the disparity of "stories" from separate sources pointing to the same general thing or phenomenon, isn't necessarily an effect of relative *veracity*. Both stories may be "true" in their *contexts*! For the context is, that each such storytelling source approaches from Elsewhere at an *oblique angle*; this "angle" isn't just *spatially* oblique—it's composed rather of *probability* components. Each source approaches from a slightly variable—or greatly variable—probability-current. From the *perspective* of any given *outside* source, "we" may have "gotten here" (and presently inhabit *n* circumstances) according to the *specific probability field* by which that source is remotely *connected* to us. Thus while each may "perceive" the same basic condition or "fact" as the other (e.g. the enveloping Earth energy-net) they may perceive *its origin, purpose and significance* quite differently depending on the luminous probability-stream down which they respectively sight.

Edgar Cayce saw the "destruction of Atlantis" as self-induced; the Andromedans as reported in Col. Stevens' book on same, attribute the destruction of Atlantis to a hostile ray from the planet Marduk. *Both* perceive the bare "event", the "destruction of Atlantis". Yet each perceives and thus interprets from a variant spiritual-cosmic "perspective". That perspective has to do with the varying density-degree of the given sources, the relative position both in *timespace* and *spacetime* mediated by each etc.

This effect can be understood on the basis of *first principles*, in this way.

Just as there are emphatic astrological configurations (conjunctions, T-squares, trines) set by the timed/coded cycles and internal coordinates of things to occur so there's no real chance they *won't* occur, yet these significant coordinate "nodes" aren't strictly determined in the same way beforehand re *specifics* of the events they foreshadow. The *events* themselves must come to pass according to the type and quality of configuration; but the determinative content surrounding, feeding into and concretely *constituting* those events are variable just as the exact meaning of Jupiter-square-Neptune may discharge in *several* probable ways and only arises as a specific complex of factors in the relative context "I" experience. In the same way the "sinking of Atlantis" or the "Earth energy-screen" may be considered a "necessary scheduled event"; but a number of probable outriders issue from the raw potential of any such event. Those probabilities will "materialize" in their own separate contexts according to the coordinative streams that *connect the percipient to the event*. Thus in one context the *spiritual learning requirement* signified by the scheduled presence of an "Earth energy-screen" may come about as the apparent result of spiritual determinations issuing from a positive "Confederacy"; in another context, according to the luminous self-linkups of probability networks the requirement might be fulfilled through nefarious designs of some Negative machination. In *either* case the "requirement" is fulfilled, yet each probable event carries its own stress, implications, net of consequences and probable-projections in turn. Thus the "acceptance" of any given "story" of any given source as of primary importance regarding "your" origins, the facts and meanings of "your" present condition etc. *isn't innocuous*. Acceptance of any such story (and a concomitant *unacquaintance* with *first principles*) inexorably links one to the probability-cords characterizing the *specific* circumstances of the beguiling storyteller. Though you may *not have begun* on that probability-curve, you wind up shunted onto it! You are, effectually, the "guest" of those who invited you to accept their version—a "guest" who's *committed for the duration* (without in any way having realized beforehand the significance of accepting so apparently-harmless an invitation).

And from what probability-perspective do the "Pleiadeans" weave their enrapturing stories for Earth-edification? Why, those who counsel us as to the negatively-designed presence of the Earth energy-net come from a self-admitted future probability where the *evil Reptilians have taken over the planet entirely*, and the whole rest of the known universe on top of it! This is the "reality" to which they'd have you assuredly linked so as to throw your energy in as aggregate support, at the critical juncture of 4th density Earth transition echoing-forward *innumerable* potent probability streams. Yet *as* an incarnational being you're connected to an Earth-history which is unique to *your* perspective. You're not obliged to "choose histories", or accept stories, indeed you should *not*, for all that is a *distraction* to spiritual development. If indeed you "create your own reality", ask the Pleiadeans how such philosophy seems to have landed them in the negative mess they describe which is manifestly *not* to their liking, and for the repair of which they're specifically here at our doorstep at this Time?

Yet "enough of Because". *BAShR* (i.e. "Bashar") in Hebrew, my dear thelemites, means "because".

In the time-honored tradition (especially at those junctures of spiritual renewal and the founding of New Dispensations) we employ Prophetic Criticism of the prevailing World-view as inspirational point-of-departure whereby to introduce the Major Positive Key of the Spiritual Philosophy itself. Since we're at a uniquely critical juncture of historical "time" where there's really *no* prevailing Worldview or unified philosophical outlook other than "me-ism", we bring Prophetic Criticism to bear upon an Incoming Philosophy which presently is in the gesture of attempting to *install* itself as the new regnant Worldview, i.e. "You Create Your Own Reality". We insist this is *not* the right philosophy, and isn't really a "teaching" at all but is rather the tendentious ploy of a certain heterogenous aggregate of extradimensional sources from the same general level and "family background" yet prosecuting the identical Sky-slogan each for its own separate-and-unequal purposes.

Thus we open our *Magnum Organum*—after a **Word On *The Mother Book***—with practical instruction in *Charger Breathing* so as to fortify the soul and strengthen the body-mind in the most immediate, tangible and practical way, in anticipation of that necessary Opening of the Inner Eye and Intuitive faculty partially *induced* by the dialectic essays themselves but in any case ultimately required so as to *click* in optimum manner with the Superior Cogency of the Mother's Spiritual Dispensation. From there we introduce you to several reviews, movie-and-book, previously published in *Thunderbird* and supplying an entertaining means not only of approaching the eventual *Instauration* ahead, but of extracting deeper values and richer meanings from the "light stuff" usually passed-over. We then launch into the pastoral opening of our Argument, the beginning of our prophetic Criticism in "Why You Don't Create Your Own Reality" printed originally in the *T-Bird* circa 1989. This leads toward the Heart of our Practical Demonstration by way of "What Is The Mother Current?", i.e. the two-part essay "Motto-in-the-Lotto/The Big Spin" wherein the first great Miracle of the Mother and Mahachohan is introduced (for the second and Greater miracle of the Mother/Mahachohan, see *The Mother Book*). The following section, **Mother-current Trans-**

missions, advances the demonstration by way of revealing the demonstrable Way of Initiation, and of the initiate. In **Mordrend Technologies** we address the *verboten*, not only in terms of the secret science/technology which isn't supposed to exist (but does), but in terms least familiar to the public perennially treated to window-dressing and never let into the Store, where the real business of *karmic* bookkeeping for the planet takes place; herein that public will find Mother and Father at their designated labor, much to the general surprise, so that many are bound to bridle at first the way children do when initially beholding their parents at work in the actual job-context, thus waking up to the behind-scenes truth re the way in which those children had been invisibly and unknowingly supported all along. Next we give the readership a preview examination of our extended discussion regarding the theosophical Offices and Rays, with special emphasis on the Mother's Ray of Intelligent Activity, in our *Mother Book Introduction* excerpt. After that we bash on ahead into the "heart-of-darkness" or dialectic rendezvous with the spacebeing Bashar, opening out immediately thereafter into the Principal Essay, *The Great Instauration Finis* (or Thank God It's Friday, we're in *Safe d*uring the Sabbath). You'll find *numbers* of other interesting things along the way, all of which advance in some specific manner the Courtroom Case for humanity against those incoming Accusers said humanity seems so-far not even able to identify.

Fortunately, mankind has for its Attorney the greatest Lawyer the world has ever known.

ATN

P.S. We have retained the various MT noms-de-plume under which the *T-Bird* articles were originally written. Each such name (Mora Tallion, Monty Tyson, Mick Trumpet etc.) is "Michael Topper" under yet another occult butterfly costume, the moniker-markings of which may provide moments of diversion and amusement to the readership in their own right since each enshrines a "formula" pertinent either to the particular article or the class of article. Thus "Mora Tallion", when deciphered using a substantial-enough English dictionary, resolves itself into two basic terms: "crown" and "balance/revenge". As the MT persona presenting the *Charger Breathing* articles, the name suggests the bringing of *Balance* back to the Crown (crown-chakra, Sahasrara) under the general Aeonic formula of Horus (in Egyptian myth, Lord of the Double Horizon [balance] said to restore Order in revenging Osiris' death against Set). Thus all such butterfly costumes of "Michael Topper" serve to reveal some aspect of the Dispensation brought forward by Southern Crown/AAA and the Mother-current, while at the same time serving to divert attention from the fact that "Michael Topper" is the dream of the Butterfly whose costumes have been borrowed.

The various references to *T-Bird* issues etc., wherein other and related articles appear, weren't edited out owing to time; but check whether some of those references aren't *in* this present *Matrix* collection also. The oft-referred-to essays "Channeling etc." and "What is 'Christ Consciousness'?" as well as "Précis on the Good, the Bad and the Ugly" all appear, *virgo intacto*, in *Matrix III*. Oh yes; and in all this excitement MT forgot to mention ***The Southern Crown YAZI-DICTIONARY*** (wherein you'll even find "Southern Crown" defined!) preceding the *Charger Breathing* section, almost immediately following this Introduction which—appropriately enough—now comes to an End.

A Word On

THE MOTHER BOOK

by MT

In February 1993, the last copy of *The New Thunderbird Chronicle* seen by the public (to this date) was printed and internationally distributed. In the Editorial MT explained that his wife and Master of the Mother-current AAA was extremely ill; for all those able to understand, it was further explained that the fate of much of this Earthsphere/density-level altogether hung on the outcome of her protracted bodily distress, that in this case it wasn't a matter of "just another person" being sick—the deeper equation between AAA's stable physical presence and the balance of cosmic current-patterns aligning Earth to its proper "karmic" track, was that same indispensable if little-understood relationship obtaining in every case where Primary spiritual adepts, masters and avatars have appeared by incarnation in this world. Though the ordinary ego of this plane is loath to admit the possibility of such a thing where it exists *contemporaneously* (as opposed to some dead past safely interpretable to the ego's proportions and dimensions), inferential evidence of the *truth* of that extraordinary relationship has accompanied us especially over this past year's framework, and thanks most especially to unlikely agency of exactly those who've made a virtual profession of "predictions" and prognostications re Earthquakes, weather-patterns and other in the worldly range of upheavals.

For a long while now, it's been explained through the *T-Bird* medium how the Mother and her male counterpart the Mahachohan have (quite in keeping with the Alice Bailey theosophical word on the subject) helped maintain the tenuous telluric and tectonic balance, even or most especially against "unnatural" technological interlopers on-and-off planet (see "Were Those Quakes Fakes?" and the "Global Energy-Grid" etc.). In the last issue it was further explained how AAA's illness wasn't altogether natural but the result of Negative interference of a higher-density variety. As against the inexperienced fatuity of certain more conventional of the new-age pronunciations on the subject, one isn't "automatically protected" from higher density (spirit/spacebeing/elemental/magical) agency upon achieving positive-polarization alignment, nor upon realizing authentic forms of spiritual adeptship, occult mastery etc. Any of these facile pronouncements, only proceeding in the first place from those who've yet to achieve even minimum positive repolarization-alignment of their own, would be hard-pressed to account for the recorded, reported or legendary fates of a "Christ", a "Krishna", a "Rajneesh", a "Mohammed", a "Maniche", a "Gandhi" etc. Even the least *glimmer* of reflection before issuing glib idiocies would suffice to check the more egregious new-age effusions, proving only that no such minimal powers of reflection characterize those souls conspicuously presiding by self-appointment at the ideological helm of that leading-edge movement; indeed such movement is largely like a motorboat carrying a miscellany of content loosely tethered to the dock, sputtering wildly in circles without rudder and crying

desperately for someone of sufficient acumen to *supply* the volitional rudder, yet demanding even on the frantic pitch of that cry how both the rudder and circumstances of its provision should only come according to specifications of the frantically spinning subject!

The truth, which every aspirant ought to *know in advance*, is that one is relatively "protected" from direct interference of the Negative in only two instances: the first is where one functions at so low a level as to be effectually "programmed" to bovine compliance of the larger culture, in which case one has the kind of "protections" afforded any cattle; one is minimally sheltered, fed and cared-for until such time as one is called to the abattoir. The second kind of "protection" is of the "Dion Fortune" occult-shield variety; this is the standard surround-yourself-with-whitelight adjuration appropriated by contemporary new age doyens as if they'd just invented it. This type of more "magickal" defense is effective against the *unintelligent* or *qlippothic* forms of *elemental* negativity, and always has been; to an extent it may be used to rebalance and thus neutralize certain kinds of elemental energies directed *from* self-consciously intelligent and thus *volitionally* negative agency. But beyond that it is automatically "effective" in shielding or unerringly protecting against real *Intelligent* negativity only to the degree the occult aspirant is *not* sufficiently far along the developmental road to have lit his Spirit-lamp in the metaphysical Dark so brightly as to attract *concerted attention* of the Negative Hierarchy (owing to the very, tacit threat *posed* by that brightness).

Where mastery and spiritual development have truly proceeded *beyond* the threshold at which one remains merely innocuous to the Negative design, one poses to the contrary a continuing *threat* to negative existence (whether with keen *awareness* of that fact, or no). Indeed at such juncture the *advantage* to the Negative lies *in* the very circumstance that much "spiritual training" emanates from a certain perennial *Angelic short-sightedness* which, assuming the three-monkey pose, promotes the see-no-evil pseudo-philosophy whereby it's thought best not to *admit* to the existence of the negative in the first place. In this way the Negative hierarchy has been "unwittingly" aided all along by an angelic strain of the Positive Hierarchy, in the sense that "the best trick of the Devil is to convince you he doesn't exist". Being thus disarmed against the potential of *intelligent* opposition and therefore against true *conscious* dissimulation, the aspirant will congenitally *underestimate* the operative quotient of adversity; thus the spiritually-Negative minion, attracted to the glowing inner light like leopards toward a campfire, may sit at the dark perimeter and "channel" deflective or damaging information (usually *furthering* the angelic damage already inflicted re the "inexistence" of spiritual negativity) thus drawing the fledgling flame into a deadend vacuum where it may be trapped and extinguished at leisure.

Where, in the relatively rare case, the positively-polarized spiritual practitioner manages to *wake up* to the real existence of authentic higher-density Spiritual Negativity, a "higher" kind of "protection" is potentially instituted as well. But it isn't the sort of fatuous protection the know-nothing new ager self-servingly presumes ought to be the automatic emolument of conventional "goodness". Such "protection" in the case of true Spiritual Mastery is a *function* of the operative quotient of Awareness brought to bear against the negative presence, and is a "protection" in the same way that real skill in arms is a protection against enemy invasion.*

In the case of authentic Spiritual Adeptship, one is "safe" only as a pure function of one's adaptive power, so that such "safety" is *never automatically* assumed nor is it *ever* underwritten. One isn't "protected by God" at some indeterminately "high" achievement level, since the more one Wakes Up the more it is realized that, insofar as the Creator/creation is concerned, the whole is in the very *midst* of pitched battle with the *Anti-Logos* and that indeed these are the present *terms* and *conditions* of a creation which on balance has "yet" to realize optimum Logoic integration in perfect parity with its informing Absolute-value. The *Creator* is, as well, in the midst of *Its own* progressive Meta-cosmic "Waking Up" to the real dimensions, terms and stakes of this creative strife (see the Bailey material re positive and negative hierarchies, the developmental Status of the Solar systemic and Cosmic Logoi etc.; see also the *Four Winds* books, which, while a *channeled* source drawn through strictly *unawake* agency of the channeler, represents a *relatively* undistorted report from the level of Creator-being owing to the particular channeler's "angelic" background making her more constitutionally "attuned" to the Creator-level as a *vibration*, though really unreceptive as *any* such "angelic" source to the Spirit of Its content or to the Earth-level vibration of the Mother [to which said Creator source offers a kind of apologetic Explanation].)

No Two Ways About It

Nor does this knowledge ally us with an unwanted metaphysical *dualism* inferentially assigning equal value, status and power to a Negative agency so that Existence itself drifts apart at the seams. The whole meta-cosmic War, if you will, has to do (as thoroughly explained in *Magnum Organum*) with the Creative *interpretation* of the non-dual *Absolute-value* from which everything, including Creator-consciousness, *primordially issues*. How that non-dual Value is *interpreted*, what is "included" or "excluded" in its potential or actual Presence, constitutes the respective orientations of Logos/Anti-Logos and gives the perpetual/inexpugnable *appearance* of warring duality from the strictly *created* viewpoint alone. However the hallmark of true Spiritual Mastery is its

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*What about "loving" the negative rather than conceiving the relationship as a "battle"? See "Channeling, UFOs...*etc.*" under *Love Was All He Said.* Even the *Ra* material, while following the standard "angelic" line on the subject, is here uncharacteristically *tentative* in recommendation; with reason, since all those with sufficient experience know perfectly well the *polarized* negative is immune, and indeed may use such strategically directed "love" to manipulate and entrap the "sender". Owing to their *repulsion* (rather than receptivity) to authentic love, the Ra channeler herself tends to advocate "loving" the negative in the *combative* sense, so as to drive it off! This is the last bastion of love-directing efficacy, and clearly takes leave of the spirit so that its slim rationale collapses. And what of the "angelic" presences which *do* act as Guardian Angels? Their unreliably sporadic and special (or *favoring*) appearance marks their activity as a kind of *propaganda*. Their "protection" is strategically proffered, *not* to adepti or to masters but to those who may be sufficiently flattered or impressed by the favor to *propagandize* for the simple see-no-evil hypothesis. The "angels" believe they get credits in "heaven" for everyone enlisted to subscribing in the "all-positive" hypothesis, by distortive *repression* of the negative and everything touched by the negative.

establishment at once in the uncreate-Absolute Being of pre-Logoic Infinity *as well as* the fields and created/polarized planes of being. Because the ordinary 3rd-stage (non-polarized) personality perceives the Presence and Activity of such avataric embodiment *only* from the *created* perspective (which perspective is thus *distorted* in itself insofar as it is *not* directly illumined by the coeternal Light of Absolute-value), it may seem to such personality that the given Master is engaged in or espousing some form of *dualism*. But in fact, said Master is engaged in Enacting the *positive* Creator/creative interpretation *of* that directly-realized (uncreate-Absolute) Value so as to draw Creative and Absolute *into* Resolving Logoic Parity; whereas the adepts of the *negative* Spiritual hierarchy are engaged in enacting the *negative*-Luciferian interpretation of that uncreate/Absolute being (identified exclusively as the Void-value denominator of all causative agency) so as to *sacrifice* the *creative* to the altar of an absolute altered to the dimensions of a cosmic Ego.

Nor is it the *business* of the ordinary personality, or the spiritual aspirant either, to be "engaged" in this cosmic debate in the practical manner of real occult/metaphysical combat. The ordinary personality as well as the spiritual aspirant (even "initiated", in that sense) cannot yet properly understand the terms, has yet to develop the extended subtle instrumentality whereby to *begin* properly to appreciate the terms, and indeed corresponds thus-far to an operative density-level only permitting congenital *misapprehension* and *misapplication* of the terms.

Here is where the "conventional" angelic advice is relatively applicable still: i.e. one should—as the *I Ching* says—refrain from combating evil directly and instead make steady progress in the good.

Spiritual "wars" can't be directly fought except by the real *Spiritual generals*. On the positive side, there *are* no "enlisted men" in the combat battalions; they are all safe as file-clerks for the positive offices of spiritual service; on the negative side, the enlistees are conscripted to do servile combat but from a position of ignorance (see *Précis On The Good, The Bad And The Ugly* by MT, *Matrix III*) which serves to keep them as much in the dark as those "positive" or "non-polarized" souls they'd adversely influence.

Quacks Crack The Quake Code, Yet Still The Quaker Gloats

Thus we may return you, with a little deeper appreciation and understanding, to our observation that AAA's protracted "illness" during the whole of '93—and overlapping '94—wasn't really "natural" but the result of Negative interference (from the highest density available to the polarization-potential of that particular, spiritual "orientation"). We may now add that, due to the current success with which those agencies had nullified the Mother's physical-grounding effectiveness, it was no longer possible to say with certainty how long the projected Big One (especially for the Southern California/Los Angeles Basin area) could be postponed or placated.

However as the world may plainly see, *all* the predictions seeming so confidently to dovetail—especially—on mid-1993, never came to pass. (As we shall learn, the Great Northridge Quake of '94 following hard on the Oct./Nov. fires of '93 is of a wholly different nature, both in terms of cause and the predictive significance.) Neither the oniony-exhalations of a much-wilted Scallion nor the dubious manufactured "Awareness" of alarmist newsletters, nor even the vaunted "100% accuracy" evinced up to the conspicuously-failed '93 prediction by the Gulf Breeze "AWOL" gang predictively prolific with the planchette (as cited in *Leading Edge* as a probable "sure-thing") have proven out—*even though in the particular instance there was a virtual consensus amongst them all*, interestingly enough, regarding the veritable "inevitability" of California's mid-to-late '93 demise. Now each and every "expert", especially alluded to here, will have his (or Its) reason as to why even this chorus consensus failed to materialize; indeed each may be counted to take credit nonetheless as if the Northridge temblor was just a delay on the given prediction, its magnitude diminished from the Monstro forecast thanks no doubt to this very time-displacement ingratiatingly credited to the general elevation of consciousness in the meanwhile mitigating overall prime on the *karmic* charge etc. etc.

Few will understand how all such rationalizations after-the-fact, especially those most servilely flattering toward "your" elevated role in the ultimate dislocation, are track-covering doublebacks hastily extemporized in a fog of bewilderment as to why the "insider-tips" didn't prove out. Those who recall the last *T-Bird* editorial may, on the other hand, remember MT's emphatic insistence that any quakes in that general timezone weren't matters for *prediction* but phenomena of *manipulation*, engineered by scalar technologies of the planetary "shadow government" opportunizing on optimum conditions in that range and amplified in probable efficacy owing to the damage meanwhile inflicted on the *true mitigating influences* of Adepti Presence, most particularly that of AAA herself.

The *difference* in interpretation is critical. It takes the whole matter of such "quakes" and "natural" catastrophes *out* of the realm of *authentic* prediction (in the earlier Cayce manner) and places it rather on the *metaphysical battlefield*. Given over to such a Variable, authoritative "predictions" as to when the venerable Big One will occur *can't* be based on subtle input from a causally-integrated confluence of strictly telluric factors, nor can they boast privileged eavesdropping on "God's domain"; they can't claim concourse with the spirits, counsel by devas or the susurrations of elementals setting up the several subterraneous "charges". Such "predictions" *may*, however, reference themselves more forthrightly toward those perfectly governmental activities of the *Geologic Survey* in the '93 midmonths, placing their own "experimental" charges at strategic points in the faultline (all, interestingly, triangulating the L.A. Basin) under shallow pretext of exploding innocuous simulations so as to upgrade tectonic "data". Such "predictions" *can* be regarded in the same manner as "predictions" made at the parimutuel based on bookie handicapping. When the nag astoundingly fails to come in according to expectation, the curious pronouncement subsequently issues—as it did from the Geologic Survey—how all the old handicapping should be sharply reassessed; apropos of apparently *nothing* but some meager meaningless needlemarks flashed to the latenight newsaudience, the audacious declaration is immediately broadcast how the "imminent" Big One is probably no such thing and may not occur for centuries (!) All manner of scalar and subterranean nuclear jiggling having failed to nudge the plates in place for proper triggering at the appropriate NWO time, plain daylight detonations even publicly announced were straightway activated in exasperated last-ditch effort to get the action underway, like climbing out and *pushing* one's car to the crest of the hill when the engine's stalled, the tow-truck breaks down and no other cars are in sight. Finally, obtaining no substantial response, the Owner of the jalopy pronounces upon its utter uselessness, its further irrelevance as a reliable factor for getting the Owner where he wants to go; upon making the peremptory Declaration the Owner walks away, somewhat disgruntled but satisfied no further ministrations to the stalled vehicle (for whatever reason) will ever work. Not a moment after walking away from such definitive dismissal, the car surges to the crest and then rolls downhill on its own—precisely as happened with the January 17th quake, the resultant *relaxation* of engineered manipulations through world ley-lines and the global energy-grid having lifted the anesthetization of Gaia sufficiently (her *natural* activity being artificially tranquilized, as reported through "anonymous" interview in *Matrix III*, so she might be triggered only at the pleasure of *their* NWO timetables) to allow her backlog of repressed potentials *release on its own* in precise heavenly timing, exactly in concert with the most powerful planetary conjunction in several hundred years.

Thus the rumbling "vehicle" slid precipitously "downhill" under its own momentum, an event which might not seem *effectually* different from the type *deliberately* attempted by artificial engineering—except it makes all the difference in the world.

The kinds of cataclysmic mayhem "predicted" by the aforesaid sources and contrarily indicated by MT as a conscious effort redounding to timed benefit of the global powerstructure, pooled the distinct advantage associated with *any* event strategically planned. Had the effort succeeded in the months of '93, the timed triggering of the California catastrophe could be made to coincide with optimum world-government factors, which, later, would not be nearly so in "sync" as to enable maximal milking of One World emoluments from the event. In the year of the administration changeover (in truth shifting the ratio of emphasis from *Rockefeller* to *Rothschild* power-vectors, from the forthrightly Fourth Reichian to the Carroll Quigley-style Catholic/Masonic contingent of the NWO consolidation) the camouflage "chaos" of superficial factors fomenting designed disorder 'round the world—as with predictable internal problems of the theatrically dissolved Soviet bloc—could serve an "acceptable" implementation of widespread martial law under United Nations auspice; at the same time the "espionage" shadow structure in all its effective positions and proportions as prevailed under the Bush administration, would still have a hold sufficiently *unified* before full turnover was underway to carry through on plans put in place and built upon all that while. Even as early as *early '94* they would not enjoy such optimum potential, and indeed things would be caught midway in an overall policy/personnel shift accompanied by sufficient dislocation in reworked charters and international articles as to dilute at least for the time the full power of any force or furtive agency to institute ideal agendas capitalizing on catalytic "catastrophe".

Thus in "frustration" the California fires (aimed esoterically at "Adept relocation"!) were kindled as replacement-strategy for the failed quakes. Think not? The person held primarily "responsible" for setting the Calabasas fire is a man with a history of *institutionalized* mental disorder—a classic profile for the programmed type usually sent to do the government's handiwork. Moreover, this same man just "coincidentally" happens to be known, from childhood, by a student-initiate of Southern Crown. Although his background is clinically that of violent mental disorder, he has no *history of arson*; this is very unusual, since the typical pyromaniac profile is that of one *obsessed* from very early years with a single, and *just* a single, psychological aberration.

"These Things Must Be Done...*Delicately*..."

So it was that Adept-modulation of artificial shadow-government efforts frustrated all the '93 timetables, and as a consequence defeated all the sure-thing "predictions" of setup sources. At the same time, largely off-planet or subterraneous "sound" sources of negative variety were doing all they could to veto the agency of positive adeptship (strategically posted, as well, at critical positions of the global gridlines). More *direct* efforts at cancelling any such non-ordinary agency had to yield to the "Ruby Slippers" factor (discussed in various *T-Bird* essays) i.e. the esoteric circumstance that negative sources needed to *preserve* certain elements belonging to said agencies relatively *intact*. Indiscriminate annihilation of the nonordinary agent in question (which, as we've seen, *is* abstractly possible despite new age inanities to the contrary) would be the occult equivalent of throwing the baby out with bath as far as such negative sources were concerned, since *they* necessarily benefitted from, and *needed*, the very same primary-adept emplacement minimally as much as the rest of the world (unknowingly) profited from its stabilizing Presence.

Such adept-Presence functioned as a minimal *rivet* in a structure under intense strain; *anyone* having designs upon the further use of that structure altogether, whether positive or negative in orientation, necessarily relied alike on the salvatory emplacement of that integrating Bolt. Thus the "Ruby Slipper" effect required weakening the function of that Bolt to a critical degree so as to allow a strategically manipulative *play* in the structural joints, without catastrophically wrenching the rivet altogether thus rendering the structure unsuitable for any further ownership/management by *anyone*. (Should the reader have grasped this example, a more subtle and exacting analogy would be that of a single Stone acting as a tentpeg to hold down an entire tent; the Adversary wishes to preserve and make use of the presence of the Tent, therefore can't remove the Stone willy-nilly but must try strategically to *move it around* so as to slip certain debilitating things *in* under the tentflap thereby decimating, anesthetizing or zombifying its occupants; thus the effort is made to modulate the Position of the Stone, weaken its resistance to tent-penetration, even alter its *gravity-quotient* so as to introduce harmful elements over, under or around it.)

Indeed the last public issue of *TNTC* (Feb. '93) saw first appearance of advertisements for the long-awaited *Mother Book* in which all this and a universe more would be definitively discussed. Yet as was explained in that issue's Editorial and has subsequently become apparent to all those closely associated with or steadily tracking the *T-Bird* flightpath, Southern Crown adepts AAA and MT were under a veritable state of occult siege at the moment the announcement went to print and have remained so throughout '93, to these current few weeks of '94. Though they'd have loved to make uplifting Knowledge of the Mother and Mahachohan (of the Ray of Intelligent Activity) generally available to all there were, and are, formidable forces set sullenly against such millennial Occurrence. At the precise Moment announcing advent of *The Mother Book* an unprecedented explosion of transdimensional assault through the subtle fields having multiple repercussion in the "gross", commenced Writing a whole *new* epic Chapter in the *Book*—largely through titanic labor of the Mother herself.

Thus in the midst of disclosing that very, subtle knowledge as to how the Life of the True Mother is lived in consequential continuity with the Whole unlike that of any other (see *AAA*, Southern Crown dictionary this volume), the implications of such Living were being enacted existentially at an exploded magnitude as meridians, centers, yu-points and plexi in the Mother's "personal" being bore full burden in intensified convergence of artificial manipulations, traumatizings and poisonings wreaked through grid-lines of the *planetary* field, at the same time as those loci of the bodily temple were being deliberately bruised and abraded by *direct* higher-dimensional intent aimed squarely in retaliation to her persistent Rebuffs.

Thus though Southern Crown has a small household Order of student-initiates dedicated to serving the Spiritual Process in the world at various levels, so persistent and outrageously unprecedented was the barrage from the Invisible (and quasi-visible), so relentless the assault particularly on AAA's health and bodily-being (manufacturing such critical if shapeshifting symptoms and somatic traumas as to baffle the dubious expertise of the whole UCLA Medical

School and a passel of the nation's "leading specialists" having otherwise attended such lights as Ronald Reagan), that everyone in the Order had constantly to be pulled off his/her regular function in extemporized closing of yet another gap or unanticipated breach, consequently curtailing or closing down certain SC/*T-Bird* functions altogether and requiring abrupt suspension of the foreseen "finishing touches" on the *Mother Book* when but a heartbreaking beat away from public birth, in favor of *unforeseen* elements force-writing the sudden additional Chapter.

Rough/sporadic communications with subscribers and book-buyers over the year's course continuously demonstrated or pleasantly reinforced the fidelity of the *T-Bird* readership, and when eventually the critical suspension of publication seemed to warrant offer of full refund (on checks and money-orders never cashed) against future notification of the Book's availability, virtually *everyone* declined the refund in favor of waiting, for no *matter* how long an indeterminate time, with best wishes for AAA's recovery! Thus while the last Chapter of the *Mother Book* was being penned in "blood, sweat and tears" (read the last both as "lachrymal" and literally "ripping") under indescribably tumultuous conditions honoring neither proprietary bounds nor those of property, personhood, minimal human requirements of rest or superhuman requirements of celestial insulation, all *physical* work on the Book was contrastively suspended.

The Dread *Mother Book* Rides Forward (Again) From Besieged Castle Walls

As Providence (an interesting coincidence of personal opportunism and cosmic requirements) would have it, at the beginning of this whole period VV called the Temple from Yelm with the proposition for the present book; since his informing idea was of the Highest and certainly coincided with what MT had been accomplishing, *seeding as subtle influence* and otherwise forwarding in his own sphere (i.e. that of producing a Work of first principles to furnish mankind at large a Living Manual toward spiritual adeptship, and as antidote to much plausible-sounding but actually suspect "off-planet" transmissions) MT set about immediately, working with as great dispatch as circumstances would allow, in fulfilling and fleshing-out the Valerian *mandatum mundata*. Thus temporarily sacrificing completion of the very *Mother Book* which had so occupied his most loving labors for years, he turned with inhuman intensity to the inspiriting of this unexpected Opening toward public edification and advancement (providentially Appearing at the precise moment the Primary avenue seemed closed for repairs).

There is no way for any (3rd-density) soul to know or to appreciate—and certainly no one with whom the adept spoke during this whole period seemed in any way either capable of or interested in learning *how* to know or to appreciate—what it is like laboring night and day at every available hour over the most abstruse yet *essential* material in an effort to wrest it within range of the general comprehension, all the while attentive to and mediating the abrupt minute-to-minute changes in subtle energy-shields, requirements for occult fortification and the harrowing incursions frequently made upon one's own wife and Master of the Mother-current suffering *several times near fatal lapse*, being rushed to hospital emergency rooms, administered hasty treatment as the whole range of orthodox and unorthodox methods largely stood mute in mindless impotence at the manifest holocaust wreaked from realms-unknown on her immune system and glandular complexes, her intestinal tract and mandibular-temporal "switchboard" of nerve clusters cutting off breathing, salivation, tearducts, swallowing, drinking or eating of the most minuscule amounts by turns—and *this* all the while AAA herself somehow superhumanly managed to maintain near perfect continuity in the teaching of her formal student-class as well as administering/supervising/performing daily household business! That's right; though on several occasions she *almost literally* died, nonetheless she never ceased performing her unparalleled Spiritual Function—and that not just on the *subtle* planes where *physical* passivity may be de rigueur, but in bodily expression often requiring her Exemplification (for refractory student comprehension) in the form of regular exertions at household "chores" apparently beneath the dignity of "authentic spiritual aspirants"! (This all the while certain students, apparently direct reincarnations of those who by Biblical report stood at the foot of Christ's cross, couldn't refrain from belying any "lesson" there might possibly be in the homilies of their Christian background by persisting in the graceless inquiry as to "why Ama doesn't just heal herself"...*And three student-passes to the theatrical opening of "Give us Barabbas", goes to...*)

Thus you have heard, a little, of what's befallen the stricken *T-Bird* and the Southern Crown adeptship in this eventful interval of California Silence. But now that work which MT set about to do as a meanwhile fortification for those pleased to accept and to graciously use it, is done. And once again the *Mother Book* is one page from completion. Therein you'll come to learn everything of what's addressed or alluded to here—of the Mahachohan and the Mother, the *Whole Secret* of Aleister Crowley's *Book Of The Law*, of the uniqueness and induplicable authenticity of the true Mother's function as embodied *only* now in the form of AAA, of the real reason why the world *should* be concerned with the question of *who wrote* the "Shakespeare" plays, and indeed what the *incontrovertible*, definitive and all-time *provable* answer to that question really is (since True Knowledge of the Whole of this planet's Mystery Traditions stands behind the solution to that question, and since that solution is given not only in the plays themselves but in a certain long-written Book). All this and a universe more *The Mother Book* (i.e. the Mother of All Books) contains; though it is much larger than previously advertised, those who originally sent for it will receive it for the original price paid. It is suggested all others inquire as soon as possible to the address below; ask after the progress of *The Mother Book* and you'll be updated as to its final price and release date. That way you'll also be amongst the first to receive it. The *T-Bird* may or may not fly again, at this point there's no telling; those who have some part or all of a subscription will be correspondingly discounted for *The Mother Book.*

In the meanwhile, though you may think you do not know her "personally", keep AAA in your heart. As some never seem to learn no matter *how* often they've had to come back, no book or Book either means anything at all, compared to the Living Presence. *ATN.*

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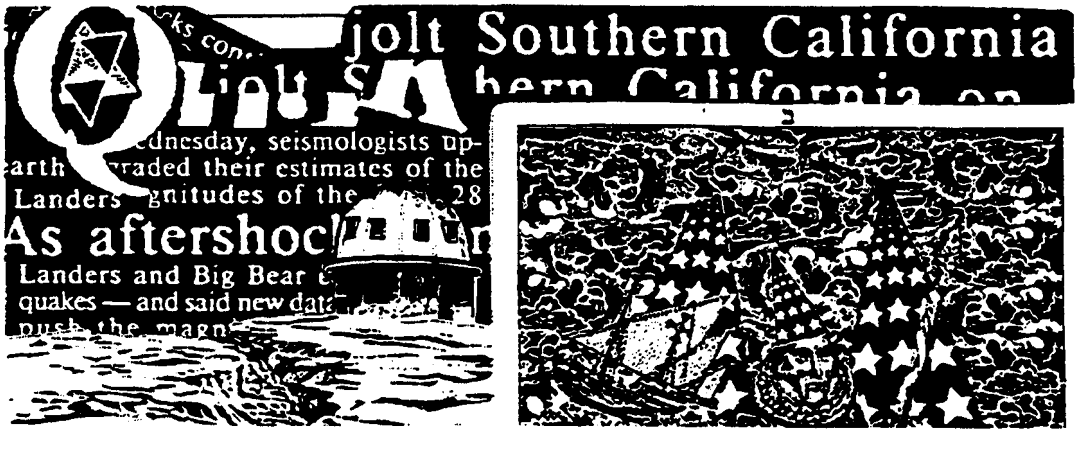
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POWER BREATHING

● **Lesson One:** *The Charger Breath* ● **Lesson Two:** *Whole Charger Breath*
● **Lesson Three:** *Tips For The Balance* ●

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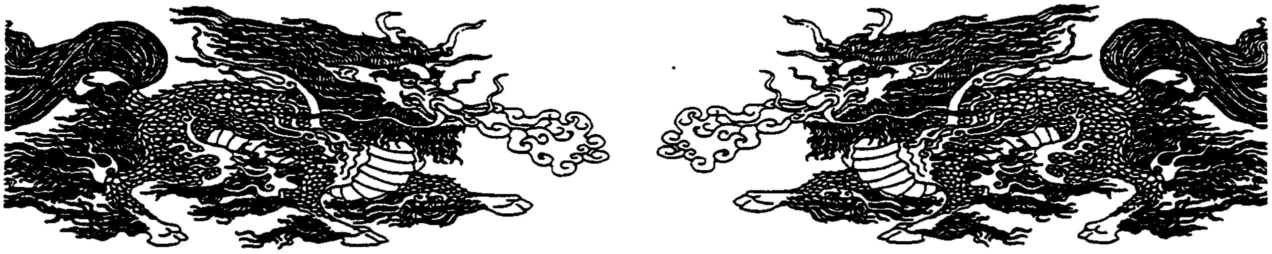

POWER BREATHING

by Morra Talion

Lesson One:
The Charger Breath

Here are your first instructions, your key Lesson in the Power Breathing technique. This first exercise is called the *Charger Breath*. Become very familiar with it, use it often every day, for it is the foundation of the system.

1. Do all breathing exercises *sitting down*, the first few days of practice. Use a comfortable chair, preferably straight-back so that your spine is nice and straight at all times during the exercise. Your feet should be flat on the floor, hands resting in lap or on knees. Head straight, facing frontally. Clothes should be loose (or none) and all belts, buttons or zippers about the abdomen should be loosened for maximum comfort and abdominal expansion.

2. Fix your gaze on a point straight ahead. This is an important step to begin with because it helps you concentrate on the breath without distraction. Later when you do the breathing randomly throughout your day while walking etc., this step may of course be eliminated.

3.The Charger Breath. Inhale deeply, strongly, even *fiercely* through the nostrils. Inhale just as deeply and powerfully as you possibly can. Inhale all the way, 'til you've gotten every last possible drop of air. Without holding or pausing, immediately exhale, strongly, evenly and thoroughly. This is a very strong, powerful breath; there's nothing timid or half-way about it. This is not the slow, quiet and gentle breath you may be used to or come to expect in association with the ordinary yogic techniques. This is more like a Tibetan Bomber, a full-throttle Samurai Snort. In order to perform it properly, you should go so far as to scrunch up your face, actually wrinkle your nose into a kind of ferocious expression similar

to those stylized masks of Japanese Noh. With your Noh nose properly crinkled and pumping, you ought to look very much like a cartoon bull, snorting and blowing the bellows of those nasal wings as if you could lift full sail by tacking into the wind.

4. Now in your best, cartoon bull fashion, take *three successive* Charger Breaths. Remember as you concentrate on the point in front of you, to make each breath as strong and even and thorough as possible, both in and out. The expiration of each breath should be done as thoroughly as the inspiration, so that you are forcefully expelling the very last drop of air. As you do these breaths in succession, you should—if you're doing it properly—sound like a freight train bearing down the track. Don't forget, this is a very *powerful breath*, not at all a timid or faint-hearted breath. It is accomplished crisply, with incisiveness. It should produce a loud rushing sound as it surges through your nostrils, like the suction of a powerful vacuum. As you become more accomplished, you should be able to whisk gnats out of the air and produce eddies of loose papers on your desk (anyway, you get the general idea).

5. At this stage you may do several complete rounds of the three Charger Breaths. Take three deep, powerful, decisive and thorough Charger Breaths. On the exhalation of that third breath, pause for a few moments (the third breath should be done with *particular* strength and emphasis; there is a tendency for some students to let the last breath tail off, as if they're in a hurry to go through the repetitions. The opposite should be the case; the last breath of the series should be particularly strong, thorough and emphasized). During the few-moments pause, you should make sure that your facial muscles, shoulders, neck, arms and legs are completely returned to a state of relaxation. The spine should always remain straight. Don't ever slouch or slump forward. Do another series of three breaths, pause a few moments, relax; then do the third series of three Charger Breaths. After the last series, sit still and *feel*. What do you feel like? What is the difference?

6. Increase the number of series-repetitions of the three Charger Breaths (for example, increase the count to seven by performing three Charger Breaths, pausing and relaxing, another three and so on until you've gone through seven whole rounds). Again, after completion of the seventh round, sit still and *feel*.

7. After some practice with the increased series-repetition, you should practice a shorter three-round series again only with a larger group of Charger Breaths, i.e. you should practice in clusters of five or seven Charger Breaths, repeating each cluster three times with pause and relaxation etc., as per previous instruction. Next, using the larger group of Charger Breaths (clusters of five or seven etc.), you should increase the overall series-repetition again to a five or seven round series, i.e. take seven deep, strong Charger Breaths, pause and relax, take seven more etc. until you've completed five (or seven) repetitions. Always sit still afterwards, relax and *feel* the effect.

Remember that the Charger Breath should be practiced sitting down at least the first couple days; one of the effects you may feel when first practicing the Breath is a kind of light-headed or giddy feeling. This is an effect of possible hyperventilation, and is the reason we recommend doing the Breath at first only while sitting down. Consistent practice of the Charger Breath will acclimate your system to a more positive and invigorating ratio of oxygen to carbon dioxide in the bloodstream and tissues, and the threshold of hyperventilation will quickly be pushed back. After a few weeks of regular practice you may well be able to do high numbers of series-repetitions using a big seven-group of breaths without experiencing any effects of hyperventilation at all.

Breathing Tips: the proper way to breathe is by *abdominal* expansion and contraction, not chest expansion and contraction. When you inhale, the Breath should cause the *abdomen* to be expressed or pushed out; it should not inflate the chest exaggeratedly as we are sometimes taught (improperly) in gym class, and it should not cause the shoulders to heave up and down unduly. On the exhalation the abdomen should automatically deflate and relax. Practice this abdominal breathing, even watch yourself in the mirror to see that the chest is not acting more than the abdomen, until it becomes second nature. This is in fact the body's *natural* breath, so that anything which emphasizes chest expansion over abdomen is artificial, learned and inappropriate.

Note: You may practice Charger Breathing every bit as much in a relatively polluted atmosphere like Los Angeles, as you can in relatively pollution-free environment like the country (if you can find a pollution-free country). It may seem that you'd be taking toxins and pollutants more deeply into the lungs than would ordinarily be the case; but chronic, superficial or shallow breathing takes all those pollutants in as well, and because it doesn't respire so deeply and thoroughly it fails to flush the alveoli of the bronchi, leaving harmful and carcinogenic pollutants to stagnate in the deeper strata of the lung-tissue. Charger Breathing cleanses and purifies those tissues by bringing necessary quantities of oxygen to their cells which otherwise would not penetrate, and by flushing old impacted pockets of carcinogenic matter sedimenting the deeper layers of the system. In future issues of *The New Thunderbird Chronicle* we will describe further benefits and health-residuals to be obtained from practicing the *Charger Breath.*

Note: Do not practice Charger Breathing in the car with the windows rolled up, or on the highway. You may feel after weeks of practice that you are past the point of hyperventilation, so that it would be safe to Breathe while driving. However, the automobile (and especially in conjunction with the freeway system) circulates *exhaust fumes* through the cab of the car; exhaust fumes are tricky, for you may do a long series of Charger Breaths in the car feeling no ill effects, no giddiness or blurring of perception, then stop for a few moments and suddenly feel the onrush of a fainting spell produced by the accumulated intake of fumes.

In the following months we will add to the technique and application of Power Breathing, with special reference to the cornerstone method of the *Charger Breath*. Look for us, and follow the *special instruction* we give to all, freely, in these pages month to month; follow the instruction as it's given, and you can't help but feel the resultant *Change*. In order to *know* what the great Change is that we're talking about, you must *follow and do the practice*. Don't forget: Do your Charger Breathing daily. It is very important. Make the Power Breath more popular than jogging.

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For those who're coming to this column for the first time, we recommend you practice a few days on the preliminary Charger Breath before progressing to the current lesson. A summary of that Breath is as follows: (until you become acclimated to the very tangible, strong, awakening power of this breath, we recommend that you practice it seated, in a comfortable chair which keeps the spine straight and vertical; face straight ahead, feet flat on floor, hands relaxed on knees or in lap).

Breathe *very* strongly, evenly and thoroughly through the nose, powerfully drawing the air in as deeply as possible; exhale through the nose with equal strength and thoroughness. This is characterized as a *fierce* breath. It should produce a loud rushing sound, like the steam blasts given off by old-time engines. Do this fierce, pumping Charger Breath several times in a row; pause. Relax. Feel. Repeat. Do a few such repetitions of this basic cluster of Charger Breaths. Increase the number of breaths in a cluster, and then the number of *repetitions* of the—expanded—cluster (i.e., do five Charger Breaths, repeat this group *five* whole times with pause and relaxation between each group performance).

Lesson Two: Whole Charger Breath

1. Do all new breathing exercises *sitting down* at least the first several sessions of practice, regardless whether you've already practiced the previous variations. This is because each modification of the basic breath, or each introduction of a supplemental technique, produces a different effect on the system (whether a strongly different or subtly different effect); even if you're thoroughly acclimated to the effects of previous exercises, this does not therefore "inoculate" you against the modified effects which each new lesson introduces. Always sit with spine straight, clothes loose (or none), feet flat on floor, hands relaxed on knees or in lap. Fix your gaze on a point straight ahead to aid in concentration while performing the Breath.

2. Perform a succession of three powerful Charger Breaths, as you should be by now accustomed. Inhale strongly and sharply, thoroughly through the nose, then exhale with similar vigor, evenness and maximum expulsion of air also through the nose—*except*, this time, on the last repetition of the Charger Breath, the exhalation is to be performed through the *mouth*. To do this correctly, the lips should be compressed leaving only a very slight gap, virtually imperceptible to vision, through which the air of the exhalation is allowed to escape. This has the effect of greatly *slowing* the last exhalation. The use of such scarcely-pursed lips regulates the flow of air much more dramatically and "voluntaristically" than can be done by breathing out through the nose. There are two basic ways of allowing this last exhalation of the series to take place: the breath may be expelled by a kind of deliberate pressure, i.e. actually *blowing* out through the slight gap of the lips; or it may be allowed to "ease" away as if on its own, the air being leaked very slowly and evenly by the natural contraction of the abdomen and consequent deflation of the diaphragm without any deliberate "blowing" on the part of the practitioner. This last breath makes the final series-exhalation especially slow; and it is only when the escaping air has left the lungs in their normally-relaxed state that deliberate expulsion of the remaining CO_2 in the air sacs is called for, finishing off the final series-breath with a distinct, pressurized puff.

It is recommended that the practitioner favor the method of deliberately (though slowly) *blowing* the air through the lips on the last exhalation, at the *beginning* of each Whole Charger Breath session; but that, during the numerical increase of breath-clusters and

series-repetitions in which the Breath is performed, the practitioner should gradually switch to the much slower method of allowing the air to simply "leak out" the tiny labial opening (like the scarcely perceptible leak of air from a minutely punctured balloon) on the automatic deflation of the diaphragm.

The reason for this progression has to do with the greater comfort experienced while "relaxing" the breath out of your system, the more saturated in surplus oxygen the system becomes; the further into your Charger Breath session, the more deeply you will have succeeded in altering the ratio of oxygen to CO_2 in the blood in favor of oxygen; therefore the less likelihood there is of feeling that faint "panic" for air that might otherwise be felt if you tried "leaking" the last series-breath at the *beginning* of your session.

3. Perform several complete rounds of the three Whole-Charger-Breaths *always* breathing through the nose, in and out, except on the last series-breath where you breathe very slowly, evenly and thoroughly out the mouth, through scarcely pursed lips. Pause, relax completely (always keeping spine and head straight) and *feel* at the end of each round, before proceeding to the next cluster of three Whole-Charger-Breaths. Next, increase the number of breaths in a cluster (i.e., from 3 to 5, later from 5 to 7 etc.); and then increase the number of rounds each amplified series of Breaths is performed (i.e., from 3 rounds to 5, later from 5 to 7 etc.).

Remember: always breathe out through the mouth *only* on the last exhalation of the given series (for example, the three-breath series: in-nose, out-nose; in nose, out nose; in nose, out mouth—end of round). There is no "count", as in many breathing exercises, so don't worry about measuring the inhalations and exhalations against each other according to some standardized ratio (2 to 4 etc.).

After practicing in the seated position several times during each day, you will have succeeded in pushing back the threshold of possible hyperventilation to the degree that you can perform the Whole-Charger-Breath randomly, while walking, standing etc. You should resort to this random charge-up often. You'll find it makes you feel better in general, more alert and vigorous in particular, with a balanced amplification of the overall sense of poise, ease, confidence and well-being. Best of all, this practice sets the first (though necessary) foundation-tiles for *succeeding months' instruction* in which you'll learn to apply the Breath and its modifications for important work in rousing dormant faculties and functions, sparking higher agencies of psychic, emotional, mental and spiritual potential while speeding the harmonious integration of whole-Being systems and circuits for improved health and a deeper, more essential happiness.

But you must keep up your practice daily. Maintain a *diary* or *calendar* to remind yourself, and to record your successes in meeting your schedule with the Power Breath. Also, leave helpful notes and messages around the house (taped to the refrigerator, wedged in the mirror-frame), in the car (visor, dashboard) and even at work (fixed to the file-cabinet, under the glass of the desktop). Such messages can simply remind you: BREATHE!

Follow the instruction as it's given, and you can't help but feel the resultant *Change*. In order to *know* what the great Change is that we're talking about, you must *follow and do the practice*. Don't forget: do your Charger Breathing daily. It's very important. Make the Power Breath more popular than jogging.

Do you have any questions about your practice of the Power Breathing techniques? Any observations you'd like to share? We'd welcome hearing from you, so simply address your remarks or questions to *Letters to the Editor: The New Thunderbird Chronicle, 15237 Sunset Boulevard, Suite 29, Pacific Palisades, CA 90272.* We'll try to respond to any significant questions you may have, either in the monthly Power Breathing column itself or in Letters to the Editor.

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Lesson Three:
Tips For The Balance

From our recent enjoyable experience at the Expo, we find that many have begun a conscientious practice of daily Power Breathing as taken right out of these pages; many others should now be encouraged to join the practice having been initiated directly into its healthy, rejuvenating and Awakening benefits. We find (in speaking with people, fielding questions or simply hearing general comments) that, once having overcome the plain inertia discussed in our very first lesson as the principal impediment to even *trying* the easy methodology, the inherent effectiveness and immediacy of the practice encourages quickly turning up the front-burners of enthusiasm. Thus those who've experienced even the preliminary, first-time uplift of the practice sense a self-renewal stirring suddenly inside that's so innately exciting they wish to know immediately how to extract *all* the gold out of their newly discovered Mine. It's to this question that we address our (abbreviated) column this month.

Though you're sure to feel that, if just a *little* of this breathing regimen does so much and moves your systems so far then a *lot* must portend some rapid and inconceivable Transformation, it's wise to allow the practice to open all the centers and energetic lines in a natural, balanced way. Your systems know, and can certainly tell you, how much you're capable of absorbing and efficiently processing at one time; but it is possible, in an overriding rush of enthusiasm, to push the practice down a long-distance stretch right away thus forcing into far zones *before* the cues of your system have a chance to register. This *inordinate* enthusiasm, perhaps fueled by the gratifying upsurge of additional energy but coupled to a long-starving psyche just now realizing the extent of its deprivation and wishing to "make up for lost time", may serve temporarily to overtax the present capacities of your system. The common result may be, no. 1:

Unnecessary extremes of hyperventilation. As was explained at our lecture-demonstration at the Expo, "hyperventilation" is only an *initial* effect or potential of applying the Power Breathing regimen; the light-headedness you may experience at first progressively diminishes with practice. It results in any case from the increase of energy—produced by the Charger Breath—driving the consciousness-systems to the ceiling of their current (conditioned) capacity for sustaining the minimum degree of focal resolution necessary to maintain effective alignment with the "waking" zone of common perceptual coherence. Those systems are temporarily pushed past the ordinary threshold separating the narrow-band waking zone of consciousness from the more diffuse medium of psychic energy-processing in which the concentrated spark of self-reflective awareness has yet to be struck. That "region" of energization in which the ordinary low-level harmony supportive of—normal—self-reflective awareness tends to dissipate, accompanied by the seeming "swoon" of that awareness, represents the pons asinorum in the present intersection of your optimal "conscious lights" with the zone of your greater Being (presently understood as *subconscious*, and only "known"

by reflection from fragments reclaimed out of the dreamstate).

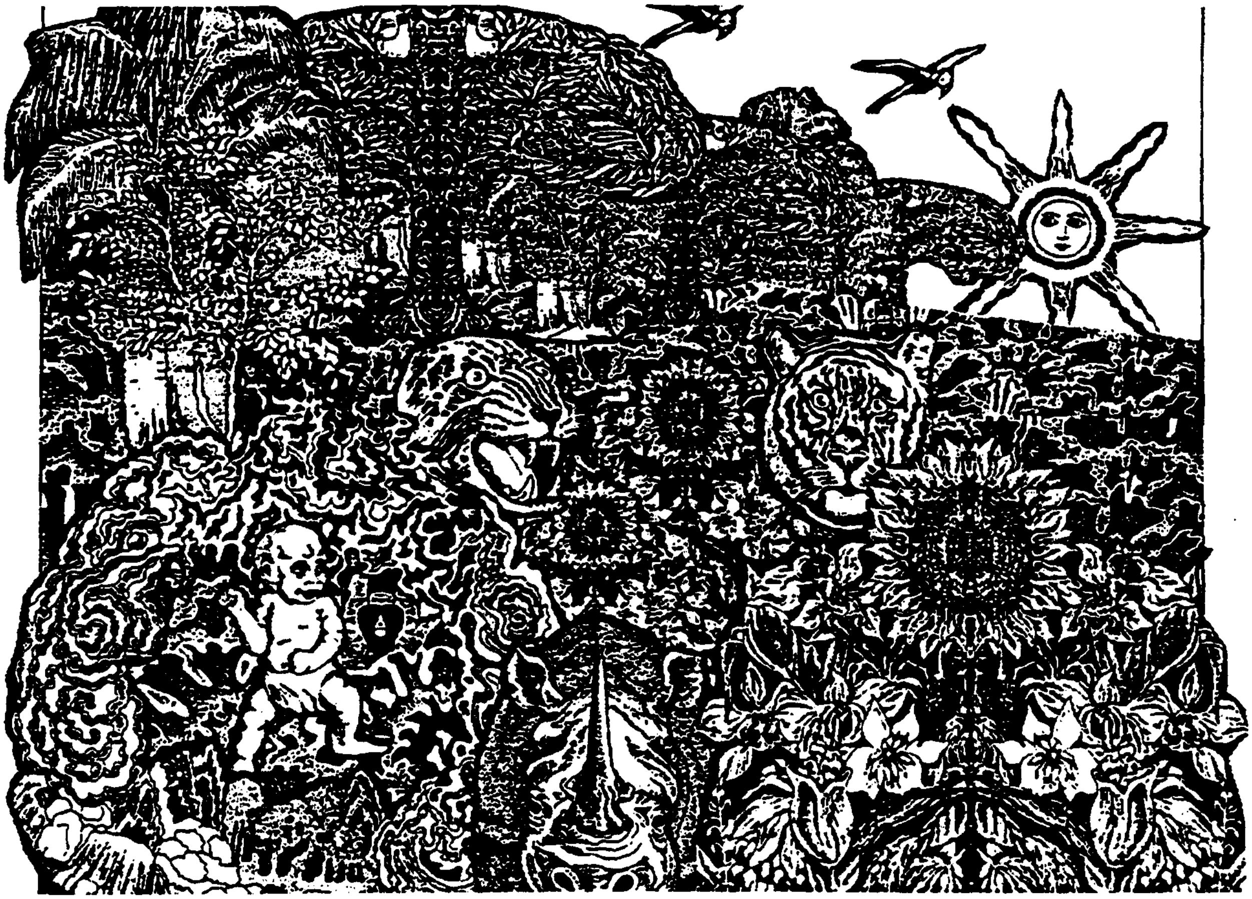
Progressive, balanced and unhurried practice of the Whole Charger Breath (in conjunction with supplemental techniques you'll be receiving in the following months, or those specialized meditative practices available on tape through Southern Crown) will serve unerringly to *push back* that threshold of hyperventilation. In this way increasingly integral, intensified values of self-reflective consciousness are installed in the place of that threshold so as to constitute a continuous salient into the frontiers of formerly "subconscious" regions—or dimensions of the greater Being—making them *available* to consciousness and progressively incorporating their functional values as accessible agencies of the "ordinary" waking state. In this way the phenomenon of "hyperventilation" has progressively less to do with the effects experienced as a consequence of consciously applying the Charger Breathing regimen.

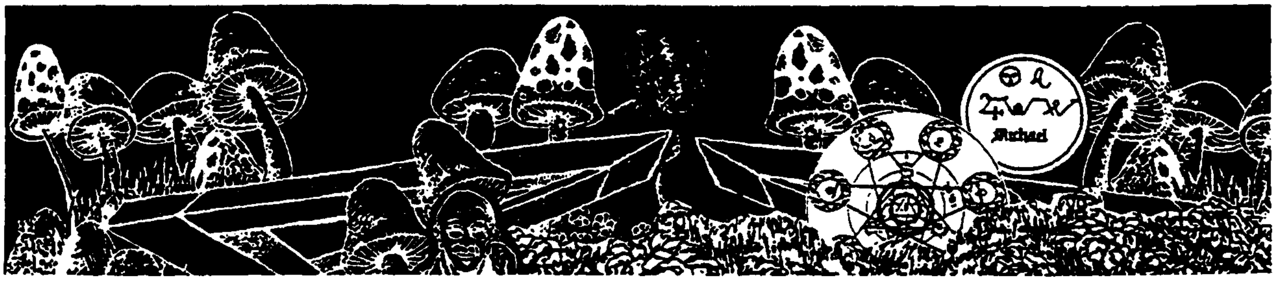
The second common result of (understandably) "overdoing it" at first in the initial burst of enthusiasm, is that of straining facial or neck muscles. If you've overdone it to the degree that portions of your face, head, neck or back of the head seem to go numb, simply relax, sit still and breathe normally; it's a temporary effect and swiftly recedes. Similarly, if you've failed to be punctilious in these precautions and seem to have strained some muscle or tissue (typically, facial muscles or buccal tissue) again, relax and resume normal breathing. You may have to desist from practicing the Charger Breath with any real vigor or energetic force for a few days until the strain relaxes. These types of over-exertion are minor and transitory disturbances. They do not happen at all when the practitioner conscientiously monitors the response of his systems to those increments of the practice he's assumed according to instruction.

You may find that "progress" in the overall strengthening of tissue and muscle groups and the receding of the hyperventilation-threshold enabling more extensive application of the practice, seems "uneven"; it may increase smoothly at a clip and then suddenly seem to hit a "hill"; you may find yourself remaining at a particular number of repetitions and rounds (say, a 7-breath set for 7 rounds) for a much longer time than was the case with previous sets and rounds, as if having come to an impasse. You should enjoy this provisional "upper limit" for as long as it seems fixed, and refrain from impatience. There is no contest to "mount to ever-expanding heights of hyper-intensive breathing". Cooperate with the inherent wisdom of your systems—just don't let lethargy, the fickleness of *psychological* mood or conceptual restraint dictate to you in the pretext that they speak for your actual energy-processes and mind-body systems.

The third common result of overpracticing the Power Breath, is the onset of a minor temporary "headache". This is a result of energy-concentration produced in amplification of the carrying "current", but processed through ordinary avenues belonging to relatively imbalanced circuits of the system that haven't benefited as yet from the greater harmony which *measured* application of the technique over time inevitably yields. Interestingly, the balanced and intelligently graduated practice of the Whole Charger Breath serves ultimately to *relieve* even long-time difficulties involving headaches, including migraines. This isn't so difficult to understand, once we note that medical research ascribes the general symptomatology of "migraines" to a pathological condition of local *oxygen-deprivation*.

Always remember, then, to apply yourself steadily, conscientiously and wisely to the daily practice of Power Breathing. Your enjoyment will increase, your enthusiasm will increase, and ultimately a balanced and harmonious outlook will arise through which you may successfully apply yourself, extracting maximum benefits from the Charger-Breathing techniques in the most economic span of time compatible with smooth natural progress. Therefore enjoy your practice.





The Southern Crown

YAZI-DICTIONARY

● *AAA* ● *Absolute* ● *Aiwass* ● *Akhnaton* ● *Ashtar/Hatton* ● *Bacon, Francis* ● *Breath-soul* ● *Chakra* ● *Channeler* ● *Choronzon* ● *Consciousness-unit* ● Crowley, Aleister ● *Cosmic Awareness* ● *Density* ● *Hypostasis* ● *Liber Al vel Legis* ● *Luria, Isaac* ● *Mahachohan* ● *Malak Ta'us* ● *Marciniak, Barbara* ● *Montauk (Phoenix) Project* ● *Mother* ● *Mother-current* ● *MT* ● *Philadelphia Experiment (Rainbow Project)* ● *"Pleiadeans"* ● *Pleroma* ● *Prana* ● *Qabala* ● *Rueckert, Carla* ● *Shakespeare, William* ● *Simon Magus* ● *Southern Crown* ● *Spacetime/Timespace* ● *Valerian, Val* ● *"You Create Your Own Reality"* ● *Zoroaster* ●

The Southern Crown

YAZI-DICTIONARY

by MT

AAA: (a) Initials of the *Initiatic Name of the Mother*, conferred through subtle Voice transmission from the higher planes December 19, '79. Signifies *Ama Amrita Aima* (for exposition of Name's meaning, see *The Mother Book*).

(b) Chief symbolic signature of the European Renaissance Mahachohan *Sir Francis Bacon* (qv), alluded to in the pseudonymously authored *A Choice Of Emblems* by "Geoffrey Whitney" first published by Christopher Plantyn of Leyden in Holland, 1586 and dedicated, as were other of Bacon's *nom de plume* works, to the Earl of Leicester. Using the old English Alphabet of 24 letters by the simple letter-number count, the word *Sowe* adds to *53*. Both Sowe and 53 are frequently used in Baconian cryptography to represent or otherwise indicate the presence of the author. On page *53* of "Whitney" we find the picture of a sow rooting (a sow was the ancient symbol of the Mother in societies of the matriarchate, and carried over into times of the Egyptian dynasties as a fertility emblem of the Skygoddess *Nuit*). Near the sow in the center of the picture is a *pyramid*, identified by various authorities as Bacon's "favorite symbol for his philosophy" (Johnson, *The Shakspere Illusion* page 110). One side of the pyramid shows a dark A and the other side a light A, "similar to the dark and light *A* ornaments in the First Folio of the 'Shakespeare' plays" (op. cit.). Together with the central A-shaped pyramid, the flanking mirror letters comprise a signature AAA emblem. In conjunction with the rest of the symbolism, it's clear the intent was to associate this classically Baconian signature with a *Mothering* principle. The pseudonym "Whitney" was assumed by Bacon when at Great Yarmouth visiting his Lord High Steward the Earl of Leicester, whose under steward *Geffrey Whitney* was at that time sent to Leyden with the task of seeing the *Choice of Emblems* volume through to Plantyn's press publication. "Geffrey Whitney" was simply converted to "Geoffrey Whitney", as was typical of so many small alterations worked upon Bacon's pseudonymously assumed identities. (See *Shakespeare, William.*)

(c) Emblem and abbreviation of the chief female deity acknowledged in the ancient Cthronous-wren Mysteries. Owing to the secret character of the rites, little information is contemporaneously available on the actual Name to which the more generally-known initials applied; however, from excavations, various intact or reconstructed inscriptions and careful analysis of surviving literatures we may obtain a fairly clear idea of the general tenor and pronunciation of the Name, as well as the character and significance of the deity to whom it belonged. Strangely, philologists now seem certain there's an etymological connection between the Elusinogenic Name and that of the Japanese Sun-goddess Ama Terasu, though little recommends itself in the way of explanation as to how such apparently disparate cultures patently isolated in intercourse might possibly have sown the same mnemonic typology between themselves. However, AAA does apparently render itself, by way of certain keys proceeding both from Lucian and Hippolytus, as Ama-Atarseus-Avi (this last part variantly rendered as AVI-LN, AIVB or AIAVA depending on authority cited or, according to the questionable interpretation of Porphyry preserved by Eusebius of Caesarea, depending on the particular usage/intonation of the *daduchos* or *hierokeryx* at given intervals of the rite—whether invoking Her aspect as the Essence, as Bearer of Gladness or Grief, Moderator of curses etc.). In any case it is more certain under authority of Hippolytus that the first two portions of Her name were invariably recited in a kind of liturgical antiphony when her hogshead emblem was displayed by *ho epi bomo*, the sacrificial priest, such emblem no doubt constituting the Elusinogenic *teleiotaton epoptikon mysterion* itself.

We may not know for certain the content of these most sacred Cthronous-wren rites since they were closed to uninitiates of the general social order, and revealed only by special invitation of its hierophantic moderators. There is evidence however such invitation wasn't confined solely to candidates in the membership-culture but was on occasion extended to those of neighboring societies, often as far as Patroclos to the north (apparently the appellation "barbarian" applied to the latter by the host society had no true bearing on qualifications for or potential candidacy to the Mysteries. This fact is no doubt connected to the syncretism and polytheism indicative of the conquering Kronons, traits known to foster forbearance and a type of incorporative tolerance for the invaded cultures, their deities and peoples.)

Though we may not with certainty detail the actual proceedings of the rites of AAA themselves, begun each year on Boedromion 21 and completed late September of the Julian year (possibly, the 22nd of September or the Autumnal Equinox), a fair approximation of their spirit if not their content may be derived from known myths incorporating characteristics and attributes of the goddess and of her chief consorts. Thus in Mygraves we find a version of the common myth, celebrated amongst the greater Kronon population and neighboring societies from pre-Helic times till at least the post-Tempfloral restorations, regarding the wanderings of one *Imach Shomiv V'Char-gojen* and his efforts to obtain the Sacred Firebird *GShEQI* (literally, "Firebird-All-Knowing-Everything"). According to most redactions of the myth which Mygraves simply reiterates, the protagonist V'Char-gojen had long sought the Likeness of the legendary Firebird in the old country of Ritzeus-Keys (presumed archeologically to correspond to an ancient Mycenaean settlement at the same approximate site of sacred buildings dedicated to the Ama-Avi Mysteries in historical times). Having no success on his own but continuing, impelled by greed of what possession of the Bird's Likeness implied in terms both of sublime and mundane knowledge, V'Char-gojen was at last directed to the Cave of Machpellah at the abyssal edge of Amaten Mountain—his instructor being variously a torchbearing Harpy, a Valerian plant or a featherless Moa depending on the region and timeperiod from which the tale is taken. He is instructed to recite the magical cry "*Iakch 'o Iakche*" upon approaching the bridge to the lesser chasm that leads to the Enchanted Cave directly overlooking the Abyss of the Greater. Thus V'Char-gojen proceeds safely over the bridge, noticing however while he does that in the ravine below is a veritable rack of bleached bones belonging to sundry deceased who'd challenged the bridge unfortified by technical knowledge of the "cry".

At the pitch-black entrance of the Cave he stops, and shouts as per instruction: "Oh *Mahakala*, great Black Transcendental Lord of Wisdom and revered husband of Ama-Atarseus-Avi: I, Imach Shomiv V'Char-gojen entreat you by the Names of Iakche and Kore, Kteis and Mnemosyne and Gamymede to call upon your wife the All-powerful goddess AAA forthwith that she may furnish me a Perfect Likeness of the Firebird GShEQI."

At first there's a pause; we may presume that, where the actual mysteries parallel these features of the myth, the candidate awaits to see whether the *hierokeryx* will respond as anticipated allowing him to pass to the greater Hall. Presently an echoing Voice, at first frightening to Imach in its resounding abruptness, issues from the blackness of Machpellah Cave: "It may be as you wish," the Mighty Mahakala intones, "but you must wait. Since you've appealed for the Firebird's Likeness, it will take some time for Ama to fashion it so the Image is magickally effective; and she must fashion it only with one hand, for her Other and *right hand* is wholly occupied in battling the Demons of Amaten Abyss. Since we are the *only* Deities who may dwell in the Pit while retaining our place in Heaven, we are the *only ones* standing between the host of hell here with us and the World outside beyond the cavewalls, where dwell you yourself and all your kindred."

On hearing this, Imach Shomiv V'Char-gojen bridles, and begins to balk; but, recovering himself, he inquires discreetly "how long then must I wait?" "I can't tell you, precisely," comes the reply, "but you may return tomorrow."

Bright and early on the 'morrow, V'Char-gojen returns, giving the appropriate cry of *Iakch 'o Iakche* in order safely to cross the bridge and then repeats his request in the same phraseology at the cave-entrance. This time the resounding voice of the great Black Transcendental Wisdom Lord *Mahakala* issues from the impenetrable darkness of the cave-mouth, saying: "V'Char-gojen, you worthy soul knowing the password to Chaironyx Bridge—I have requested the Likeness of the Firebird on your behalf to my Wife, and it may be as you wish; but you must wait as She's only able to fashion it with her *left hand* as her *right hand* is wholly occupied with battling the demons of Amaten Abyss. And, because of the aeonic length of this battle and the fact we have no other help except the occasional candidate (such as yourself) Heaven might see fit to send us, Ama-Atarseus-Avi has become very weak and is now passing sick. So again I say that you must wait."

At first V'Char-gojen is almost audibly upset; feeling however that, being deep inside the Cave and utterly Invisible neither Mahakala nor Ama may perceive his vexed vituperative expression, Imach quickly recovers audible composure while the grimace clings fast to his face and inquires, in the meekest tone he can muster: "Then how long must I wait?" "That I cannot say with exactitude, dear Imach," came the reply, "but you are privileged to return the next day and ask again."

The next day, Imach is at the cave-entrance even before the orange of dawn can crawl across crenelated clouds above the mountaintops; in a voice he doubtless assumes, with ravaging impatience, is a model of restraint, Imach asks again and again the voice roars up from the darkened entrance in response. "It may be as you wish, but you must wait." This time it occurs to Imach that, as with all such fabled procedures, three times is certainly the charm; this is surely that type of test which tries the patience of the most forbearing but, marked beforehand by its patent limit may encourage perseverance of the canny past its penultimate offputting. He need but return again, and such virtue of persistence will surely be rewarded as the three-fold masks of opposition are ceremoniously lowered in revelation of the pedestaled and preening *Firebird*, from which all the wealth-garnering knowledge in the world may be freely taken. In the meanwhile, swelled with the magnanimity permitted by imminent triumph, Imach casts his glance quickly about and providentially perceives a *summana plant*, legendarily capable of curing any ill. He swiftly rips it out of the ground, unmindful of its tender roots, and, casting it down into the foreboding pitch of Machpellah Cave he shouts after it: "I have gone to great expense and much trouble of time to find *precisely* what your beleaguered wife most sorely needs. Have her brew an extract of these wondrous roots and she shall be well before the day is out."

The voice of Mahakala deep within the cavern issues gratitude at the gift; and Imach, satisfied that his sacrificial offering would dispose the gods favorably toward granting his request, departs only to return early the next morning. Having cannily calculated his ritualized combination of moves for this the portentous third effort, the self-styled candidate V'Char-gojen calls down into the pit with nary pause nor ablution for holy composure, "how is your Wife, Oh great Mahakala? and how is She coming with the Likeness of the Firebird you promised me?" There ensues what to Imach is an unacceptable silence, an uncomfortable—even irritating—pause before Mahakala's subdued voice eventually rejoins: "Ama-Avi is still very ill, oh worthy Imach; though she has never ceased working on the Firebird Likeness, such a thing must be done with surpassing care simply for the sake of your safety and well-being; and we must add to the native delicacy and even tediousness of such work the inescapable fact that Ama must perform this task with her *left hand alone*, for her right is wholly occupied with keeping the demons of Amaten Abyss at bay which work is also for no one's sake other than yours." "Yes, yes," Imach replies with ill-concealed disappointment and an impatience no longer so willing to suffer the suppression of its imperious sovereignty, no longer so sanguine to subordinate its own indignant right to self-expression. "But has she taken the *summana plant* I obtained for her at such trouble and expense?"

The reply was unsatisfactory; Imach could scarcely make out what obfuscating babble Mahakala seemed to be speaking at this point, as he answered in a voice so soft it might have been that of an old woman mumbling prayers under her breath at the sanctuary of Heliclos beseeching the healing fountains for some twilight hour fertility—Imach was chagrined to believe he was hearing incomprehensible matters having to do with the "transcendental nature" of the Mother-Goddess, how she wasn't like any *mortal* who might "take something" for an ache or pain and be swiftly healed in the protective insularity of an individualized self-enclosure or Auric "shell", but how instead her "Health Aura" was an open continuity to and for the world, a sublime and sanctified Spirit-aura to which all things were associated umbilically and through which all "private" energies secretly circulated like the purifying womb-egg of the Mother, in which the fetus-consciousness abides and is continuously fed and cleansed...These things Imach heard, but scarcely, as he was not disposed in the first place to strain himself unduly over the softer tones emanating up from the Cave—and since what he *did* seem to hear was a clear affront to his own sovereignty as a being owing nothing to anything much less to the Divine Process that was pleased to serve the beating of his heart and effortless whisper of his lungs...

Imach interrupted Mahakala's barely intelligible speech, intruding the sole important theme in no-nonsense manner, "cutting to the chase" with admirable efficiency as it were..."Then just how long must I wait?" As an answer did not immediately issue up out of the cave, Imach blanched and had manfully to check an onrushing fit of apoplexy—after all, he'd waited the decent formal interval of three full times in uncustomary supplication before the cavemouth at which no visible appearance deigned to palliate his indignity...in the midst of recomposing himself, Imach Shomiv V'Char-gojen was mildly startled to hear a horrible and multitudinous Wail emit instead from deep within the Cave. It did not sound at all like Mahakala, nor did he believe it could be Ama-Atarseus-Avi though he'd never really heard her Voice; but it was an awful cacophony, a hideous roaring upswell of cackling and keening as if carrion creatures were of a sudden rejoicing at some providential death in the wilderness. Indeed it would have alarmed Imach out of all bounds or reason rather than merely moved him in mild self-concern for the moment, had he not realized almost at once that the demonic Din, while flying from the cavemouth in all directions like bats of sound, gave no impression that its unknown *Source* was rising toward the entrance; rather he felt quite confident it was confined below, and was safely *there* in the invisibility where only Ama-Avi and Mahakala dwelt. Though sheets of fire soon belched from the cavemouth, and a dark rumble like an earthquake from the Kore made him momentarily tremble in response, Imach was soon secure in his belief that the whole ruckus, whatever it was, was confined below. He did not realize that *part* of what Mahakala had been trying to tell him in such soft voice, was that *owing* to Ama-Avi's Purifying and Mothering continuity with the whole They were *uncommonly knowledgeable* as to the way in which disturbances seemingly taking place deep within the "separateness" of the Cave actually stretched out on flowlines like a fanning horse's tail sending flaws and fissures all through the very ground on which Imach stood, so that at any time such solid-seeming earth could split and crack straight under his too-confident feet disgorging hosts of demons as it did so. Yet of this Imach knew nothing, for he had scant patience to hear anything but the word as to how long he must now wait. He was given such word, therefore, after the horrid din died down, being told merely to return tomorrow.

Three *more* times Imach came back, in an early morning hour he knew would leave him the whole rest of the day giving him a great head start on extracting treasure from the Firebird; but he did not receive the promised Firebird on these occasions, though he was carefully courteous to obey the ritual form by inquiring first (or, at least, sometime) "how is your Wife?" before demanding to know if the Likeness of the Firebird was ready for him or how long he must wait if it weren't.

These repeating passages of the Ama-Avi myth are almost certainly reflections of the actual Mystery proceedings of the goddess' sacred rites, and probably served as "instructions" for the potential candidate; from the interpretations of Mygrave and ingenious archeological studies of the Sutcliffe school, a certain *soupcon* of intelligibility is extracted from the Stew of fragmentary evidences leading scholars to conclude that the candidate to the Avian mysteries was inducted under precisely such challenges; the cautionary character of the myth dovetails with studies of socio-religious propriety and contemporary etiquettes of the Kronon culture so it seems safe to conclude the "Imach" character furnishes a crude cartoon of the extreme negative model, i.e. a veritable "what not to do" during the course of the Mystery proceedings unmistakable to the most opaque aspirant or northern barbarian of Myle, a region apparently famous to the Kronons for its general loutishness. It seems rather clear from scholarly reconstructions that the appropriate behavior of the candidate would consist in making preliminary inquiry after the Firebird, then on hearing of the ill-health of the Mother merely inquire thereafter—with sincerity—as to her well being, prudently *refraining from making any further mention* of the "Firebird" for an indefinite length of time (apparently the three-fold call between candidate and *keryx* functioned as a formal *minim* during celebration of the rites, but could be repeated a variable number of times in practice depending on conditions of the season, attributes or characteristics of the candidate etc.).

In any case the myth ends, with this illustrative negative model, at the point Imach Shomiv V'Char-gojen is satisfied at last in his insistent request and receives the Likeness of the Firebird, magickally transported on Air out of the Machpellah cave with brilliant peacock crest and flaming pages of electric feathers fluttering and flowing like an opalescent ermine to the ground behind it—its Eyes two gemlike discs issuing lights in all directions; but of all this Imach is manifestly unaware as he abruptly seizes what is his Due, and without further ceremony or pretense of show before the black mouth of Machpellah Cave stalks off to find a solitary place where he may interrogate the Likeness at Leisure, and extract from it all the *expected* Treasures.

A narrative coda to the myth is often appended, ensuring that the hearer understands: had the erstwhile "candidate" Imach approached with ritual propriety and a sincere heart, he'd automatically have had the patience to wait forever, *not* for the Firebird Likeness but for Word of the Mother's recovery and well-being so that in the End he would *not* have *received the Likeness* of the Firebird at all (thus, he would *not* have "created his own" reality and so would have been spared the calamitous consequences of that uninitiate orientation to the legendary Mysteries); he would *not* have received the Likeness of the Firebird since in his authentic caring he would have long abandoned the conceit of "personal reality creation" altogether therefore abandoning selfish attachment to his request, and inferentially to the things with which he was most identified (i.e. the "treasures" devolving from "possession of the Firebird's Likeness"). He would not have received the Firebird's *Likeness*, but rather (the hearer is assured) he would have *received the Firebird Itself*, in the form of the *Personal Appearance to him* of the Whole and Restored Mother from out the black cave of Machpellah.

This indeed seems to be the actual denouement of the Ama-Avi Mysteries, when the goddess herself emerges from a cavemouth entrance to the accompaniment of thrashing sistrums and torchlight to Receive the successful candidate.

The hearer is informed as well in this useful Coda, how Imach *had he merely adhered to formal propriety* (being in his constitution incapable of the requisite sincerity), refraining from announcing the trouble, time and expense it took him just to *get* to Machpellah Cave etc. and discreetly inquiring after the Mother's well-being according to minimum formal prescription of the rites, would have been able at least to walk away with the *Likeness* of the Firebird in relative impunity—rather than suffering the irreversible Subtraction from the wholeness of his Soul-being thereafter accompanying every emolument and prize received from possession of the Firebird till finally being eroded by weight of his sum acquisitions both in body and soul to a final Oblivion.

Absolute: Despite what detractors of certain philosophic persuasions—including the ostensibly "metaphysical"—have to say, an *indispensable* concept at a threshold stage of spiritual development. Properly understood, the misgivings many feel in the face of so formidable an idea, melt away; though, like many another term, "absolute" has been used (both as noun and verb) to reinforce perfectly political notions with an unimpeachable cant, understanding of the concept mustn't be allowed to stop at the doorstep of its flagrant abuses (it should be obvious such "argument" against the validity of a term may be brought against *any* whatsoever, since no *term* boasts a history free of abuse; the same objection has been sustained against the concept "god", simply because of the priestly distortions to which it has been subjected historically—yet for any reasoning soul it should be clear, that to scotch the entire theme due to the more belying interpretations found in the mouths of perfectly disingenuous perpetrators is to *empower* the latter with an efficacy that never should be granted, i.e. the power to deprive mankind of a key idea simply because *they* have wrongly employed it).

Understood in the Initiatory context, "absolute" is an irreducible/fundamental *reality* more than merely a theme, with which the authentic initiate must become familiar on a first person basis. Indeed the historical case in the initiatory context shows the inevitable *requirement* for coming to terms with the idea as *reality* rather than concept. The intelligence of the true, initiatory Gnosis proclaims the ultimate *knowability* of Absolute; it insists that absolute *must* be known, and that its knowledge need not wait upon completion of the last step in an infinite series. Two important ideas flow immediately from this fact alone: first, the Gnostic "viewpoint" necessarily implies that, whatever "Absolute" should prove to be, It can't be separate from the subject who would "know" it. Far from such *gnosis* involving a conceptual confusion between "knower" and "known" as some commentators have suggested (as if all the "knower" could ever know would necessarily have to be self-estranging, objectified *objects* of knowledge), it embodies the primary wisdom-insight that, in order to *qualify as* Absolute such reality can't be *other than* the subject who would "know it".

Implied in this, is that Absolute is—minimally—all-inclusive. Should the "initiatory subject" prove to be other than or apart from the Absolute he determines to Be, such "absolute" necessarily fails the first test. Thus, whatever Absolute ultimately is, it must be more than "knowable" in the usual *conceptual* sense, since any *concept* no matter how *definitionally* inclusive can't—self-evidently—be considered equal to *reality* as a whole. Any *conceptualization* of the theme immediately belies its indispensable element of comprehensiveness, since the *cognizing subject* can never be delimited by or pinned down to a concept.

Another necessary implication immediately springs forward; the "Knowing" required of an Absolute needn't depend on definition through the common *organs of knowledge*. There is a fundamental sense in which the *value* of knowing ontologically *precedes* the specific "organs of knowledge" that may enforce its spirit categorically. To *know* something in this primary sense is inseparable from *being*, identical to and consistent with that which is to be known. There is a trick clause embedded in this (progressively self-evident) requirement.

First of all, we see the wisdom of this reasoning; all those things conventionally considered "known" as a matter of course, e.g. the objects of perception, the litany of familiar ideas circulating through the "interior monologue" etc., can't possibly be "known" in any but a *passing way*. Indeed they fit the Tibetan metaphysical analysis as *kunji namparshespa*, "acquaintance-knowledge, basis of everything"—that is, our knowledge of ideas and objects is a kind of chronic "passing acquaintance" rather than irreducible knowing since every such object of knowledge is necessarily conditional, externally and internally; externally, "idea" or "object" is conditional in the sense of pure *contingent juxtaposition*. Everything occurs along with everything else (the Buddha's "interdependent originations"), and in no "eternal order" at that! but as a pure function of *contingency*; contingency, in turn, is a function of *perspective*.

Some would insist "perspective" is a product *of contingency, e.g. Sartrian phenomenology; astute analysis shows, however, that "contingency" is an observational hypothesis issuing from the irreducible immediacy clinging to the* fact *of* perspective—*on the other hand, the existence of "perspective" as* product *of contingency is the result of* reasoning inference*; it shares no* symmetry *with respect to the observational hypothesis of "contingency"* as a function of perspective. *The latter is an irreducible datum belonging* only *to the* simple immediacy *of observation: shift the locus of perspective and the contingent juxtaposition of objects shifts; change the bracketing psychological or subjective "perspective" of the internal monologue, and the order of emphasis amongst ideas shifts and shuffles accordingly; it is* not *symmetrically simple to establish perspective as a* product *of* contingency*: complex hypothetical "reconstructions" have to be made with a number of underlying* assumptions *in support, in order to "conclude" upon the case for* perspectival *contingency (this is how "evolutionary" ideas of chance are derived, e.g. "your" existence at this contingent place and time is sum-product of a number of random "accidents" or incident* *impingements generating a unique series belonging to sheer circumstance, giving rise to the induplicable transiency of 'you').*

All of this belongs to the order of *external* conditionality; the contingency of objects and ideas, as function of *perspective*, applies to the "exteriorized" ordering of cognizable events; yet the *modes* through which the given, perspectival locus necessarily discerns conditional/interdependent items and ideas, themselves belong to the order of *internal* conditionality. Note here as well, that we may not leap to any hypothesis of random conditionality (or sheer contingency) for the perspectival locus itself, but may only state the obvious case for all "externalizing" phenomena appearing through *conditional instruments*. As far as the cogency of our original conclusions is concerned, such instruments are themselves *only* self-evident functions of perspective, like their corresponding objects—not the other way around. In the cases of both *external* and *internal* conditionality, the *perspectival limit* makes all cognized products descriptively conformant to "acquaintance knowledge" only, which consigns them to a partializing "group" unsuitable for qualifying as that kind of *knowing* commensurate with *absolute*. The conditionality of all such polarizing instruments and corresponding, complementary objects makes the whole *format* obtained through such means *unequal* to the totality of the subject-self moderating the given perspectival locus. Thus all such "knowledge" discloses itself as *approximation* (and instrumental *representation*) of a fundamental value *informing* its operations and *underwriting* its operations, but for which the products of its operations are ultimately-unsuitable substitutes.

We've already seen how any "Absolute" must be *knowable*, since it can't be other than the subject-self or cognizing consciousness (i.e. Absolute must be non-exclusive). At the same time, we understand how the *objects of* cognition and perception are only *provisionally* "knowable" since by the rule of contingency they can never correspond to the transcendent *totality* of the cognizing subject. The *perspectival locus*, moderated by the subject-self, is curiously *without limitation* in itself except secondarily by reflection of contingent (and therefore changing) contents. It becomes progressively clear: the only thing that *can* be known in the ultimate sense *is* Absolute, since the conditional *objects of knowledge* can never correspond to the whole-being reality of the subject (which, remember, cannot be other than or apart from Absolute, since Absolute is necessarily *inclusive*; at the same time, Absolute cannot ultimately be *known* by anything which is *other* than It, since to *Know* something implies *identity*—even the conditional *objects-of-knowledge* are expressions of *identification*, i.e. contingent forms of Identity).

We're perfectly aware that the above description exactly reverses the classic Shankara definition: "everything can be known, but the Knower can never be known". However, honoring the sage's *understanding* we nonetheless insistently detect a flaw in the description; and here it is: obviously Shankara means that "everything which *can* be known is expression of some conditional instrument that—comparatively—*allows* it to be known, whereas the Knower, being equivalent to the inexpressible totality can never be accounted-for or subsumed through the delimiting focus of the knowledge-instruments (ever reducing-down the whole to a representative/synthetic part)". However, we must then ask of this description, from whence comes the *value* of knowing, which takes such operative delight in the conditional instruments? If the "knower can never be known", then "knowing" and "knowledge" arise mysteriously through Being as obviously futile and superfluous modes! Where's the call for them in the first place? In order to keep up consistency with the classic definition we must credit *Maya* with a power of illusion, ultimately, that *borrows* nothing from the very Absolute out of which it contrastively springs! Thus inferentially we grant to Maya an *independent creative power*, one capable of endowing the whole realm of creation (constitutionally "without denouement" in itself) with qualities and properties *not to be found in the Creator-source.*

This introduces an unwanted magnitude, and indeed imbues "reality" with an irreducible *dualism*; *Maya*, or the creative power of "illusion", is inferentially granted equivalency-status with Absolute since She now seems capable of independent/antithetical productions owing nothing whatever to the original Source! "Knowledge" now appears as Her own whimsical and extraneous idea; and, deprived of the dignity of innate connection to some Quality native to the Source, it takes on the inferential stature of a *demonic* endowment proliferating the manifest field for its own sake, like a cancer. We may even see how this isn't just a little *descriptive* weakness of the traditional (Hindu) viewpoint; it has shipped enormous cargoes of *functional* implication over the centuries, elaborated straight from the ideative defects, so that indeed *as a yogic orientation* the World and all its attributes has tended to be viewed as *dysfunctional*, strictly superfluous and refractorily "competitive" with divinity to the degree of being regarded as...a *cancer* (see the works of Guru Bawa Muhaiyadeen for explicit exposition of this viewpoint). In order to avoid the infinite regress embedded in this implicit philosophical dualism, it's necessary to see that the Shankara and Southern Crown definitions are not just "basically two different ways of expressing the same thing". They are *fundamentally* different, and have two divergent Worlds of implication branching off from them.

We've seen the World implied in the Shankara definition. It leads to such doctrinal absurdities and crippling self-contradictory edicts as those modernly issued by the "Siddha Da Free John", e.g. regarding the ultimate *Divine Agnosticism* of Reality (which ranges, illogically, from "we can't know a single thing" to "we can't know Absolute, the Divine etc." as if the two types of "knowing" ranged on an unbroken continuum...an "interesting" proclamation, perhaps, until or unless one were to question the unimpeachability of *"Master Da's" Spiritual Realization,* at which point of course one is inevitably assailed with an Indubitability cosmic in its Certitude and instantly *belying* all pretensions to a "Divine Agnosticism"...).

The World implied in the Southern Crown characterization, on the other hand, does the classically Satanic thing of standing the traditional masters on their heads, at which point their polka dot underwear shows and we notice that "Maya" or the creative power of manifestation necessarily *borrows* everything She has in Her expressive wardrobe *from* Absolute, or Creator-source. Thus the impulse to "knowledge" through the inexhaustibility of conditional instruments takes its point of departure from the *value* of *Knowing*, eternally resident in Absolute—and resident by virtue of the very "requirements" *for* an "Absolute", i.e. the uninterrupted Self-continuity with Itself even through, with, above and beyond all "conditions" (themselves eternally "permitted" by the All-potential and non-exclusivity of Absolute), a Self-congruence and perfect homogeneity necessarily sealed by a seamless Self-coming to Itself which renders Its inherent Quality as a *Knowing.*

Thus we may *only* truly *know* what truly *Is*. That which alone may truly be *known*, can never be separate from or *different than the Knower*. This indicates a *value* of Knowing which is immediate, apodictic, Intuitively whole and self-subsistent without the need of enabling instruments or augmenting appendages *but which may enhance and inform* such instruments and such appendages, under conditions of their proper alignment and deferential orientation toward Its informing Presence. That value of Knowing takes its sufficient warrant from the immediacy of Whole-being alone; it *is an innate value of Consciousness* so that, in mock Mass of the messy Shankara mockup of Spiritual Realization we may contrarily assert that "*Nothing* may ever be known, *except* the

Knower"—("Yet she shall be known and I never": *Liber Al vel Legis*, 2:4. Note that MT never quotes *in reliance* from any Source, other than Himself and AAA; therefore see *The Great Instauration, Finis*, part III, *Liber Al Recurso* in *The Mother Book*).

Moreover this Absolute, being inseparable from the Knowing of one's total Being, is never necessarily the ultimate rarefied disclosure of an infinitely receding "last step" in an initiatory series, as if Absolute could *only* reside in Sach Kand or Brahm Lok or whatever exclusivist heaven-of-heavens might be posited by the hierarchist in question. Past a certain initiatory threshold of mind/body integration-alignment minimally *congruent* with whole-being value, the Spirit of Absolute may be known, tasted, touched, experienced, drawn upon and progressively identified as one's own Being to the degree of *indelibility*. So *surely* is this a key feature of all real spiritual practice, and so uniformly is its presence to be found and confessed at every historical juncture of the Mysteries, that we would *really have to question* any ostensibly "celestial" or supramundane source such as "Bashar", the Marciniak "Pleiadeans" etc. *who question the propriety of a posited Absolute.* We are here in the position of, say, an experienced airforce pilot listening to someone proclaiming before a rapt audience of enlistees how he has logged in over a thousand hours of flighttime in the ionosphere, how he's test piloted landing craft for Mars, how he's flown shotgun for reentry modules over the Pacific—yet who, when asked an elementary question on aerodynamics, bluffly proclaims upon the inauthenticity of any such thing as "airflow" or "wind-resistance" and further questions the integrity of anyone who doesn't believe you can just flap your arms and fly!

For those who yet need an "answer" to the sophistries of the aforesaid sources, let's just note that the complete "relativity" of everything is an idea which collapses on itself as self-evidently lame. If everything we may experience as "reality" is eternally resigned to the "relative", how may we *know* that? What's our *reference* point for determining the relativity of everything? If everything were "relative" with *no contrastive or comparative Reference* we would *not* experience relativity at all, but on the contrary we'd have to experience the "absoluteness" of everything equally since everything *whatsoever* would be equivalent without distinction. The "relativity" of any one thing to anything else with no other factor subliminally embedded in the equation, could *never serve* to modulate the presentational impact of either; for each would ever be offset by an exactly equivalent amount so that a *proportional relativity could never be determined.* We'd be stuck in a universe where everything was, necessarily, *an absolute along with everything else* no matter how contradictory such a condition would seem, since the *peremptory* "relativity" between each and all without appeal to a higher court allows them *no means* of contrast and comparison (how do you "compare" two things that are equally relative, and therefore exactly equivalent?) Absolutization of "the relative" gives no solution but a sophistical one to the terms of existence. And make no mistake about it; by demeaning the idea of Absolute (i.e. Divine Reality) and exalting the idea of pure relativity, the pseudo-philosophus has *only* succeeded in *absolutizing the relative*, which is no "success" at all. Yet the very *identification* of a "relativity" amongst the compound things, should alert the wise as to the self-evident existence of a comparative and contrastive Standard (through which such relativity would possess a proportional magnitude, permitting a kind of weighing upon a Scales whereby values may receive diminution or increase according to their proximal correspondence to the Universal whole-being yardstick).

The comparative and contrastive Standard against which the compound things may legitimately be weighed, then, is none other than one's own Whole-being value, ordinarily recessed into quietly-subtending invisibility, in unobtrusive support of those very "measuring" processes informing even the relative instruments whereby we may intuitively assess the real *rightness* of any given idea or action. (*Unerring* assessment awaits degrees of integration corresponding to a real threshold congruence with whole-being value; otherwise, 3rd-stage psychology seizes upon the vague/unfocused existence of such a Standard but immediately conscripts it to *its* service and applies it on behalf of contingent formations composing the operative psychic structure already built on repressions, sublimations, projections etc. This is the source of our "fear" regarding certitudes that seem to collect around the very *intimation* of any such value as "absolute". Now it should be evident this is a fear founded in the *3rd stage dilemma*, without any basis on ontological grounds.)

Aiwass: Second *non-incarnate* manifestation of the Mahachohan for the present Era (see *Malak Ta'us*) identified as the "Minister of Hoorpakraat". Voice-dictated *Liber Al vel Legis* (qv) to the poet Aleister Crowley (qv) in Cairo 1904 on three successive days.

Akhnaton: Name of the first embodiment of the Mahachohan (qv) for the present world-period; Egyptian Pharaoh, New Kingdom. "That criminal Akhnaton". (See *Mahachohan.*)

Ashtar/Hatton: Early, space-cadet Beavis and Butt-head (see "Pleiadeans"). Their initials compose the call-letters of their favorite 20th century terrestrial folk-hero.

Bacon, Francis: Name of European Renaissance manifestation of the Mahachohan (qv), born Jan. 22, 1561, allegedly died from hilarious incident occurring on April 1st (All Fools' Day) 1626, taking its "final toll" of England's Lord Chancellor that Easter Sunday (Day of Resurrection). The account of his ostensible "death" is such a patently false concoction of Baron Verulam himself that indeed *only* a Fool could believe it—which is why, of course, scholars accept it as gospel to this day, and encyclopedias solemnly repeat the playwright's greatest Comedy as if it were tragic fact...despite the fact that, when years later exhumation of his body from its "burial place" in Saint Michael's Church, St. Albans, was attempted, *nothing whatever was found*, Lord Bacon having long left for Germany to become, among other contemporary marvels, *Valentine Andrea* author of *Fama Fraternitatis*, the Rosicrucian Manifesto. (*V* for Verulam and Viscount, *A* for Albans: Baron Verulam, Viscount St. Albans. In honor of this fact, a modern author/compiler has assumed a pseudonym using these very initials thus com-

From National Portrait Gallery, London

memorating his eternal love, Worship and respect of the Renaissance Mahachohan.)*

As the true author of the "Shakespeare" plays and many other works attributed to pseudonymous contemporaries, (see *The Mother Book*) the challenge Bacon presents to the modern sensibility makes of his whole refractory Being a *monumental* Heresy (seeing that the myth of "Shakespeare", though easily punctured, has taken on the sacrosanct character of that of a secular "Christ", supported by "authorities" who've *never answered the charges*, though they claim to, but have quietly buried the evidence—far better than the Lord Chancellor was ever buried—and look continuously the other way in the hopes they persuade all others to do so). See *Mahachohan*.

Breath-soul (and causal body, *karana sarira, suksma sarira* etc.): Compound vehicle created on patterning implications of the (individuating) *point-presence* arising in the Supernal Hypostasis of Mind, reflected toward, through and in the "astral" medium of affective polarization. The origination point and enfolded-but-extensible patterning process through which Identity projects its potential "selves" into and as the field of experience.

Human self-reflective consciousness "has" or functions through the "causal lotus" or breath-soul. Kingdoms of nature preceding the human, function *indirectly* according to coordinative typologies organized through instrument of a supervisory breath-soul situated congruent with the pleromatic axis (see *Pleroma*) of those kingdoms. The breath-soul itself is a distilled seed of the total nature-pattern, functioning as multidimensional *autonomic nerve-network* and current processor integrating through-and-as forms of the presiding ideotype.

The breath-soul is not itself identical to the *astral* chakra or *anahata* of the standard yogic heart center, though the *anahata* is a kind of symbolic reflection of the mind-born presence that "sits" within the "space" of the astral. The breath-soul is distinguishable as the causative agency, or projection of patterning light geometries from Mental Hypostasis of the Creative World (*Olah'm H'Briah*) reflecting correlated identity codes toward convergence-nuclei or "cicatricose" pockets, indenting the threshold membrane of astral space responsively polarizing—through its own level—around saddles and dimples of the informing impressions. Light codes from *Briatic* identity patterns (*samskaras*, memory-impressions) don't directly infuse or "light up" astral *materia* from inside (as it may seem through their summary "soul vehicle" portrait); rather, maintaining discrete densities of function they reflexively light—in pointillist loci or coded concentrates of varying intensity value—a contour field of topological twists around which *pranized* or excited astral states roll and revolve as kaleidoscopic vortices (the *vritti*, whirlpool-like disturbances of "mind-stuff" in the ocean of *chitt*).

Breath-soul is causal vehicle or instrument of Psyche (see "The Great Instauration Finis"), the ego-soul. Ego-soul is the individuating *doer*-like projection of the informing Identity, or Noetic hypostasis, serving a focal-coordinate function. As the efficient self-referent or organizational locus of patterning typologies the ego-soul *represents* the Enjoyer, i.e. the Consciousness which experiences the fruit of its potential in real acts and events. There is no doctrine of

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*For those less than convinced, 33 hours afterschool detention and mandatory reading (or rereading) of *The Anatomy of Melancholy* by "Democritus Junior", first published 1621, in which is to be found the blatant footnote legendary of occultists and theosophical scholars everywhere stating: "Joh. Valent. Andreas, Lord Verulam". Apparently Our Valued Francis wasn't above occasional Minor Telegraphing of a point, at least in footnote!

"authenticity" here, concerning independent existence of any such operative of the Psychic coefficient (Buddhism for example denies the reality of an "Atman", Hinduism appears to apotheosize it as a valid factor in itself. Understanding of the values embedded in the "argument" depends on understanding the presence, function and independent consideration of the *breath-soul*. See also, *Ahamkara*).

For purposes of convenient comprehension we may draw on some general categories which, while basically viable, possess variations in actual expression—much as the worlds of donkey and horse tend to retain their integrity though interesting modulations arise.

We may say then that the Identity of an *oversoul* consciousness (a Noetic Hypostasis belonging to a distinct typology—or ontological category—of *first principles* such as Mother, Father, Father-of-Manifestation, Ancient One, Dhyans Chohans etc.) finds within Itself twelve basic or archetypal potentials—think of the Zodiac or Wheel of Stars, the *Primum Mobile* for example. Oversoul consciousness projects each archetypal phase of its whole-identity by *discriminated individuation* into the experiential field, to learn about the specific potential possessed by that latent phase. Because each such projection is "discreted" through the same essential *breath-soul* or causative vehicle, such projections may be interpreted as taking place "by turns"—though this is more an *ontological* expression than temporal. Each projection, owing to involved identification-patterns of its experience, projects or "splits off" in turn an ideal subset of twelve personality variations etc. In practice there may arise such a reified subdivision that the phases become efficiently fragmentary, and have little-to-no opportunity of evolving further (though technically of the degree of Self-consciousness) until or unless a more *whole* prototype of the fragmentitious self affects the particular resolution—through venue of its own experience—corresponding to the psychic barrier debarring further advance of the latter. In this case, the barrier seems simply to dissolve for the more fragmentary projection-self, and it thence has available to it real acceleration-potential toward individuation in its own right.

As each *primary* soul-division from the initial "twelve" progresses in integration and coordinate harmonization of faculties and functions toward greater degrees of real awareness (becoming cannier, more wise, more objective in intelligence and more understanding or empathetic in spirit etc.), the subdivisions into which it has apparently fragmented begin to "knit together" again so as to form "composite" incarnations at intervals that successfully reconcile, resolve and blend into *one* incarnative agency the formerly separated elements.

Eventually one of the original twelve projections absorbs its secondary subdivisions as a whole and is able to incarnate all their organized/harmonized traits as developed from intensification of their respective experiences. The awareness of the separate "past" incarnative fragments are all incorporated in, and constitute the total incarnative potential of, such a Threshold Personality. They are embodied in the additively greater awareness of that Personality and no longer emerge independently.

Such a threshold Personality has, then, potential to become a spiritual adept of *primary* degree or significance, correlating with or being equivalent to the Offices of *Manu*, *Bodhisattva* or *Mahachohan* (qv). The Awakening and ongoing service function of this primary twelfth part of the Initiating Oversoul consciousness, acts thereafter as *quickening* agent for the other eleven aspects so as to accelerate their respective developments and individuations. When *all twelve* have Awakened equally after aeons of "time", they become integrated completely with and equivalent to the Oversoul Hypostasis from which they originally sprang. Collectively however, they add a sum of experiential consciousness and aggregate Wisdom that *didn't* exist directly in that Oversoul Hypostasis previously. Thus the *breath-soul* has served as common vehicle for all twelve (ego-soul) phases of the hypostatic Oversoul.

The breath-soul is then graduated, through Void-value of the Pleromatic Axis, to the power of a Self-reflective consciousness unit (qv). It no longer participates as the pre-consciousness of *nature-matter*, but as the *intelligence* focusing *consciousness-matter*. It *exists* hypostatically as Identity and Mind; it *acts* and *engages* hypostatically as Psyche, and the projective ego-soul.

Chakra: Literally *wheel* in Sanskrit. The subtle center, *etheric* or *astral* (qv), acting as coordinative field for alignment/intensification of density-states and correlated planes through the Common Axis or transdimensional *pleroma* (qv) of the Conscious Median. Each such center is composed of "petaled" layers representing coinvolved levels of function, reflecting each other coordinative center above or below, and all integrating collectively into while enfolded as the Coordinate Point or *causal locus* of the "heart". (See *breath-soul*)

At the same time, their *extended* functions are all mirrored and collectively represented in the *superior* or *supracausal* center (often not counted as a "chakra" owing to its summating status) known as *Sahasrara*, the state of which at any given time accurately represents and recapitulates their relative openings, alignments, variable ratios of interaction etc.

Channeler: In general, someone who can't get legitimate employment elsewhere; without discernible talent, native wit or incipient inventiveness who nonetheless craves all the kinds of attention he/she imagines must accrue to the possession of such exotic qualities, and who therefore makes him/herself indiscriminately available to any entity, spirit, wraith, banshee, wandering cosmic lout or intergalactic brigand who might wish to commandeer the adenoids for the nonce in order to test just how far the flattery of similar, anaclitic personality-types can be taken. Despite themselves, channeled sources may on occasion be recipients of worthwhile material (the percentages for this happening, tally pretty closely with any crapshoot). The result is hardly worth the effort, however, since it inevitably comes embedded in material which, even *granting* the most benign possible motive on the part of both "anode" and "cathode" is tinted or tainted by "angle of entry" (i.e. the particular plane, stage of development, social/memory/complex etc. from which the Source broadcasts); by static or active interference from intervening "cosmic debris" and types of consciousness opportunistically distorting every promising "bit" wherever allowance from lapse or lacunae arises (a possibility all-the-more inevitable owing to the functional gap between degree of coherence characterizing density-level of the Source, and optimum degree of mind/body integration-alignment characteristic of the 3rd stage channeler); by the limitations in conceptual/vocabulary matrix of the borrowed memory-banks, or by tacit restriction of the channeler's operative worldview placing practical ceiling on the kinds of information allowed (an arbitrary enculturated blinder honored by "positive" sources so that—as they themselves often confess—they're effectively shackled in the latitude of real intelligence representable to terrene recipients, while *exploited* through ego-inflationary methods of "negative sources" capitalizing on and aggravating the outstanding imbalance in the channeler's moral and ethical armoring). Thus for example, early (50s) communications from our channeled spacebrethren were ostensibly tailored to the prevailing tolerance-standards of the time, so that their origin was represented as *within* the solar system, most often "Venus" (a sweetly soothing submission); now that our technological potential has accelerated and "cosmicized" our ceiling of sophistication, they're able to disclose through current channel-sources how they *really* originate from...the Pleiades. We feel so much better.

Almost alone amongst channelers, Jane Roberts (of the *Seth* material) who virtually originated and pioneered the modern version of the genre, transcends its occupational embarrassments and constitutional shortcomings; this shouldn't be so surprising seeing that, coming chronologically first and having no prepared territory of cultivated acceptance to receive her but on the contrary having to *lay* the softer mat on which future channelers might lounge, Roberts had to stem from more considerable stock and needed necessarily to possess *all* those characteristics and qualities so glaringly absent from subsequent channelers (see J.Z. Knight, *Ramtha*, as a case in point) if for no other reason than to demonstrate how her own standards and balance-of-assessment weren't less substantial and skeptically refined than those of her critics.

Such defensive orientation served admirably under the circumstance to sustain a necessary monitoring intensity, committing both her and husband Robert Butts to a continuous check and cross-check for continuity, internal textual consistency and plausible congruence with advanced scientific concepts etc. The manifest insouciance or outright vacuity-of-awareness toward the requirement for any such traits all-too-clearly characterizes the subsequent streams of transdimensional codependents draining in such drivel as *Prism of Lyra*, thus irremediably *clogging* all channels with the preemptive cacophony of Choronzon (qv). Only the *Ra* material (Elkins, McCarty and Rueckert [qv]) is of comparable quality—but note the enormous textual disparities, the gaping universes of antithetical information pouring from each respective source (the topic of the existence of "negative beings" alone sets contentious architectural foundation for vast, cantilevered extension of soaring argumentative wings and flying Butt-resses disappearing, unresolved, into the galactic clouds. Only *independent inquiry*, development and refinement of spiritual intelligence can effectively declare upon the respective merits, degree and value of the given density-level received in the teachings of each; and these are just the qualities such sources are taken all-too-often as *substitute for*).

For example, between the respective paradigms of Seth and Ra: if, along with Seth, we accept that all "negativity" is our *own* negativity, we mustn't fail to brake before the jaywalking conclusion that *therefore* no negativity exists except by virtue of our own projections and interpretations. If all negativity is our *own* negativity, then others, being none other than ontologically-equivalent with ourselves, possess the potential of such negativity just as well. Thus "my" potential for negativity may be reflected from sources and forms of being actively engaged in such negativity *in their own right*—unless we're willing to posit an absolutely solipsistic Universe. Even conceding with the most glazed-eye mystic that All is One and there is no "other", there are certainly *functional* "others"; that Oneness has to arise by incorporating, resolving and transcending the functional complementarities of "self" and "others", not by denying, ignoring or negating one term in *favor* of the other (since "self" is every bit as much a functional hypothesis as "other"). Thus to say any negativity is "my own" negativity doesn't resolve or explain a thing. Every new ager jumping to this implicitly masochistic *mea culpa* hasn't understood the real terms involved in the least, but rather has accepted the "channeled" voice as sacrosanct just because it seems extraordinary: so 31 demerits to the new age, and a remedial course in Buddhism 101.

Choronzon: That "Mighty Devil" in the Enochian system of magick (which latter was "channeled" by Edward Kelly at the Elizabethan Court through supervision of Elizabeth's astrologer/spy/mathematician the renowned Dr. John Dee). Guardian-spirit and scourge of the "Abyss", that apparently-unbridgeable separation between states of the created worlds and real Gnosis of the spiritual worlds. Choronzon personifies the total breakdown of "translation" between one mode of being and the Other. He is most direct/fearsome embodiment of the real chasm in quality, orientation, understanding and existence confronting any aspirant to spiritual attainment of that *threshold degree*, or *intensity*, where true transformation is required, where development must peremptorily produce a real Revolution of the being or else erosion and oblivious backslide inevitably ensue. In all of spiritual/metaphysical/or magickal literature there are no (authentic) accounts of any direct commerce with that "Devil" Choronzon, all "crossings" being made in the framework of traditions not demanding every element (physical, psychic and spiritual) be submitted to such Change of the intensity demanded in the *spirit* of Choronzon—except one. *Aleister Crowley* (qv) records in his Magickal Diary his hallmark episode of crossing-the-abyss while literally crossing the desert of Bou Saâda with his magickal student-assistant Victor Neuburg. Putting aside the arguable question as to whether the Master Therion ever completely succeeded in so monumental a milestone to Magickal accomplishment, it must be noted that only *within* the framework of the Magickal tradition (with its perennial emphasis on *bridging* the corporeal and spiritual, of bringing *spirit down into* practical embodiment through the physical dimension-of-things) had such an endeavor ever actually been made. This is significant for the one reason that such ultimate integration and whole-being resolution between the two seemingly-disparate Magnitudes is inevitably mandated for the corporeal dimension as a whole, and all the class of chronically 3rd-density consciousness associated with it. Such epochal "crossing" as Crowley assayed to accomplish presages the *Don Juan* material of Carlos Castaneda, similarly acting as instructive forerunner for a humanity which—even in its ostensible vanguard—seems reluctant to concede out of its conventional yogic "withdrawals" and functional "separation of the planes" that such a whole-being *physicalized* translation can be made to metaphysical Peaks.

Yet this is precisely the confrontation of Crossing presently faced by the *planet as a whole*, as chronic 3rd density (host of physically-focused consciousness) transmutes through implacable processes of Cosmic Timing to the unmasked meta-physical *fourth*.

Such Crossing, being *imposed* upon the plane and all its corporealized inhabitants does not, then, depend upon the personal desideration of "approach" but visits all its disrupting implications directly upon and through the consciousness of everyone no matter how dismally unprepared. This accounts for all the political, social, economic, national, technological, energetic and spiritual disruption characterizing the calendar of "current events" on the planet. *In particular* it manifests as a *direct* communication from the heart of the Abyss, that channeled confabulation of cacophonous "counsel" issuing from the dead-zone or nomansland of self-proclaimed/invisible Brothers and higher-dimensional beings from beyond. The opportunity of every plane, dimension, planetary or dark-star entity, social/memory/complex and galactic guild to pour its influence, advice and allure into the widening breach of the crumbling 3rd density "screen" can only manifest, collectively, as a *chaos*; it can only sift out in the end as a gibberish, an ultimately unintelligible babble of oranges demanding to be compared and collated with apples, and an all-too-gullible Earth intelligence soaking in the psycho-active downpour (wreaking witless though nonetheless extensive damage on the mind/body complex) while trying so earnestly to comply with the Alice-in-Wonderland instructions.

Thus the Spirit of Choronzon is alive-and-well, presently known to one and all but by another name. With so many, competing and obviously contradictory "Christs" and "Jesuses" coming by active interdiction on channeled airwaves owing to guaranteed kneejerk adulation and uncritical obsequy toward the bare whisper of the name, the longstanding archetypal image holding sway over the planet by a priestly and off-planet confidence-game is now manifestly decaying, expiring like an isotope as it sheds its last radiative venom over the planet. The identity of "that Devil Choronzon" is given away in the insane susurration and slow crumble of the greasepaint countenance given its last ugly embodiment through insipid "Sanandas" and specious sons-of-god sponsored courtesy of "Ashtar Command", P.O. Box 333 Betelgeuse in the Constellation Orion. (Note: UFO has the value 666 by Qabala, since *vav* is equivalent to "U", "F" and "O" in English.)

It has been noted by many who know of such magick things, that "Choronzon" is almost identical in spelling and pronunciation, save for an extra vocalized "n", to the Spanish *corazón*, meaning "spirit, love and heart". Assuming no such thing as coincidence, may we imply a deliberate "formula" thereby? Can it be that, were Choronzon simply to learn to "spell his name" correctly, he might undergo a real change of *heart*? (Amazing what horrors a lack of primary-school education can breed.)

Consciousness-unit: Differentiated holonomic locus of Infinite Whole-Being Consciousness. Only Infinite Whole-being Consciousness can "break off" an exemplary "part" of itself without reducing, diminishing, dividing, fragmenting or "partializing" Itself through any "portion". This is owing to the fact that Its wholeness occurs, uniquely, through and *by virtue of Infinitude*. The Consciousness-unit isn't really a "part" or "fragment" of the whole, except in the sense that we can say a "drop" is a part or fragment of the ocean—indeed, though a drop is manifestly not the whole ocean, neither is it a "fragment" (the way it can be said a chip is a fragment off a larger stone). There's nowhere in the ocean the drop need "fit". The contour of the ocean isn't compromised by subtraction of the drop. The drop is a *holocosm* of the ocean, not a specialized element *out of* its greater constitution.

The distinguishing signature of the *consciousness unit* is that, as a *locus* of the Totality it may seem to "define" itself in terms of point-limitation, thus *functionally* "fragmenting" itself or resistively separating itself from the Infinity of its Source. It may *function* as a virtual or effective *discontinuity*, with respect to the Whole of which it is holonomic exemplification. To the *degree* that its discontinuity (or differentiable "contrariness") is assumed, it may appear at the far extreme as raw material of a *nature-unit*—i.e. as *nature-matter*—in the state of un-, pre- or subconsciousness. At the opposite extreme it may function in the form of *consciousness-matter*, where it is radiantly *self-conscious* in different degrees of its own Being as Ideative engagement (or Logoic projection) of the creative field. As such it "hugs" to the opaque state of nature-matter comprising its "previous" pre-conscious condition, not in identity with it *per se* but in reflective self-interpretation of the qualities, values and meanings such delimiting point-potential represents in any given case. In this state, the *c*-unit as consciousness-*matter* is equivalent to the Identity of Consciousness through and as *Mind*. This is the *Nous*, Νουσ (intelligible Idea, Logos or Logoic pattern) and *Epinoia*, Επινοια of the Gnostics, in particular as taught by *Simon Magus* (qv). It is consciousness ideally interpreting the (abstractly-present) potential of the point-limit of Being by drawing on the pre-existent plenum of states at Infinity, and projecting the "type" of that akashic limit as coherent/ideoform unity resolvingly integrated through the Logoic pattern.

This is the "mysterious" mediation of idea and matter referred to by theosophists as *Fohat*. Thus all the degrees of self-aware consciousness from 3rd-density ego being to the levels equivalent to angels, archangels, gods, archons, chohans etc. are in some way *functionally* equivalent to this Fohat. Fohat is not, as theosophists suppose, directly equivalent to *kundalini—kundalini-sakti* is the nature-pattern woven out of reflections and spiralic nests of crystallized light encoding the regnant ideotype, projected by Logos of Επινοια; thus it has intelligence inscribed throughout its patterning processes giving rise to the impression that it, itself, is *conscious* to the self-reflexive degree. However, *kundalini-sakti* is constituted by *pranized* nature-units in the degree of *sub-* and *pre*-consciousness, woven into geometric coherencies to a brilliant nuclear latency of intelligent-potential by reflective light of Fohat (hypostatic, angelic and ego-intelligences); it is not itself that light, but coiled energy potentials of the geometrically ordered *nature-units* regulated and aligned through directorial agency (or Logoic emanation) of that Light. The confusion between the two has habitually resulted in the displacement upon, or loaning to, the excited states of the nature-current the *creative intelligence* and *interpretive ideation* belonging properly to the percipient, erroneously engendering a kind of slavish worship of the Serpent-power in itself and allegiance to the myriad ego-amplifying agreements reflected through its intensified current, as if the "yogi's" initial presuppositions were now proclaimed and supported by "God".

Crowley, Aleister : Premiere Magician of the 20th century—which may not seem so notable considering the low premium altogether-placed on the category "Mage"—until of course we consider the *esoteric* significance of the subject, leaving popular comprehension abruptly in the null zone. Despite the minimal call for wizards, mages, sorcerers and shamans during the greater part and across the largest portion of this planetary century, Crowley is nonetheless not an utterly unknown figure. His "reputation", if not his accomplishments, succeeds in keeping his presence quite alive despite his earthly demise in 1947. It's for this reason, having anticipated the obscurity in which he along with his beloved Occupation were otherwise bound to lapse, that Crowley took principal initiative in circulating all the rumors and maintaining all the gossip about himself. Given the public's predictably Pavlovian response to "scandal", and considering that Ernest Hemingway was really no more than a journalist with the most inflated literary reputation in modern history, it was nothing for Crowley to have elicited the Nobel-laureate's real *Enquirer* instincts in prompt reaction by public proclamation of the Mage as "the wickedest man in the world". Seizing on the remarkable good luck of having drawn the fire of this expatriate Parisian bumpkin, Crowley parlayed this and all other gratis publicity into the monument-to-monstrosity as which he towers today.

Examined more carefully of course, by the utterly unique method of consulting his *own* writings rather than the rampant misrepresentations of the righteous, and keeping in mind his "reputation" was earned during the early part of the century and in a portion of the world more-than-a-tad hung over with Victorianism, we will wonder whatever might have sent so many reeling in so complete a paroxysm of terror and disgust. Reconsidered in a true 20th century light and by modern standards, there's nothing in the whole corpus of Crowley's exploits and accomplishments to suggest grounds for offense greater than anything done by...Madonna (this *cinches* Crowley's apostasy for some, we're sure—but the rest get the idea). Much as we hate to disappoint, even the occasional tale of Crowley's having ritually "sacrificed a virgin youth" named McAleister is only based on the Mage's own ribald rendition of an onanistic rite wherein he baptized a coaxed exudate *en nomini mio* and consumed it as consecrated sacrament to some sacred-esoteric aim. (Then again, some may consider this more diabolical than the derivative version. There's no accounting for taste, so to speak.)

In any case, Crowley's ingenious device of mythicizing his image and making sure his literary executor (John Symmons) was a passing acquaintance who loathed him *precisely* by reputation and would be quick to capitalize on his legend for a buck, has served to sustain his spirit in the public eye and by inference the whole background of his considerable Attainments. It's for this reason his books continue to be published long after much-less-difficult and demanding works, of far more "popular" aim, have plunged into obscurity; he has, like the proverbial Phoenix, given "birth" to his own Revival on innumerable occasions, as a newfound hero for the '60s consciousness-expansion wending his finely-tonsured way to the *Sgt. Pepper* album cover, most recently as the vilified subject of yellow-journalism again—having been singled-out by Geraldo Rivera (who else?) on his lurid "Devil-worshipper" special as the "man who brought Satanism into the 20th century".

Any lingering reservation regarding Crowley's real greatness and the deserved recasting his image is about to receive in its *definitive* revival, should be dispelled for any intelligent Soul through simple recourse to his own words, through consulting his own considerable writings. One of the greatest essayists and finest poets of all time, his neglect in favor of lesser contemporaries can only be continued into the present by the kind of willful disregard or trepidatious "disdain" that characterized his initial detractors, and which—unfortunately—persists in branding the operative psychological profiles of all-too-many modernists who would never confess themselves to be in the category of Witch-hunter General, and who in fact are often confused by their own t.v.-era public as "daring avant-gardists". It's always amusing to see which "light", which respected luminary and liberal darling turns most quickly into the Iscariot or Torquemada he is in fact whenever the rare *R*eal *A*rticle walks into the room. (Amazing the swiftness with which they actually volunteer their identity, as leaders of the lynch-'n'-burn party.)

Up till now, much of Crowley's "thought" has been "preserved", albeit in aspic, by admirers, followers, imitators and even—as we've seen—vehement detractors such as his own erstwhile biographer and "literary executor". Crowley's one-time secretary Israel Regardie, for example, has garnered the lion's share of attention and the greater part of praise for his Qabalistic exegeses and writings on Rosicrucianism etc., without anyone ever mentioning, or his publishers pointing up, the all-too-evident fact of his having *built* that reputation largely on what he pilfered from Crowley! most often including *large chunks* of Crowley's own words (as did the insipid Symmons) without the decency of a single quotation-mark so that the "best" of much magical writing by renowned modern authors of the genre, *has* in—hidden—fact *been Crowley's*. (This of course is a "trick of the trade", most particularly the entertainment trade as plied "out here in Hollywood"; the more "obscure" work of the Greater—James Joyce characterized the type in *Finnegans Wake* as Shem the Penman—is taken advantage of by his "evil twin", the popularizing, distortively simplistic panderer Shaun the Postman who always scavenges for material not likely to be in currency with the general public so as to pirate and present it just this side of plagiarism, as his screenwriter's-own, to the mogul who'll mount it for a 6-figure deal).

Crowley was a functionary—herald, prophet, representative—of the *Mahachohan* (qv). It may be inferred, then, that one of the chief activities of the Mahachohan is disclosed through one of the chief preoccupations of Crowley's Magickal career, namely the redemptive integration of and resolution between Above and Below, the Spiritual and Material, through the representative median and Embodiment of that Process personified as the Awakened Initiate, the Sonship of *Horus* (qv). This preoccupation and this indicator of the Office of Intelligent Activity (the Mother) is given prophetic expression and an ongoing Showcase in the Received spiritual text *Liber Al vel Legis, The Book of the Law* (qv), dictated to Crowley in 1904 by an invisible "disembodied Intelligence" and emissary of the Secret Chiefs identifying Himself as *Aiwass* (qv).

Cosmic Awareness: What's that the little yapping dog has shown behind the curtain? Why, it's the Shade of Rudolf Steiner, and a whole Reading Room of quasi-christian scientists...

Density: *From "Channeling, UFOs, And The Positive/Negative Realms Beyond This World"*—First of all it's important to explain just what is meant by "density", since its use in this material is extremely helpful to our understanding *once we clearly distinguish it* from the common usage that allies it with terms of inertia and opacity synonymous with strictly physical existence. Although nowhere in the (*Ra*) material itself is the term "density" sufficiently explained so as to make that distinction, initiated intelligence would have you understand "density" in the sense of richness; the density of a manifesting plane or space is not a calculation of its inertia in this context, but to the contrary of its subtlety. It is easier to understand density as the degree of coherent activity, the characteristic "accommodation" of a given volume with respect to the perceiving system. The mathematical discipline of *sphere-packing* is helpful as a concept in grasping this definition. (How many oranges can be packed in a crate?) Sphere-packing employs the "greedy algorithm" in calculating a pure economy of space and is therefore a very practical help in communications, though it may theoretically work with an infinite number of dimensions. "Density" is analogous then to a multidimensional sphere-packing; the greater the density the more information a given volume codes, the greater the energy-value and richer the potential as which the space is configured. Like the discipline of sphere-packing, the idea of *density* implies a "geometry of information".

For example we well know the "law" of 3rd density, our present collective plane of focus: "no two objects can occupy the same space at the same time". It should be obvious that this is a function of *perception*, for the operative coordinates of perception determine the outline of what's to stand as an object. According to 3rd density focal alignments, the descriptive units of "objecthood" are mutually exclusive and define one another by contrastive polarization. Perception of the essential *coinherence* of all mutually defining, polarized terms as an inextricable unity of complementary values, is a function of higher-density cognition (or depends on the use of faculties *belonging* to the presently recessed planes and energy-systems of the higher densities). Thus when, in the course of spiritual discipline or occult practice performed through this plane we presently perceive a luminous wholeness and basic *simultaneity* that shines through all apparently separate objects (even though in the field of tangible perception such objects may persist in the perspectival "relief" that makes them appear distinct) we are actually experiencing a mind-body alignment or momentary, harmonious coordination with energies and instruments belonging to other *densities* drawn into our frame of reference.

Hypostasis: The essence or sub-stance (that which supportively "stands under") anything—used in the Southern Crown context rather in the way Christianity employs the term to characterize the distinct Trinitarian subsistences in the indivisible/unitive substance of Divinity. The "christian" take on the matter isn't far off in this instance (deriving as it does by long trade-route from ancient zones of real *gnosis*); yet the character of the Hypostases needs to be understood from viewpoint of the traditional science once again, rather than by way of hierophantic hearsay and superstitious replacement-values. The Hypostases also have to be distinguished from the three Divine Qualities (see Mother Terasu essays) as they're not identities but *correlates* of one another.

The Hypostases are *Identity (Noesis), Mind* and *Psyche* (see "The Great Instauration Finis"). The Qualities are *Self, Love* and *Void.* "Self" correlates, by distributive correspondence of the multidimensional mind/body map or Logoic pattern, with *Identity* and *Mind* (or the Father/Mother principles married within unity of the Divine Self, i.e. *IChIDA* or Crown). "Love" correlates with the *Psychic* Hypostasis, insofar as the latter is Mode of the Mirror whereby the experiential field reflects, in *its* polarities and complements, the primary Affectional Relationship between Consciousness-absolute and its own Creative Principle. "Void" has no corresponding Hypostasis. In one sense, it's a Quality belonging equally to all the Hypostases; and in another, it's the value linking and uniting the Hypostatic or *conscious* principles to the Creative field of *un-* and *sub*conscious properties. Thus to the manifest or created patterns as a whole is ascribed the common denominator Void-value, functioning primarily through and corresponding with the abdominal locus in the mind/body form.

Liber Al vel Legis, (*The Book of the Law*): Sacred text of the Mahachohan delivered to the poet Aleister Crowley by voice transmission on three successive afternoons in Cairo in 1904. The text itself is technically in English; its code is primarily that of the Hebrew Qabala, specifically the letter-number-Atu system characteristic of the Hermetic Order of the Golden Dawn of which Crowley was an initiate, and from which his own subsequent Orders established a progression of the chief symbolisms/initiatory values for the oncoming Aeon of Horus (popularly, the Age of Aquarius). Secondary Qabalistic codes may be discovered in Greek and Farsi. "This that thou writest is the threefold book of Law" (verse 1:35). There are three Personae in which the Book speaks (the formal communicant in the voice transmission being identified as "Aiwass (qv), the Minister of Hoorpakraat"): NUIT, Hadit and Ra Hoor Khuit. There are three books to the Book of the Law; three Grades (Hermit, Lover, Man of Earth) and three "ordeals" etc. There are also *three* prophets to the *Book of the Law*, to maintain consistency with the rest, though this present word comes as a great Surprise to those familiar with the text since only *two* have thus far been identified (Crowley himself, and his "magickal child" or student-initiate Frater Achad). Since both are now "dead" (to the limited viewpoint) it appears all interpretation or understanding of the Book ceases abruptly with these two; indeed in order to *insure* against premature and thus misleading interpretation specific instruction is given in the Book and through Crowley's writings that all appeal to interpretation be left to Crowley's designated works alone, with the exception of Achad's original notation on those keys to the Book which he discovered (i.e. those few writings prior to the onset of his clinical insanity, a circumstance Crowley strove to intercept yet which, owing to the adept's strict honoring of the free will factor he could do nothing in the end to prevent since Achad finally fell to the signature hazard associated with the grade Magister Templi—i.e. he failed to take the counsel of precautionary measures in his swift assumption of the Grade, for sake of the requisite Aerial perspective from which alone the obtaining of those initial Keys could helpfully be accomplished).

Owing to a certain inbuilt "trickiness" to the *Liber Al* text (subsequently explained herein), authorization of such exclusively sanctified source texts for overall interpretation was greatly warranted, and in fact sealed with a kind of Curse against just those who, stretching the interpretation of such sanction itself have indeed subsequently sought to justify additional exposition or "updating" of the Lines of *Liber Al* by virtue of their self-proclaimed and thus allegedly-permitting "grades". The "acceptable" dodge here, is of course that such commentators are only writing grade "C" material (this is not a classroom mark—in most cases!—but a formal category since Crowley himself proclaimed his own initiated exposition of the lines' meanings were of the *B* Class, only the actual text of *Liber Al* and *one more* writing conforming to the definition of class A—or that *primary* material received strictly through Monaural Transmission of Aiwass Himself: that latter text indeed being *The Comment* wherein the Curse against unauthorized/unsanctioned interpretation is first given).

The Comment is as follows:

> Do what thou wilt shall be the whole of the Law.
> The study of this Book is forbidden. It is wise to destroy this copy after the first reading.
> Whosoever disregards this does so at his own risk and peril. These are most dire.
> Those who discuss the contents of this Book are to be shunned by all, as centers of pestilence.
> All questions of the Law are to be decided only by appeal to my writings, each for himself.
> There is no law beyond Do what thou wilt.
> Love is the law, love under will.

Lines two and three are a characteristic trick and indeed identifying signature of the Mahachohan used *throughout* his successive historical incarnations (see *The Mother Book*). They are meant to have precisely the same effect as that ascribed to the deliberately loud/echoing report of the handgun in the *Godfather* employed to scare off "pain-in-the-ass pedestrians". It should be only too obvious the *Book* is meant to be studied, and intensely so —the elaborate commentary by Crowley himself should seal the certainty of that. Such admonition, like the *Godfather* handgun, is meant to scare away all captious or trepidatious souls who "shouldn't be there", i.e. are of insufficient development to begin with and are either overtly or subtly/subconsciously poisoned with churchly pietisms perennially falsifying everything truly spiritual so that any such text as *Al* could only be perceived through thick distortion leading to Inquisitional abhorrence on the one hand or, by psychological reaction, to an unwarranted embrace of some "Satanism" as if sanctioned by the Holy Book itself (rather than by an infantile "parental detestation" etc.). This latter probability would only be underscored, in the case of such spiritual infancy or adolescence, since Crowley himself and many subsequent commentators such as Kenneth Grant have identified "Aiwass" with an ancient Sumerian deity (immortalized in *The Exorcist!*) and with the Peacock Lord of the Yazidi, *Malak Ta'us* (qv)—the Yazidi have been accused of Devil Worship (but then, so has the Pope).

Otherwise the Curse of The Commentary is meant to be taken in the strictest literalism, since even the most well-intentioned thelemic "interpreters" cannot write with the inspirational "flame of Hadit" burning in their hearts which alone secured the authority of Crowley's Pen. How then may we say there is a *third* and Final Prophet to the *Book of the Law*? when the prohibition against further Comment has been strictly given and the original two prophets are "dead"? Anyone understanding Magick knows that only He Who placed the Curse originally may rescind it, undo or circumvent it in His Own Case, just as a Vault is kept locked by the One holding the Key and is only unlocked (and its further contents retrieved) when that One returns and *unlocks it with that induplicable Key*. Therefore see *The Mother Book* for the full Exposition of those remaining "unsolved" locks and inbuilt puzzles of *Liber Al*, and know without further doubt Who has returned on behalf of the Whole.

One more all-important reason there should be *no further appeal* to any authority re *Liber Al vel Legis* other than to its Scribe (A.C.) and Its Author (*M*alak *T*a'u, the *D*ivine *A*iwass): the "trickiness" of the Text itself involves consideration of the Level from which it emanates. Thanks largely to the *Ra* material and the works of Southern Crown we may have a more precise picture of both the *Positive* and the *Negative* spiritual hierarchies. We know from those sources that a precious few—ultimately One—of the Negative Hierarchy may attain so High as to a level corresponding to early *6th density*; nor would this One be known by *any* of the remaining membership of the Negative Hierarchy since the characteristic of the Negative is to *conceal* and *dissimulate* (while that of the Positive hierarchy is on the contrary to Reveal and bare truth). The Negative comes in disguise, and no more so than Its Chief Hierophant, so that None amongst the Negative might know Him no matter what Orion or "Reptilian" might Peer to perceive. And, if we consult our *Ra* texts, we are dutifully informed that when the respective Hierarchies reach as High as *6th* density level the Learnings, Understandings and Wisdoms between them tend very much to *converge*, and to be nearly *Identical* in many respects (this owing to the very *value* of Identity characterizing Considerations of 6th Density). Thus when, for example, such august pontiffs as the Marciniak "Pleiadeans" caution 3rd stage Earth-consciousness as to the *undetectable trickiness* of higher density sources with which terrestrials may be in communication—such as Themselves—we may know the Degree in the utter inability of 3rd-stage aspirants to discriminate correctly (relative to a *6th* density Source-text such as *Liber Al*) when we realize the "Pleiadeans" are speaking largely about *4th* density off-planet communicants! Since, therefore, the Knowing and "pitch" of Consciousness between, respectively, Negative and Positive hierarchies converge so dramatically toward Unity upon approaching *6th* density, how much more *impossible* is it for any 3rd stage consciousness to detect the *real* difference between communications of the two? Yet such discrimination is *absolutely* essential since, despite their similarities or even perfect Identities in Knowing, the respective *Intents* of positive and negative sources remain distinctly different and of *critical* importance. Again, the need for a reliable Guide here, preferably of the Incarnate type sharing your own fleshly estate, is manifestly essential. The deceptive and *perfectly* dissimulating Nearness of sources from positive and negative hierarchies at the *6th density level* is precisely the factor giving a text such as *Liber Al* its apparent sense of deep ambiguity: for on the one hand It's venerated by Magickal practitioners around the world, for the right or for the wrong reasons; and on the other It's hated and feared both by magical and metaphysical acolytes and by conventional seats of churchly pietism as the veritable Gospel of the Antichrist, the Word of the Prince of Darkness and the *Mala Tamquam*. Like a Compact Disc, depending how one holds it to the Light it seems to reflect different portions of the color-spectrum; thus Frater Achad, eager interpreter of the initial keys to *Liber Al* nonetheless fell to the *instability of fancy* at play in a Funhouse hall when his inadequate reinforcement of elementary Grounding (at his Grade-level) allowed him to tip the magickal mirror at a cockeyed angle, at which "sinister" potentials were reflected therefrom and magnified many times in his imbalanced imagination so that he became the first crazed declaimer against the *Book* to wear a Canadian straitjacket.

Indeed, being the premiere Text of the *Mahachohan* and thus a legitimate expression of one of the theosophical Holy Offices (that of the *Mother* or *Ray of Intelligent Activity*) the apparent "ambiguity" of *Liber Al* necessarily *serves the function* of the Mahachohan and the Mother, which is the chief reason why the text quotes the very Biblical saying: "he that is righteous shall be righteous still; he that is filthy shall be filthy still"—for, as explained in certain *SC/T-Bird* essays of the Mahachohan, a chief function of the Mother/Mahachohan is to expedite and oversee *polarization at the Harvest*. Since by consensus of *innumerable* (disparate) sources this century's end is indeed the critical time of 3rd density Harvest, the chief concern of the Mother and Mahachohan is that of *polarization* amongst souls of 3rd density, and that *whether positive or negative*; *polarization* either to Positive or Negative hierarchy is valued by mankind's Guardians over the catastrophe of *remaining* unpolarized one way or another, for the latter eventuality—unfortunately the Fate of the majority of this planet, if projected estimates prevail—necessitates the given soul's agonizing repetition of *at least* one whole 3rd-density cycle of incarnations. Thus, as it's been said, though the Mother and Mahachohan certainly teach and encourage *only* positive polarization they do not interfere in the sacred free choice of negative polarization, and in fact the keys they furnish *may* be used against Intention by negatively disposed Votives of Vinculi to (knowingly or unknowingly) intensify their own tendency toward threshold negative polarization thus expediting overall Harvest as well—in the same way that snake venom has positive/salvatory and negative/destructive uses, or just as knives handled intelligently and with proper caution may perform lifesaving surgery or in the *absence* of love/wisdom may make the quietus of some prince of peace. For full Initiated Understanding of the Original Intent and Overarching (Initiatory) purpose of *Liber Al* as well as authoritative exposition of its remaining ("unsolved") keys, see *The Mother Book*.

Luria, Isaac: Name of the Safed, Syria (Galilee) manifestation of the Mahachohan (qv), author/chief architect of the Renaissance of Hebrew Qabalism; b. 1534 Jerusalem, Palestine, Ottoman Empire, d. Aug. 5, 1572 Safed (presently Zefat, Israel).

Mahachohan: Master and male representative of the *Ray of Intelligent Activity*, third of the Seven Logoic Rays assigned the aspect of *Trinity*, attributed to the *Mother, Brahma* (Third Logos). The first two Logoic emanations of the Primordial Ray are in descending order *Will/Spirit* assigned the aspect of *Unity*, attributed to the *Father, Mahadeva* (First Logos); and *Love/Wisdom* assigned the aspect of *Duality*, attributed to the *Son, Vishnu* (Second Logos). *The Ray of Intelligent Activity* is "a ray of very demonstrable glory, and of a higher point of development than the other two, being the product of an earlier mahakalpa, or a previous solar system". Page 39, *Treatise on Cosmic Fire*, Alice Bailey. In relation to development of the petals of the Egoic Lotus (*causal body*, qv) the Department of the Mother/Mahachohan appropriately supervises the longest, most delicate yet arduous stage of unfolding for ego-consciousness involved with the three "outer" or "knowledge petals", just as (in a sense) the most important stage of education is that of the *elementary grades* where the psyche is first formed and most susceptible to influence; it's at this stage that, unlike the present worldly educational system, the *most* sophisticated, wisest and compassionate of Teachers should be installed for they constitute Principal Guardians at the very Gate of Spiritual development. It's for this reason it's said that the Ray of Intelligent Activity is of a "higher point of development than the other two".

This is easily misunderstood; the key word is *development*. This word applies in the *Logoic* sense, i.e. "development" refers to the chief Logoic aim of integrating and resolving the Spiritual with the material fields. Since it's the "progress" of the material fields which is in question (in the Formula) relative to the unfolding, potentiation and *revealing* of their qualities, it would be expected the Rays and corresponding Offices *most intimately* involved in the *Manifestation* would be *most developed* and charged with appropriate Knowledge in that sense. The Rays and corresponding Offices of Will and Love/Wisdom (Manu and Bodhisattva), pertaining more exclusively to the Spiritual and inner/unmanifest phase of things, appear by virtue of that fact more conventionally "Holy" in the accepted manner and even "higher" in the misunderstood "purity" or *exclusivity* of that orientation. As indicated elsewhere in SC writings, the Mahachohan is seldom identified by contemporaries as a holy or sacred manifestation in the way Manu and Bodhisattva are honored (albeit in practice largely *after* the fact). The Mother herself is more often *despised* and even persecuted, for the historical and Logoic separations of the respective Offices have traditionally left a gap in understanding and appreciation even amongst *representative embodiments of the Offices themselves*—how much more so, then, amongst the major part of humanity constitutionally *looking to* those representatives for all their Spiritual cues!

When it is said that the Mahachohan (and inferentially the *Mother*, only *now* for the first historical time in this Aeonic round fully embodied and Awake) learns from the Bodhisattva, and the Bodhisattva learns from the Manu, this may seem to conflict in the students' mind with the theosophical teaching that the Ray of Active Intelligence is at a more developed level than the other two. Yet resorting to our admonition to heed specific contextual meanings of the word "developed", we may understand how the Mother/Mahachohan *learn* from the Bodhisattva in the sense that, being by Office closer and more deeply involved in the refractory *physical* plane of manifestation they necessarily need to refresh their link with those office-holders less constitutionally committed to uncompromised manifestation (and who thus may dwell, at this intermediate Time of relative *disjunction* between the three vertical tiers of Being, in a state more proximal to Spirit even when technically incarnate so as to be less subject to lapse and spiritual forgetfulness). Thus the Mother/Mahachohan "learn" from the Heart-being of Love/Wisdom, the Bodhisattva, because the Bodhisattva typically does not "come down" and embody so deeply into the field of manifestation thus retaining more perfectly intact his link with the *purely spiritual* fields. "Learning" from the Bodhisattva, Mother and Mahachohan may be awakened and refreshed to the changeless *spiritual principles* corresponding to those Higher states where otherwise, being by commitment more deeply embodied and thus "embedded" in manifestation they might tend to flounder, without being caught up on the Fish's Line. However, *being* "taught" by the Bodhisattva (who in turn, remember, is linked by learning under the *Manu* Who's even Higher by exclusivist orientation in the Spiritual fields) the Mother and Mahachohan may uniquely *apply* their refreshed Remembrance of the Key Spiritual Principles to their own *specialized* and *advanced* understanding of the features particular to planes of materializing emanation. (The Ray of Intelligent Activity is, recall, more *developed*, i.e. it is more congruent with essential Knowledge distilled from Logoic rounds of practical manifestation; *development* is a term applying to the *Creation*, not to the Eternalized Spiritual fields).

A Treatise on Cosmic Fire page 1037: "...it will become apparent that the revolutionizing scientific discoveries which can be traced down the centuries, such as the formulation of the Law of Gravitation, the circulation of the blood, the ascertainment of the nature of steam, the discovery by man of that form of electric phenomena which he has harnessed, and the more recent discovery of radium, are in their own department (that of the Mahachohan), analogous to the effort made during the last quarter of each century to stimulate the evolution of men through a further revelation of some part of the *Secret Doctrine*. Newton, Copernicus, Galileo, Harvey, and the Curies are, on their own line of force, lightbringers of equal rank with H.P.B. All revolutionized the thought of their time; all gave a great impulse to the ability of man to interpret the laws of nature, and to understand the cosmic process, and only those of circumscribed vision will fail to recognize the unity of the many force impulses emanating from the one Lodge."

Under the Ray of Intelligent Activity there are four subaltern Rays, likewise superintended by the Mother/Mahachohan. They are Ray IV, Ray of Harmony, Beauty and Art; Ray V, Ray of Concrete Knowledge or Science; Ray VI, Ray of Devotion or of Abstract Idealism; and Ray VII, the Ray of Ceremonial Magick or Order.

The Qabalist will see the immediate correspondence to the Sephiroh and Worlds of the Tree of Life.

A Treatise on Cosmic Fire page 871: "Speaking generally, therefore, it might be stated that egoic groups in whom the knowledge petals are being organized and unfolded come under the primary influence of the Mahachohan; those in whom the love aspect, or the second circle of petals, is opening come under the primary influence of the Bodhisattva, with the knowledge unfoldment paralleling the work; whilst those in whom the third tier is being opened come under the energy direction of the Manu, with the two other types of force co-ordinated. It will be apparent to the careful reader that in this fact lies hid the secret of why the Mahachohan holds office longer than either of His two Brothers, holding it as He does for an entire world period. The key to these cycles lies hid in the following thoughts: the Bodhisattva and the Manu change more frequently and pass on to other work owing to the fact that They each embody one type of triple force, whereas the Mahachohan is the focal point for five types of energy, each in its turn triple in nature."

A Treatise on Cosmic Fire, page 484: "Within the department of the Mahachohan, a secondary division along these lines might be outlined:

"The seventh and fifth Rays are occupied with the return of the Son to the Father and are largely centred in pouring forth energizing power when it becomes necessary to transfer the life of the Son from an old form into a new, from one kingdom of nature to another on the Path of Return."

The Mother is the transmutative Womb and Body through whom this "transference of Form" takes place, as in the transition from 3rd to 4th densities occurring now; thus her Awakened Presence is called for, and duly received, peculiarly at this developmental juncture in order that the Process be expedited *most directly*.

The Offices of the Three Rays are referred to directly in *Liber Al vel Legis* (qv), 1:40, as the three Grades "the Hermit, and the Lover, and the man of Earth".

See *Akhnaton, Zoroaster, Simon Magus, Malak Ta'us, Isaac Luria, Francis Bacon, Aiwass, MT.*

Malak Ta'us: Literally, "Peacock Angel", principal divine Being of the Yazidi worshipped in the form of a Peacock. First non-incarnate manifestation of the Mahachohan (qv) for the present world period, the second being that of the Divine *Aiwass* (qv). By Qabalah, Malak Ta'us or Ta'u is *MLK TV*, 496 (a Perfect Number and the product of the multiplication of 31 X 16 [see essay "Motto-in-the-Lotto"]). It is also *MALA'AK TA'U,* 500, number value of *Kaph final* and thus associated with *Jupiter* ascribed to *Kaph* and *The Wheel* Tarot Trump (again, see "Motto-in-the-Lotto"). The 500 value of Kaph final is used to denote exaggeration, ostentation or "show". The glyph of Jupiter ♃ is that of a Peacock. Owing to collision of the Peacock Angel's Yazidi sect with the dominant religion of the time and place, this non-incarnate Expression of the Mahachohan was nonetheless quite explosive, a veritable Malaktav Cock-tail so to speak.

Marciniak, Barbara: Channeler of the Pleiadeans, a catch-all term for an actual heterogeneity of new age sources (i.e. the Billy Meier material, the beamship Tupperware of Bell, the egregious and literally legion "Ashtar" sources etc.—see **Pleiadeans**). Unlike the Meier Pleiadeans who, despite their apparent obtuseness re "Earthly ways" allow a few photos of their beamships to slip out so they can be promptly called "fake", the Marciniak Pleiadeans are content to dispatch their presence indirectly via a kind of cancer-box ventriloquism through wanton glottis of the aforesaid channeler; though they never show themselves directly (that we might assess whether their packaging is primarily flesh, feathers or scales, hmmm?) we may surmise that, if the premise re a channeler's appearance progressively reflecting the Entity-channeled is anywhere near correct, then judging from the jacket photo of Marciniak's *Bringers Of The Dawn* this particular version of the "Pleiadeans" is a general type having big blank Little-Orphan-Annie eyes and a dangerously low forehead...

Montauk (Phoenix) Project: see Philadelphia Experiment (Rainbow Project)

Mother: see **AAA.**

Mother-current: Total Mind/body pattern and its resolving Key along with all Logoic elements pertaining to the states, planes and worlds through which it functions, manifesting in physical terms as the ordinary mind/body form with all its properties *autonomic* and *volitional.* In particular, the totality of the cosmic Life-current in universal and individual expression as most-comprehensively conceived from the "Motherly" Viewpoint, which doesn't seek to *eliminate* any legitimate "children" no matter how apparently refractory the faculty or function, but rather *feels* the Way for their rightful *incorporation* and exaltation in adjustive harmony with the Whole. Relates specifically to the theories and practices promulgated through current Office of the *Mahachohan* (qv).

MT: (1) The collective name given a modern Jupiter Myth—known variously as Morris Tarantella, Monte Tyson, Ming Trey, Michael Topper, Mother Terasu etc.—as with many ancient tracts, redactions and apocryphal works, the generic call letters applied by anonymous authors to spiritual and sacred treatises which then become ascribed to the mythic Personage, much like the "Rosicrucian" writings attributed to "Christian Rosencreutz", the Masonic codicils associated with "Hiram Abiff" or the Qabalist/magical manuscripts all dutifully assigned to "Solomon".

The output, quality and subject range ascribed to the singular "Topper" or "MT" is evidently the work of many parties laboring in very different areas at different times. It is even said by some that "MT" is the pseudonymous concoction of a Los Angeles-based group belonging to the prestigious Media Court, often cited as: journalist/Fair-weather Nhuddist Buff Art Kunkin; *L.A. Weekly* Al-Capp-wannabe Charles Burn; and Emperor's Clothes motion picture/television auteur David Lynch—their singular insipidness and wholesale lack of talent separately, serving all-the-more-ingeniously to disguise their joint authorship (authorized over a joint) of the "MT" corpus.

In modern times, to believe that a single person should have been responsible for so prodigious and far-ranging a feat of criticism, scholarship, philosophy, psychic/metaphysical and spiritual attainment, to have produced at once such variety and depth of striking literary architectures and to have adorned their diverse walls with such innovative graphic, in murals of astonishing expression, to have solved (in person, practice and multi-media output) *all* outstanding problems of spirituality and science, every metaphysical and supracosmic conundrum, to have exhibited all the mastery of Magick ascribed to him in public displays defying the denials of the loudest detractors and forcing either their sullen silence or mumbled admission while *still* being unable to get a good seat at Chasen's, has become equated with a quaint gullibility belonging to less educated epochs. Indeed, certain scholars are now inclined to believe, from evidence found in ruins of the Great L.A. Earthquake, that the "person" of "MT" may have had an historical basis in fact, but that claims as to his single authorship of all wonders attributed to him are naively precipitous, and unsupported by weight of the evidence embedded in surviving remnants of old *Twin Peaks* videos.

(2) Initials ascribed to the final incarnation of the Mahachohan (qv) for the present Cycle and the 5th root-race. "MT" in Hebrew means "Man", and also "corpse". Thus the suggestion of embodiment given, by agent of the Office, to everything implied in the Logoic formula: also, the functional focus of that representation with special reference to the "body" or embodied/vehicularized being itself, in anticipation of the transformation and "resurrection" even of the "lowest" element in the Alchemical equation (for *corpse* in spiritual science and alchemy indicates the fleshly "tomb" for temporary occupancy of spirit; but also the potentially regenerable vessel for "translating" the locus of spirit-concentration from one whole venue-of-expression to another *without* gap in the continuity of consciousness). Thus the "formula" of the MT always conceals either a hidden *Yod* ("I" or "J") indicating volition and the spiritized generative force, or *Heh* ("H" or "E"), the revivifying "spirit" or breath-of-life itself. "Corpse" in and of itself is always reference to *matter*, the *materia* of the Mother, and is thus indicative, along with the secret vowel that animates it as a regenerative Name on the phylactery of the Magician-Qabalist, of the Ray of Intelligent Activity ascribed to the *Akash* of manifest being and the Office of the Mahachohan ("Mother" in the spiritual Triad).

Philadelphia Experiment (Rainbow Project): see Montauk (Phoenix) Project

"Pleiadeans": Collective designation for a heterogeneity of "channeled" sources all of which, by the very employment of this particular term, display a common desire to ingratiate themselves with their audience as the "good guys". This seems to be the only thing such sources share in common. The worst of the lot has to be the Ashtar/Hatton communication (qv), discharging through a rapid-rotation roster of chewed-and-thrown-away channels since the '50s. Rather than *explain* why these self-contradictory wolves clothed with kneejerk pietisms earn the Channeled

Wretchedness Award (or CWRAW, as in "to stick in the..."), let's simply say that, in the Ashtar case, if these communications aren't *self-evidently* a brand of snakeoil pandering to the frail-ego factor of their typical target audience, well then perhaps you *are* just the glorious Light Worker they're looking for. The Meier Pleiadeans, in comparison, appear better on first introduction—again, until you begin to read what they actually have to *communicate* to and through Meier, who isn't really a "channel" so much as an easy pickup...Those of the readership boasting a faculty of assessment no more prodigious than that of "common sense", may find many a reason on that front alone to question either the veracity, intent, powers of translation or the simple intelligence of these flying Meier-onies; those with *subtler* facility in assessing the *esoterica* of such subjects as they profess to expound, are *sure* to have reason for rapid recourse to "coitus interruptus" with respect to these beguilingly-comely versions of the Pleiadeans Peracletus. (*Fred Bell* claims to be a "contactee"/channeler of the same Pleiadean forces linked with Meier, though the latter have professed sole troth to Billy. However, disregarding the Meier-Pleiadean disclaimer [since their whole veracity-quotient is exactly what is in question to begin with], and assessing *Bell's* claim solely by comparison of the respective content-values in the presentations of each, we may reasonably side with Fred on this one and acknowledge a general similitude of quality from source to source, suggesting that indeed there's more than one for whom They Toll—and how fortunate we all are, as beneficiaries of this badinage from both continents!) The Marciniak (qv) Pleiadeans or the *Flying Fatuosi* as they're affectionately known to Southern Crown, are in many respects the most eloquent of an ineloquent breed. Their "rap" is rather different from the others, and they strain it through a vocal wha-wha that does nothing if not bid for attention; nor do they seem particularly pernicious in any given area—but they're hopelessly dysfunctional, rather as absurd as Meier's missionaries, when addressing the Natives as to how best to go around improving their backward and savage lot. We find for example that, as exponents of the "You Create Your Own Reality" canard (qv. YCYOR, not "canard") they enwrap their enraptured audience with exactly the rap we've all been waiting to hear: "If it looks like it is too much work, something is telling you it is not the way." *Bringers of the Dawn*, p. 122. If that isn't plain enough, they give formal instruction on achieving Everything-You-Ever-Wanted without so much as a token appearance from "the sweat of thy brow": "Say to yourself, 'I am effortlessly intending that this come about.'" op. cit., p. 123.

All one need say in response to something like this is: "try it". Formulate, decree, forget about it.

We're willing to wager that, if your new age command-to-the-cosmos was something on the order of "air shall be supplied through my nostrils in the next few moments", why, you've no doubt experienced an unexpected miracle approaching 100% achievement-probability. If however your command was something on the order of "I will receive a million dollars deposited to my account in the next couple days", we confidently predict the probability-curve has precipitously plunged to nil. So where's the Amazing Randi when you really need him? (For a closer philosophical inspection of these "ideas", see *The Big Spin.*)

Pleroma: Ancient *gnostic* term, associated with the Simoneans but not originating with *Simon Magus* (qv), meaning a universal value or state of resolution. It is commonly interpreted by occultists to mean a type of ultimate oblivion or mutually cancelling vacuum, like conventional notions of "nirvana". As revived to its original Simonean meaning by Southern Crown, "pleroma" signifies the common denominator of universal resolution figuring mathematically as One and spiritually as Zero, which is not however a state of oblivion or simple blankness but a plenum intensity of Void-being, "collapsing" either to a Line (the *susumna*, physically the cerebrospinal channel) or a point (the Coordinate point or causal radix of the "heart") but in either case never necessarily *erasing* the terms of manifestation but rather reconciling and uniting their poles in an underlying/pre-existent Unity.

Prana: geometrized energy-patterns coded into and informing the etheric-physical field, the astral-etheric field, the astral and mental fields etc. "Prana" is the generic *Hindu* term, used here in preference of others owing to its familiarity even in the West, corresponding roughly to what has otherwise been known as *vril, orgone*, wakkan, *od* or *odic* force, *azoth, subtle energy* and *magnetic fluid;* depending on the given plane, state or density in which the *prana* occurs, it may take on various forms and serve differing functions according to ideotypal, psychic, psycho-emotional or vital requirements. It is not the *same* as the *ether* but encodes infrastructure patterns of *ether*, which, according to "angle-of-propagation" and overall *waveform* of the latter tend to align, organize and preferentially orient the geometric sub-components of enfolded *prana*-states (thus *ex*folding them with reference to the guiding ideotype of the cognitive grid network *imparting* etheric "angle" in the first place). Through the resultant guideline of perspectival coordinates they "migrate" to strategic ontological "positions" undergirding stress-tensor states of subatomic field patterns and magnetogravitic, phase-space topologies. Such *pranic* infrastructures are themselves without "size" or "physical" position (i.e. with respect to atomic coordinates to the limits of indeterminacy) though their ontological "angles" and "edges" orient *relative* size and respective position of point-fields by gauge adjustments according to compensatory symmetries *required* of the—given—perspective. The pranic patterns themselves are reiterative and holonomic. Therefore while they may "appear" to reside strictly "within" the coordinative limits of the overall field geometry (as with E8 x E8 gauge groups) either when evidentially reconstituted or occultly "perceived", they are arbitrarily "expansive" to an indeterminate degree and range beyond those apparent micro-boundaries.

Qabala: Literally "Received". Esoteric teaching associated with Hebrew mysticism but not exclusive to Jewish custody (there is a non-Hebrew "universal" Qabalism and even a "Christian" Qabalism etc., all nonetheless based on the primary Hebrew/Chaldean letter-number correspondences and basic Sephirothic symbols).

In Renaissance times, the Qabalists became known as "they who Know Grace"—obviously making MT, by that fact alone, the premier Qabalist since he "knows Grace" perfectly well.

The Table of Correspondences principally used in the Southern Crown Teaching (derived basically from the turn-of-the-century Hermetic Order of the Golden Dawn) is given here, as well as in "Motto in the Lotto".

HEBREW		VALUE	ENGLISH	TAROT TRUMP	ASTROLOGY
Aleph	א	1	A	Fool	Uranus
Beth	ב	2	B	Magician	Mercury
Gimel	ג	3	C,G	High Priestess	Moon
Daleth	ד	4	D	Empress	Venus
He	ה	5	E,H	Emperor	Aries
Vau	ו	6	F,O,U,V	Hierophant	Taurus
Zain	ז	7	Z	Lovers	Gemini
Cheth	ח	8	Ch	Chariot	Cancer
Teth	ט	9	T	Strength	Leo
Yod	י	10	I,J,Y	Hermit	Virgo
Kaph	כ ך	20	C,K	Wheel	Jupiter
Lamed	ל	30	L	Justice	Libra
Mem	מ ם	40	M	Hanged Man	Neptune
Nun	נ ן	50	N	Death	Scorpio
Samekh	ס	60	S	Temperance	Sagittarius
Ayin, Oin	ע	70	O (or A)	Devil	Capricorn
Pe	פ ף	80	P	Tower	Mars
Tzaddi	צ ץ	90	Tz	Star	Aquarius
Qoph	ק	100	Q	Moon	Pisces
Resh	ר	200	R	Sun	Sun
Shin	ש	300	S,Sh	Judgement	Pluto
Tau	ת	400	T,Th	World	Saturn

Shakespeare, William: Pseudonym of the Mahachohan, European Renaissance Era. Other such pseudonyms were "Christopher Marlowe", "Valentine Andrea" (from "*V*erulam" and "*A*lbans") author of the Rosicrucian Manifestos the *Fama Fraternitatis* and *Confessio Fraternitatis*, "Geoffrey Whitney" and "Cyd Hamet Benengeli" ("Cid" meaning Lord, "Hamet" referring either to "Hamlet" or "Dashiell Hammett", leaving it to the discretion of the reader as to which, and "Ben Engeli" meaning Son of England. The first part of Book Two, Chapter One of *The History of Don Quixote of the Mancha* states plainly: "The history of Don Quixote of the Mancha written by Cyd Hamet Benengeli, an Arabical Historiographer." Second Part, Chapter Two: "Well, said Sancho, I will tell you..that the author's name of this History is Cid Hamet Beregena." "Sancho, said Don Quixote, you are out in the Moor's surname, which is Cid Hamet Benengeli, and Cid in the Arabic signifieth Lord." Lord Bacon, Son of England Yours Truly. See *The Mother Book* for full exposition of the "Shakespere Illusion".

Note by Hebrew Qabala (and Hebrew figures into this, as "Ben" is Hebrew for "Son") *Cyd Hamet Benengeli* equals 628. In *777* we find 628 is the value of Light, A:V:R: spelled in full with Vau as *VA*. When Vau is figured as VV, A:V:R: or Light = *633*. 633 plus 33 (Bacon's simple numerological signature in the old English alphabet of 24 letters, from which the Masonic 33 degrees derives) = 666, the number of the magical Square of Tiphereth, the Son or Sun on the Tree of Life. The "Son of England" is the *Light* or *Sun* of England. Note also that the first value of *Light/Cyd Hamet Benengeli*, 628, is *38* less than 666. 38 is the value of *ChL*, to "fall", and also "to wait". (See Bacon biographies.) But "to wait" is also *ChKH*, value *33*, meaning "angle" or "fishhook" as well. *Fishhook* is the symbol ascribed to *Tzaddi*, which Thelemites will identify immediately as figuring prominently into proofs of *Liber Al*, the *Book of the Law* (qv). For full exposition of these deliberate encoded connections see *The Mother Book.*

Simon Magus: Name of Samaritan manifestation of the Mahachohan (qv), contemporary of the eponymous founder of "Christianity". Third incarnation of the One Personality of the present world period. By Justinus Martyr, Irenaeus and the Clementine Recognitions, amongst many other pietists, voted the Premier Heretic and Antichrist. Founder of Gnosticism. (See *Mahachohan.*)

Rueckert, Carla: Along with Elkins and McCarty, the channeler of the *Ra* material. Carla is included here as exception-proving-the-rule re "channeling" (qv). Her account of the process by which the LL Research group conducted the "Ra workings" (in *Channeler's Handbook*, see MT review of same) should be used as a standard with which to evaluate the quotient of occult care surrounding every other instance of channeling. In comparison one will find virtually all other channelings—with exception of Roberts' *Seth* material—to have been conducted under conditions no better than for those of turn-of-the-century seance or tabletapping, and to have been undertaken initially under no less frivolous inspiration (see the hilarious account of J.Z. Knight's "epiphany" that kicked off the "Ramtha" channelings; this furnishes a yardstick for fatuity as sublime in its way as the Ra "workings" are models of meritoriousness).

With this sole exception of the LL Research group and Rueckert as key channeler, one may obtain an otherwise hard-to-obtain idea of what's *really* involved in such new age "pastimes". Owing to the intelligence and care with which the contact was made (and meticulously sustained) till its critical impasse, the material issuing therefrom is uncommonly elevated, uniquely reflects a *6th-density* source and has earned Carla the Southern Crown honor of "all time greatest channeler".

Unlike the flippant atmosphere surrounding most other channelings, the entire "Ra" ambience comports a critical edge commensurate with the critical character of the communication; it's from this source primarily, after all, that we learn of the Negative hierarchy and of the Orion presence which otherwise is beautified, rationalized, denied or left languishing in the abandoned scaffolding of extant theosophical volumes. All "new age" knowledge of the Negative hierarchy owes its (largely unacknowledged) debt to this single Source; and aside from private (student-initiate) Southern Crown material predating publication of the Ra workings, no authentic Word or initiated insight into such themes has substantially dented the virgin seal of new age souls too delicate in dreams-of-light ever to conceive such unpleasantness on their own.

As tangible result of the subtle (and indeed, perilous) character clinging to Events in the *Ra* channeling, Carla's health and even life has remained continuously in jeopardy. (Episodes in the material itself recount actual *attacks* from the Orions upon Carla's exteriorized soul-body etc.) Owing to Carla's particular *spiritual* orientation necessarily brought to bear as an element to be integrated into the *ritual* of elements required for balances in the *Ra* working (to wit, her devoutly *Christian* orientation) a *psychological* factor tilting tendency toward "martyrdom" entered in augmentation of the general skein of complications wound 'round such attacks, serving overall to impart additional *susceptibility* to the "Orion Crusaders'" Bad Intentions. (Lest anyone suppose this observation lists to the left of "personal interpretation", it's co-signed by Carla herself with reference to the very title of a *non*-channeled book early issued by LL Research, i.e. *The Crucifixion of Esmeralda Sweetwater.*) Indeed so moribund and "martyred" did her condition become at one point in the late '80s that MT, actually fearing for her life, undertook a radical long-distance initiatory therapy in which, by subjecting Carla to an uninterrupted stream of abuse, ridicule, mockery and denigration, he sought to shock her out of her all-but-imperceptible fading-away, in ignition of her latently-righteous indignation thereby driving the squatters-rights demons straight out of her. And, since "God-hath-no-fury" like a sweet Southern Belle who believes her honor's been besmirched, Carla reports she's feeling better now.

Southern Crown: Official name of Initiatory Group/Mystery School of which AAA/MT are the presiding Adepti. The name derives from the constellation *Corona Australis* (*Sudliche Krone*) located near the Archer's waist on the Milky Way's edge. The constellation name seems to come from a reference of Germanicus in *Phainomena* where he speaks of the *Corona sine honore*, a comparison to the *Northern Crown* having a contrastively *great tradition* behind it. Gratius adds that ancient authors knew it as the *Centaur's Crown* (centaurs having been depicted as wearing starry crowns). Classic poets refer to it as *Bacchus' Crown*, lyricizing the Reveler/Revealer had thrust it into the heavens on behalf of Semele, his *Mother*. Owing to its radiatory configuration, it's often associated with the *Bunch of Arrows* emanating from the Archer's hand; in this connection it suggests a *wheel*, and therefore is also known as *Rota Ixionis* (*Ixion* was associated with the centaur Pholos). The Arabs knew it as *Al Kubbah*, literally "the Tortoise" (by which it's also known to the Chinese) but with a secondary meaning of *Woman's Tent* or "traveling apartment"; thus it is *Al Hiba*, the *Tent*, and *Al Udha al Na'am*, the *Ostrich's Nest* (referring to what's now the nearby *Eagle*). It is also *Al Fakkah*, *The Dish*. For the significance of "Tortoise" etc. see *The Mother Book*. The reference to the *Mother* in "Semele" and the "Woman's Tent" is plain. Also this "tent", being a "traveling apartment", irresistibly suggests a *motel*; MT is an acceptable abbreviation for Motel, which latter frequently sport "the best" or AAA rating. MT was born in San Luis Obispo, birthplace of the motel.

The *Nest/Eagle* association is plainly appropriate to the Order's symbolism as origin of the Mother-current. The Name particularly suits the initiatory order of *Southern Crown* since it's less conspicuous than its "Northern counterpart" ("without honor", i.e. largely uncelebrated), yet it's assigned *49* stars (7x7) thus far outnumbering those attributed to *Corona Borealis*. Its association with *Sagittarius* is apt, since the Order of *Southern Crown* was founded exactly a year to the day before the planetoid *Chiron* was discovered; in that earlier year and on that day MT received a single, distinct Inner verbal communication enunciating the *very name* Chiron. Researching it, the *first* mention of Chiron he encountered was in a book by Jung, where the spelling was rendered *Chieron*; (it's seldom if *ever* rendered this way, as he subsequently found). Doing a Greek Qabala on the name based on the above spelling, he arrived at a particular *formula* which is also the exact number of the visible subdivisions or "tiles" on the Cube Cephas. On this Magickal Formula, the Order of Southern Crown was founded.

Spacetime/Timespace (excerpted from "Channeling, UFOs and the Positive/Negative Realms Beyond This World", *Through the Looking Glass, the Time/Space of Our Space/Time*):...it's necessary to note the distinction which **Ra** makes between the orders of *space/time* and of *time/space* (all the densities from **Ra's** Perspective downward are organized in these complementary ways). Although the ***Ra** material* doesn't detail the significance of these organizations beyond certain preliminary points, they are cited as categories of consideration because of what they necessarily imply.

We may understand "space/time", first of all, in the terms we're familiar with. We occupy the system of our space/time as a vehicle, (or axial, mind-body locus) through which the coordinates of that system necessarily arrange all features according to the requirements of *situationality*. We're *located*, vehicularly, at and *as* a particular juncture of time and space, so that values of "near" and "far" acquire functional importance. In this context, our limitations are our opportunities; what's filtered through the bottleneck of space/time becomes the focus of our concern, and the material of our resourcefulness in operating through finitizing faculties. Because our condition is one of centrist perspective and therefore discriminative *navigation*, the order of space/time comprises the context in which progress is possible through situational *doing*. We learn by acting through defining conditions, from which an order of consequence develops whereby to gauge all *Adjustment*.

We may have heard that at death the limits of the localized body dissolve, and we move through a lighter material into conjunction with a display of space and time that's comparatively plastic. It's here that, in the unity of a presiding Light, we may review all the features belonging to our personal past without regard for the usual measure of sequence, or apportionment of priorities. Everything appears equally available, in the manner of a deck of cards fanned out in panoramic display or as simultaneous images shining in a reflective flotilla of bubbles. Here there is no "rootedness" at an enclosing, defining space/time juncture similar to that which was experienced in physical life. The "vehicle" (or axial locus) of the mind-body being which may be identified as operating in the new state, gives no impression of imploding on a contained self-sense but rather has more the feeling of an acceleration constantly surpassing itself, expanding through Space of starry nerve-clusters in a range embracing the soul-record to the finest part of the life last lived. This is the complementary field of *time/space* belonging to the *inner planes* of 3rd density existence. The ticks of time are indeed *spatially* exhibited, in a kind of interior hall-of-records where a life-review may be conducted and all the "masked" elements unveiled for a kind of global consideration.

This is an *interval* in the pattern of soul-progression, usually conducted as a kind of protracted sleep-and-dreamstate wherein experience may be assimilated, distilled, and the various steps of "dissociation" rehearsed whereby the heart is ferried—on the implacable subconscious current—through the underworld ordeal of a purifying *dis-identification* from every attachment and lingering fixation of form—summing in the Amenta of the psyche's recuperative rest what must eventually take place as a *volitional work of conscious understanding* in the context of space/time limit.

This *time/space* framework of the inner planes is inferentially sealed up, self-enclosed for purposes of such soul-examination; for here the most important determinations must be made as to what the soul *has within it*, and this process necessarily goes on without disturbance.

Such a state is a kind of clearinghouse for the assignation of souls, each according to the quality distilled in the process of "becoming" the sum-total of what, viewed in the complementary space/time frame, is spread out piecemeal as a sequentially shifting pattern. From this time/space antechamber, where the soul aligns progressively with the *non-local* character of compositional coordinates subtending all "local" clusters of physical existence, the distillate of psychic focus comprising the latent personality-expression may be transferred to the *space/time* framework most consistent with its net value; these worlds of space/time organization may indeed, beyond the admixed education of 3rd density, polarize to the emphatically positive or decisively negative.

The complementary time/space frameworks of the "inner planes" of each succeeding density, function very much on the same principle of review, analysis, attunement, adjustment according to sum-volitional inclination, and further assignment of *space/time* fields in which the relative "localization" of vehicularized consciousness furnishes conditions of real, developmental furtherance and learning.

The "division" between the contractile, self-enfolded *space/time* vehicle and its expansive (self-surpassing) *time/space* counterpart seems much more solid/impermeable in 3rd density framework owing to the general screening-device of that realm, in which the interior order of things is specifically rotated at mutually filtering angles to the physical field of expression. It's for this reason there's no direct knowledge of or recognition re an "afterlife", for the most part, at the 3rd stage level of consciousness—all such matters being confined to speculation, rumor and culturally modified myth. In the higher densities the "division" between given space/time and time/space organizations at each level is less severe; there's a *permeability* between the two orders in the higher densities, greater or lesser depending on refinement of the density.

Each higher density has a *space/time* framework wherein the soul "contractually" aligns with a nest of embodying vehicles, through which the compound focal patterns of specific level-identification produce an incarnating *eversion* of the currents organizing the locus of cross-correlation and perceptual synthesis. This "invagination" of participating planes of the current-field (through ideoform lockin of the focal-coordinate line) fixes the streams of multidimensional/patterning geometries into a stabilizing structural hold, concentrating a coherent convergence of space/time "points" so as to formulate a real *position* of true situationality.

The process is much the same throughout the densities. The extreme turning-inside-out comprising the physical 3rd-density frame of focus is represented in familiar terms by the polarized lockin of *kundalini*, the energy-coils of which seem to settle the multidimensional twists of composing current-fields in inverse order of descent around each other; this in effect nucleates the subtle, radiant-psychic ethers reflecting the given (operative) Typologies so that *mind* and *idea* seem to occupy a position of faint interiority with respect to the fixed "physical" envelope of structural consistency and inertial repetition, into which those psychic coordinates are aligned.

In the condition of *4th* density, such incarnative focal lockin formulates a functional specification of time and place in the same general manner, producing a kind of "materialization" of the Astral field into a similar situational centrism. There exists the same type of vehicular contingency which makes "travel" in the Astral 4th density fields of space/time a matter of actual space *ships* (albeit of the biomechanical type described in last month's issue, consistent with the psychic level at which *materia* is generally organized in such a framework); whereas we're familiar, if only by hearsay, with the flotational mode wholly *free* of any mechanical-vehicular requirement in the context of Astral or inner-plane, 3rd density *time/space* frameworks. This accounts for the apparent discrepancy, i.e. the difference between what we hear in terms of the **"Robert Monroe"** style of inner-plane astral travel conducted strictly in the soul vehicle, and those reports of astral-like entities certainly functioning from the plane of a "psychic" milieu nonetheless requiring physical/mechanical vehicles of some type to convey them from place to place: the non-mechanical flights of astral transport through unencumbered agency of the soul vehicle in general belong to orders of *time/space*, which have a specific and very different function from space/time in *any* given density; conversely, those modes of travel through astral, astral-etheric or etheric-physical fields manifestly requiring a kind of mechanical or "hardware" vehicle, belong to space/time orders of organization.

Either type of vehicle, proceeding from space/time or time/space frameworks, may intrude upon familiar space/time physical reality.

In the higher densities the frameworks of space/time and time/space are equally discrete, since they serve separate purposes; yet the more translucent modes of organization belonging to those densities allow a permeability which makes the fields and informing patterns of time/space more readily accessible to the vehicularized "localism" of incarnative, space/time agency.

Thus to 4th density "embodied" entities, the whole history of a life-system is *akashically* available even though in practical terms they're functioning at a particular cross-section in the span of that history. Similarly, in 5th density the totality of cosmic patterns comprising the infrastructure of all times and places is theoretically available, even though the "incarnative" pattern of the particular space/time agent functions from the perspective of a situational locus immediately responsive to *certain* worlds, space/time frames and patterns.

In every case, the juncture of "meeting" between the Positive and Negative realms and/or the Positive and Negative Beings is generally reserved for the *space/time* frameworks of any given density, since the time/space frames (serving another function) are largely self-sealed as the soul's "isolation-tank", where it may take stock—as it were—of the potential moves of further progress through its chosen polarity.

This accounts for *some* of the channeled information we receive to the effect that the Negative is just a chimera, a "projection of our own subconscious fears and primal doubts" etc.; the other sources of such information *are* Negative propaganda, proceeding from the Negative planes themselves.

Valerian, Val: Gargantuan-like editor/author for the alternative-information periodical *Leading Edge*, the groundbreaking *Matrix* volumes etc. In the year of Our Lord '*93*, said to have suffered mightily under Pun-tious Pilate, was crucified by the Mahachohan on the Mount of Microprosopus (called "the Impatient Face"), and Arose in 12 months carrying in tact the Sacred Tablets of Malak Ta'us (qv). One Gospel account claims that on this Occasion he was heard to mutter beneath his breath: "Nevermore; I swear, nevermore".

"You Create Your Own Reality": Tertiary distortion of the Free-will factor in the Law of Confusion (see *Ra* material)—characteristic expression and philosophical promulgation of a certain life-wave type, having no single group composition but a general membership-identity across various star-fields, galaxies, planes, dimensions, densities and degrees of space and time; does not indicate "positive" or "negative" identity of the communicant giving rise to the expression in any given case.

YCYOR has become the provisional new age shibboleth, owing to the extent to which extradimensional and celestial intelligences committed to its ideals and implications have concentrated a collective focus into this zone of the spacetime continuum during Earth-transition to 4th density.

Understanding the reason for such "synchronous" convergence of emissaries with emphasis on this particular type from far-flung regions both of space and time, depends on an understanding of the *spiritual time* axis (see essay III of *T-Bird Meets The Phoenix*). Along the spiritual time axis, coordination is evinced not in linear-mechanical terms of uniform clock-measurement but in *qualitative* congruencies of comparative states. Thus we may envision a multidimensional universe of "wheels within wheels", that is cycles within Cycles, and though a given epicycle may be merely a minute fraction of the parent Cycle in terms of temporal "duration" on the quantitative plane, the only factor of significance on the *qualitative axis* of *spiritual* development is the respective *stage* in the rotating parallelisms of the cycles. Therefore, that which makes two "moments" in space and time compatible in terms of communication and intercourse isn't their "physical propinquity" (a very relative and plastic measure) but *coincidence in cycles*. Regardless, then, whether an extra-galactic civilization is aeons in our "past" or light years in our "future" judged by "local" laws of the lightcone, its availability to us (and us to it) depends on the stage or degree of cycle through which each is respectively passing. The transition stage between 4th and 5th densities taking place in an extragalactic civilization comparatively in our "future", is much more "propinquitous" or smoothly adjacent to our present state and condition-of-being since by synchrony we're passing through a connate *phase* of our own "lesser" cycle, i.e. passing between 3rd and 4th density. It's therefore the synchrony in *cyclic* time which sees these otherwise farflung civilizations and emissaries of "remote" galactic regions right at our doorstep, all—apparently—so "suddenly" interested in us and what "we" as a planetary populace are up to, as if boatloads from virtually every country around the world were suddenly to appear on U.S. shores without prior conference, spontaneously "interested" from each individual angle in what those wild Americans were doing.

Thus the general strength or comparative constitutional "titre" of those beings bearing standards of YCYOR converging upon this Transitional time and place, is attributable to the common circumstance that each is at the "moment" of his own transitional phase and finds *something* of mutual interest (*relative* to his own respective transit) at this 3rd-density Earth locus.

(We therefore needn't presume some strange "simultaneity" of behaviors on the part of virtually every being in the spacetime spectrum; as with Einsteinian physics in the "local" case, "simultaneity" is a relative concept depending on the coordinative framework. In this case the coordinate framework doesn't depend on the quantitative propagation of lightsignals, but rather on the congruency or typal harmony of *phase*. Thus each planetary or star-being whom we may find "presently" converging, by some simultaneity of impulse, upon our planetary doorstep, has in his own framework passed through a measure of "time" perfectly indigenous to native requirements for which any other framework would be comparatively remote and confined to its own concerns; each in his own "temporal" context eventually arrives at a transition state between the present density-of-being and the next. This transition-state itself is the factor automatically coupling him by resonant synchrony to that *connate* phase in the respective cycles through which all other entities [regardless spacetime location or density-degree] must pass. It's not necessary to contemplate some fantastic "acceleration" or "slowing up" of respective cycles to get them to coincide or "agree" with one particular framework such as "ours"; each coincides perfectly, by virtue of commonality or similitude of phase, regardless how "long" or "short" the respective times each endured toward the transitional moment.)

This explained, we may understand the presence of a peculiar preponderance of professed "reality creators" at our doorstep as function of this *qualitative* congruence. Since the operative factor is *qualitative*, we must ask what *psychic correspondence* exists between our consciousness-type and the type drawn to us, that so many should find their phasic jump to the next-highest density somehow concerned with a factor to be found *here*, at the *lowest* density-transition belonging to self-reflective consciousness altogether, and technically *behind* them—i.e. in their relative "past"—while at the same time "coincidentally" brandishing the same philosophical Flag regardless the "positive" or "negative" background, the spatiotemporal distances separating them, the "current" density level respectively occupied etc.

Indeed, contemplating this single question *gives the game away*. Why all such "civilizations" or social/memory/complexes would beam *au rebours* toward us in concentrated tutelage while ostensibly seeking a *forward* advance upon their *own* next-highest density, is easily understood in noting that any such "higher density" beings must necessarily be—in some sense—our "own" future selves, or probable versions of what "we" are careering toward becoming. They "return" to us in absorptive contemplation at the brink of their own phasic transition, much in the way we study our own psychic background and key episodes in our past (on the "psychiatric couch" or otherwise) when assaying a forward move out of a current psychological impasse. This *infers* that all such beings *are* in some way *at* a psychological (i.e. mind/body) impasse, and are "returning" here to 3rd density and our transition-point as by *compulsion*. Just as those who obsessively brood over their past (in the implicit hopes of "breaking through" the blockage felt to have formed there) tend to bring with them on that psychic forage all the same bag and baggage originally packed "back then" and lugged thereafter, so the "spacebrothers" and entities from farflung "futures" of higher density life return to this their "past" 3rd-density juncture—literally or by satisfactory correspondence—inevitably bearing the load of what burdens their own pending transition; and they bring it with them in much the same way the psychological self-examiner obsessively clings to the *a posteriori* impactions he's determined to undo. Just as the psychiatric patient is grossly *identified* with the very features undergirding his neurosis, so the backtracking spacebeings are grossly identified with the props supporting their own problems of transition. Indeed just as the *subcon-*

sciousness of those continuing knots in the psychiatric case supply the type of difficulty confronted by 3rd-stage psyche in its desire to progress and transcend, so the necessary *consciousness* of the concepts germane to the higher-density states furnishes a resistance-factor enormous in its own way for those seeking synchronous progress on the succeeding turn of the cosmic cycle. The degree of *self-conscious consolidation* as which such entities have introjected—and lived by—the philosophic formulation summed in YCYOR, imparts its own quality of persuasion only secured all-the-more owing to the extent to which it preempts the value of Identity. It has to be understood that, emanating from higher-dimensional consciousness some such statement as YCYOR isn't just a theory to be tested or applied; it's a proclamation of *Who They Are*. Such proclamation carries psychic weight, owing to the fact that its relative "truth value" is formulated at densities-of-being bearing some necessarily-*direct* relation to essential cosmic principles and values.

This is indeed why we insist, in our various critiques of YCYOR (see *Bashar Book Review* etc.) that the implicit if subliminal "appeal" of such a shibboleth has to do with its emanation from some tangent-to-Being forming more acute angle to the Conscious Axis than that ordinarily styled at the 3rd-stage level. Its original forging in more focused Light of Consciousness gives it a "quasi-validity", apparently accounting for and co-opting the assistance of certain essential principles-of-being—up to a point. It is of course that limiting "point" which has been reached, by the forms of consciousness from which we hear and who strain to link the sum momentum of our motion to their own. As with the tenacity of the ordinary psychic complex, then, the collective "effort" of the spacebeings (regardless individual motives or orientations) is that of bringing to bear all the force of the problematic conclusion itself upon those "past" events having given rise to it in the first place, as if to persuade such events to take their formative point of departure more *seriously at the outset*—indeed to furnish the participants in such events a less ambiguous, more forcefully-formulated and emphatic model to *begin* with so as to "cut to the chase", delete the amount of time "originally" required to consolidate the position and so *streamline* its entry into the 4th-density phase, thus inferentially imparting that much more momentum of initial consolidation to *their own* coupled phase-transition (i.e. to 5th, as in the Sassani case, 5th and 6th in the case of the Pleiadeans etc.).

We may now see why they all apparently come "here" (i.e. why there's such a preponderant proportion in the representation of YCYOR to the face of this plane, a circumstance which is naively taken to bespeak the authenticity of the idea itself—as if mere "consensus" in the higher-density frameworks were any more reason to embrace some notion than it is here). This preponderant proportion of YCYOR proponents is precisely a *mirroring* effect demonstrating the *half* truth or "quasi-validity" of the principle itself. If it's a *mirroring* effect, this obviously means we're having mirrored back to us, in amplified and developed form, some seed-tendency we're "presently" manifesting. These beings and their ideas are *reflections* of what "we" might become, a probable version or versions of some nascent direction we're collectively imparting to our current momentum. By the same token, the fact we may now *clearly identify* the problematic character of the "inspiration" bringing them collectively here from their respective backgrounds, shows us why this *mirroring* effect is only manifestation of a *half* truth, not the exemplification of its ultimate superiority.

While it's true they mirror some present tendency of ours and were attracted here for precisely that reason, it's also evident they manifest such "tendency" to us from an Angle that *suffers some deficiency*. (The Pleiadeans of Marciniak proclaim they're here *precisely* to try to change the "future" from which they come wherein they're *renegades* to a totalitarian empire; the Sassani of "Bashar" overtly try to induce us to endure our spacealien abduction by their grey cousins, and even to *like* it, for the implicit purpose of promoting their own density-maximization as "future" products of the cross-breed.) Therefore it's only-too-apparent they *don't* come from a "reality they've created", to show us how to do likewise. Marciniak's Reality Creating Pleiadeans are manifestly bracketed by a reality that's excruciating to them. Rather, they come from "realities" that are provisional *models* of the presupposition YCYOR, wherein the projected patterns of "their own" desideration are necessarily reflected, compared, weighed, evaluated, balanced against and ruled upon by the Whole-being Standard of Reality. (For extensive discussion of these ideas see *Bashar* review, *Motto in the Lotto* and *The Big Spin.*)

Why are they attracted *here*, then? Precisely because, as a collective tendency of consciousness we've already got a "start" on the ego-model of "personal reality creation". We're already implicitly-presumed little reality creators in the solipsistic sanctuaries of our brains.

That is nothing more than the overt articulation of the tacit, working "scientific" hypothesis of our day.

Our own unexamined presumptions are just embedded and "writ large" in the presumptions undergirding YCYOR—for the question which such an hypothesis really *asks* of itself (against its Whole-being Ground) as it declares its validity is: *"Who is this 'You'"* and *"Your"?*

The "you" that "creates" by doing, acting, performing etc., is manifestly a *constituted* agent; "you" arises precisely through and in expression of the coordinative qualities triangulating the given, variable-pattern instrument as which *will* is enabled to modulate its focus, and so impart particular *emphasis.*

The question circling around the free-will variable has to do with *emphasis*, not arbitrary latitude.

First of all we must understand the *principle* of this "freedom" within "will", otherwise the most nescient new ager arguing "arbitrary latitude" in flagrant disdain of any personal examination of the themes involved, is vulnerable to the first obvious blow to the conventions of the premise (having never occurred to him, of course, previous to his own ingenuous parroting).

Will isn't free because it "arises in a vacuum without innate values"; even *should* will arise in a vacuum (i.e. the Buddhist *nibbana*, the vaunted state of void-mind etc.) that vacuum isn't without implicit values setting *conditions* to the states in which any "prerogative" may manifest. It is the pre-existence of such values even down to the irreducible vacuum, which *secures* the very quality identifiable as "freedom of will" and at the same time gives us the only set of *operative qualifications* under which "freedom" is at all meaningful.

The easiest way to understand it, is in contemplation of an area of blank page. Label it "vacuum". Make a line (a line is the minimal indication of the principle of Will, since it establishes *emphasis* by both presence and directionality [inclination or axial orientation]). Since this "line" occurs on the background "vacuum" of the page, we have no right to ascribe static values to its angle of orientation. The blankness of the vacuum gives us no external reference, no orienting coordinates of "longitude" and "latitude" etc. We may rotate the page 360°, and our arbitrarily-deposited line will obligingly rotate through every angle to its initial position. It will, in other words, out of its single stroke generate a theoretically inexhaustible set of *radii* inscribing the plane of a complete circle.

Since the lengths of "the line" can be extended infinitely, we may say this is a circle having a circumference which is *nowhere*. The common "point" around which the line was necessarily rotated, has no specific "place" at which it acquires independent reality as a particular "size" or specific location etc. Thus it is "everywhere". (This is why, geometrically, the point is non-dimensional—the *locus* at which the radii thetically converge form an abstract or "ideal" point which may be regressed to the "infinitely small" without being definitively determined. Point is *irreducible* in the sense of an *ontological presence* without extensionality, not in the sense of having specific dimension, size or position.)

Let's assume the vacuum through which these states inexorably arise, is the equivalent of consciousness (in the fullest spiritual sense of that illimitable Totality which enjoys such perfect consistency and self-continuity with itself in uninterrupted congruence with its own wholeness that it is, ipso facto, *aware of Itself* as such whole-continuity, thus *securing* its unqualified self-congruence *by* that very coming-to-itself). This "vacuum" or Void which is consciousness-absolute may be considered the total *absence* of all conditions or the total *presence* of all conditions. In either case no *particular* is differentiated, thus conserving its voidness. The *positing* of any particular within its all-permissive potential, generates the complementarity-symmetry of mutual inversions organized around the holohedral features of any such particular; this is what's meant by the "*implicit values* setting conditions to the states in which any 'prerogative' may manifest".

Note that such conditions don't place a qualification upon *consciousness*; their sum is still *zero* (i.e. they share a mutual convergence-locus or common denominator at the—indeterminate—void-point juncture, where every qualification is *cancelled* of its individual emphasis while conserving characteristics of its comparative presence in angular aspect with all else). *Consciousness* is conserved as the all-accommodating *presence* through which such radial distributions of "coordinative trajectories" are enabled, and may be "located" in terms of the superposed circular pattern either at the infinite extreme of expansion or contraction, i.e. as the transcendent factor of infinite radial extension or the zero-sum factor of infinite mutual convergence. Both are implied and required by the Void-totality of consciousness-absolute.

The qualifying radial extensions, theoretically of infinite "density" in the subtle gradation from one to the other, may be considered modulations of the *qualities* (*Gunam*, in Sanskrit terminology). It is through variable coordinative alignments and filtrate organizations in the angular relationships of "diameter" and "radii" with respect to an ideally-delineated "circumference", that the perceptual grid-networks "screening" any given universe of coinvolved/highlight qualities are drawn into *functional relief*. The answer as to how this "miracle of creation" is accomplished in consciousness, when consciousness in itself is definitionally so full and complete as to be unequatable with delimiting instruments, is given in the coincident location suggested above between the convergence locus or common denominator of all radii of the "qualities", and the conserved void-presence indicative of Consciousness. Consciousness, "enabled" to appear across its own potential qualities through the void-point locus connate by "value" with its own nature, takes the form of Will. Will, as the Hadit-point, "fits" consciousness as it were through the void-locus, into *specific* congruence with the lineaform extensions comprising its plenum of manifestable potential. Slipping consciousness into congruent alignment with its extensible qualities through the common-denominator locus, the Hadit-point may function as central instrument of a variable *modulation emphasis*, since all lines lead mutually to *it*.

Thus consciousness "translates" in terms of the pattern, as Will. It employs the *agency* of those saturate extensions, through coincidence with their common-denominator locus, in stressing selective "keys" simultaneously raising while comparatively lowering overlapping qualities in relative relief and recess thus *modulating* the operative interaction of states to a complex *identity-profile*. Will sets up *waves* in the (equipotential) Symmetry of the potentiating pattern; it plays these variable flux-states like piano keys, generating harmonics of ripple, repercussion and resonance-interference conforming to the "score" written as ideotype for a particular perceptual grid. Will's operation is therefore that of *emphasis*, not arbitrary latitude.

The "qualities" resident in the combinative potential derived from infinite density-gradation between adjacent radii (distributed through the Circle) possess thereby a kind of eternal pre-existence, owing to the All-accommodation of Absolute-being. They're drawn into relief, or comparatively recessed, so as to generate, reinforce or modify the cognitive grid giving form to any world. Even so, one could presume an *arbitrary latitude of emphasis* owing to the thetic infinity of gradation, if the resultant qualities could number "meaning" among their synthetic attributes (i.e. if "sweetness of personality" oozed out of a chocolate candybar along with its characteristic flavor, or "furtive rottenness of soul" came attached like captions in a silent-movie morality play when biting into a wormy apple). Our theoretical "reality creator" could then exercise a truly imperious and absolute power; "meaning", that which ultimately imparts the *significance* for any world, state or form of consciousness thereby giving the Rule both in *principle* and *Person* (i.e. answering *specifically* "Who" and "What" is at the bottom of it all), would be placed *entirely* in the hands of an independent intelligence of purely arbitrary decision and latitude, whether we call it "latitude of choice"—as in "productivity ex nihilo"—or "latitude of emphasis" as in "infinite smorgasbord". Intelligence could—in effect—walk around the circle of infinitely-graded radii and pull out "meaning" from the categorical slot of any potential quality, and *never* have to return to starting point. The circle of radii with their potential combinative qualities would never "circumscribe" such an intelligence, or ever give thought to limit since any given "entry" into the potential of a radius would constitute an inexhaustible tangent for exploitation. Like an eternal infant, the "reality creator" could get lost in the nursery of any given entrance-point to the *elementa* of radii, picking one after another "meaning" along with the quality to which whim might be attracted in order to Authorize another universe.

If "meanings" inhered by one-to-one equivalency *in* the qualities (represented by the graduated radii), "meaning" would be a species in the sets-of-opposites along with color, sound, shape, dimension etc., and the assumption of "reality creators" would be justified: "meanings" could only be charged with equal and opposite values that were equivalently arbitrary, and mutually negating. "You" could then "create" by consciously deciding what meaning you wished to pull out of the plenum of meanings, assigning just that value as interpretive *fiat* of the whole. "You" could decide to live in a world with oranges but not apples. If the elemental ratios constituting "oranges" gave rise in themselves to a property called *happiness*, and the meaning *sorrow* derived from the elemental ratios composing "apples", this kind of garden-weeding version of Reality Creating would be viable; and, as absurd as it sounds stated this way, this is precisely the kind of cognitive error made frequently in any case, as when efforts are made to scourge and "purify" the race through Eugenics, or exterminate a whole people so as to delete "vice" from the world.

Yet we don't *feel* the utter arbitrariness of the meanings which experience seems to engender. We can't pull them out of the manifest qualities like whimsically picking strawberries, and we can't pluck them from our minds like interchangeable counters conjured from mist. Experience *persists* in apparently *recommending* meanings without foisting them as simple ciphers for a given quality, *as if* there was something more substantial to the whole than the idea of "arbitrary impositions" would allow.

Meanings aren't inherences of the polarized "qualities". They are not projections or superpositions from an "independent" consciousness (which would then have no *instrumentality* through which to differentiate and apply "meanings"). Meanings, after all, require a kind of *gestalt* elicitation; they are *expressions* of a compound cognitive grid-network, regardless whether or not that fact *exhausts* their descriptive significance. They express the *relationship* between resultant *ratios of emphasis* constituting the relief field of the "cognized world", and the Whole-being consciousness through which the qualities of that world upsurge. Though the *ratios-of-emphasis* are variable as products of Will (i.e. the determinative impulses issued across trajectories through the indeterminate Void-locus), they uniformly arise within the *framework of a constant* (i.e. the whole-being value of Consciousness). All such ratios, constituting the very (perceptual and cognitive) *essence* of the qualities, are generated in implicit comparative reference *to* that Whole-being standard.

Thus, the "qualities" aren't *fixed* entities or *independent* states of set/static meaning derived from the pre-existent plenum of Absolute, but variable resultants of the interactions driven by "determinative indeterminacy" of the free-will operator functioning through their elemental extensions. They are thus effects of the *relationship between* (whole-being) consciousness and its pre-existent potential; *insofar as they are qualities at all* no matter the range of variability exhibited by their compound character, they potentiate *a halo of meaning* (not reducible to any of their attributes) right along with their experiential values. ***Meaning* arises in the *relation between* Whole-being value, and the comparative qualities engendered from the pre-existent plenum of Its background potential.**

We may refer again to the volitional means of raising a given, experiential venue into *being* (as function of a stylized *gestalt* or grid-network patterning elemental ratios of the ideotype). A radius or specialized combination of radii must be drawn into *relief* (emphasized, *stressed* by trajectory-of-attention "pushing off" from enabling triangulation of the coordinative potential belonging to the whole "circle"); this proportionately *recesses* other radii so as to generate the contrastive stress-ratios comprising the *sine qua non* of perception and cognition. Such differential stress, the *simplest component* for producing any given "reality-framework", immediately breaks the *equivalency* resident in the infinite equipotentiality of all radii in themselves. Breaking the (infinite) equivalency by juxtaposed contrast spontaneously *finitizes* the participating terms. It establishes an *angular* relation amongst coordinate radii. This restrictive finitization may be felt to generate a kind of "meaning" already, as it acquires its finite quality in *contrast* to the infinite equipotentiality of the circularly-distributed radii as a whole.

The stress engendering such meaning can't, however, be abolished or "set right" by simple return of the respective radii to their *infinite* equipotential extensiveness, for this would *eliminate* the quality (and thus the Creation) through which it arose in the first place. This would constitute a simple and immediate *lapse*, so that "meaning" and "creation" never got off the ground. Rather, the proportion in the particular ratio *generating* the quality, composed necessarily of unequal "sections", immediately calls into being its implicit *mirror* of counterbalancing proportions (giving a ratio complementary to the first). Corresponding proportions in the radii "across the way", on the *opposite* side of the circle, are automatically drawn upon. This equilibrates and thus "cancels" the finitude of things *abstractly*, on a global scale, without *negating* the respective components of the see-saw equation—while focus may remain preferentially pressed upon a particular *pole* of the global structure.

"Meaning", then, obviously doesn't inhere by one-to-one equivalency *in* the given quality (which arises as an *angle* or combinative ratio of elemental components "finitizing" the theoretically-infinite gradation obtaining between radii). Such a quality *doesn't exhaust* the requirement involved in creative potential, as we've seen; it generates a *stress* with respect to the zero-sum whole. The halo of *meanings* that may arise around any such quality is generated by the *relationship* of the quality with respect to the Whole; it doesn't *inhere* in the quality itself (therefore "meaning", while *participating* in the range of opposites, doesn't collapse into simple *equivalency* with the range of opposites—as if "love" were just *equivalent* in significant charge to "hate" so that they merely *cancel* each other). **We can't understand the Superior Reality informing our processes, ever *exempting us* from the hell of arbitrary "reality creation", unless we understand the perdurable values of Being, the Ontological constants *to which we owe allegiance* and relative to which we *can never stand,* "over against", as their precedent fabricators and imperious "endowers".**

As an example of the difference between "meaning" and "quality", and their mutual relationship to the whole: let us consider a particular object of perception; let's contemplate a *lemon*. (Arduous readers will note our persistent use of this *one item* in illustrating a universe of implication, cf. *Bashar* review etc. "Lemon", LMVN, is a *Jupiterian* fruit first of all—number value 126, cf. "Motto in the Lotto"; and its power to get the *imagination* watering in anticipation of the glands makes it a particularly vivid gift for indelibly exemplifying the whole genre.) "Lemon" is a perception elicited through a delimited range of "elemental ratios" (considered as the atomic composition of the fruit, the molecular pattern of your sense-receptors etc.). As such, it establishes a *particular style* of finitizing stress with respect to the whole. It *represents* the whole as "sour". "Sourness" in itself is a *quality*. But what is its *meaning*? Is it strictly *repellent* in terms of *meaning*? If it had but a single meaning for its given quality, we could say "meaning" and "quality" were equivalent. However, owing to the perception "lemon" being a quality definitionally generated through a specific *range* in elemental alignments, we find the variable play in ratios-of-adjustment between experiencer/experience (*together* composing the total quality) eliciting certain *ambiguity* as far as the reflexive *meaning* of the perception is concerned.

According to the age or growth-conditions of the fruit, the mood or electrolyte balance of the "eater" etc., the quality experienced through-and-as-*lemon* may be sweetly-sour, tart, gastrically distressing, quenching, exhilarating, attractive or repellent. We don't *arbitrarily* assign these responses to the experience. They're a function of the *whole being*, and the aggregate *ratios*-of-function obtaining through coordinative constituents of the *whole being*. Therefore "lemon" may *represent* that whole in a *variety* of contingent ways, each conserving the general sense and integrity of "lemon". The quality "lemon" gives rise to variable meanings, but *all* such meanings *reference* the stress-state generated by that quality, *to the whole*. "Sourness" may therefore have *negative* or *positive* meaning for us, under any given set of prevailing conditions or compositional ratios permissive of the experience. The "meaning" doesn't *inhere in* the quality (the fruit, its sourness etc.); it arises in reference *of* that quality *to the whole*. Therefore the "positiveness" or "negativeness" of a sour lemon may arise as contingent expression of variable conditions and ratios-of-alignment governing the given experience. But the "positive" and "negative" values *themselves* aren't arbitrary and equivalent meanings! They refer to a real wholeness-of-being. They give us the current index of correspondence between the compositional elements and governing ratios of our being, and the presiding Whole-being value (the Circle) through which they arise. A "negative" response *symbolizes* something immediate, in *terms* of the given quality; it's not that the lemon "is negative"—it gives us an evaluative index of *self-symbolizing* states, portraying—affectively—a certain potential in degree of *congruency* or *inharmony* relative to Whole-being value.

The *range* allowed into existence through any given quality may seem to be perfectly self-cancelling (i.e. since "lemon" seems to range in potential value from "positive" to "negative" it may appear to *negate* its own possible uniqueness, relative to all else which equally covers the range and so seems to self-cancel). But the *way* in which it covers and accounts for that range *remains finite*, and therefore remains both comparative and unique. What is "positive", symbolizes our relation to whole-being value in a general way. The "positive" experience of an exhilarating spray of lemon, symbolizes our relation to whole-being value in a *specific* way, as a suggestive or "instructive" mode (purification; conversion of the acidic, by "digestion", to the equilibratively *alkaline* etc.). Note that "positive" and "negative" aren't arbitrarily interchangeable and equivalent. They give *preferential* values with respect to whole-being. This is why "love" isn't just a member of the pairs of opposites, arbitrarily equivalent to "hate". Love *corresponds* to Whole-being positively, "hate" corresponds *negatively* to Whole-being. *No capricious "reality creators" allowed here!*

This *limits* the range of emphasis to a latitude less than arbitrary. **Meanings are made essential to the ratios-of-relationship established against Whole-being Standard** (visualizable as the total Circle with indeterminately extensive radii, indefinitely minute point, and illimitable background Void). In keeping with the spirit of *freedom* ascribed to Void-being, arbitrary meanings can be *assigned* any given value or quality—i.e. you can christen a rock as "God's Bounty" and send it away in a Care Package; but any such meaning is *accountable to* the organic derivation of meanings drawn from the relationship characterized above. **Freedom is thus perfectly conserved through *any* given context; yet *responsibility* and *consequence* aren't thereby negated or overthrown.** *Deficiencies* of operative meaning with respect to the Reality of Whole-being, are a real component of existence. They require compensation, active or passive, as Service to and in implicit homage toward *an eternally greater Being* than can be embossed or embellished by "reality creator", upper-or-lower case. You *can't* create your "own reality", even *given* perfect freedom (or precisely *owing* to perfect freedom)—for **the very nature of that zero-factor freedom involves an invariable supply-side of ontological preconditions in support, maintenance, conservation and *honor* of the Reality represented in that Freedom.**

Thus the "you" and "your" addressed by the hortatory "reality-creating" expositor from elsewhere (or from "here"), is necessarily the "you" that creates by doing, acting, performing—therefore such a "you" is manifestly a *constituted agent*, arising precisely through and in expression of the coordinative qualities triangulating the given, variable-pattern instrument as which Will is enabled to modulate its focus, and so impart particular *emphasis*.

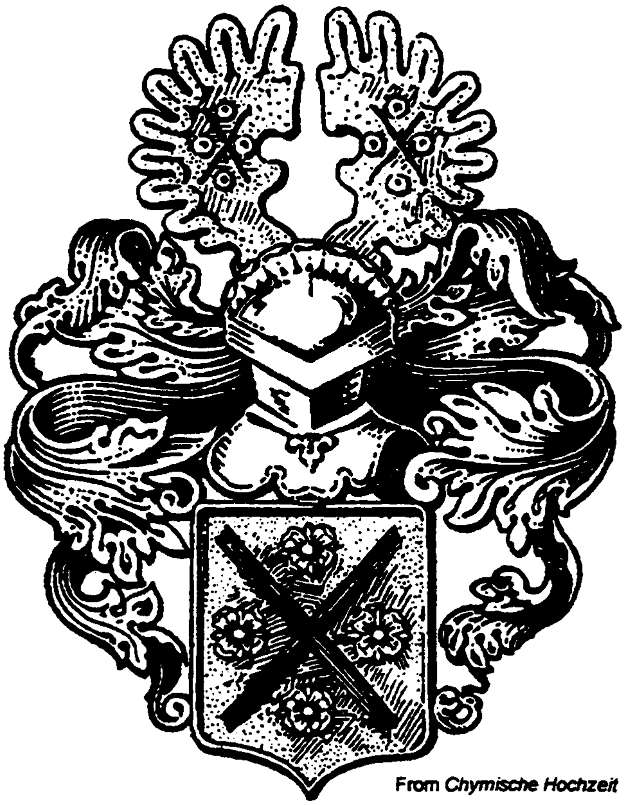
Such an emphasis may stress the comparative trajectory or axial alignment flowing out along pattern-extensors from the common locus; *or it may settle upon a stabilized attention with respect to that locus itself.*

One road leads along the contingent vector-coordinates of the creation, in irresolvable *displacement* from infinite Self-congruence with its ground; the other abruptly *terminates* as any kind of "road" at all, and leaves nothing left over except the infinite Self-congruence pertinent to the Identity of Its ground.

"But what about God! What about God!" we hear our frustrated "reality creators" calling out in one last monumental challenge, on behalf of the Flounder found flipping its death-gasp on the Greater Beach: "Perhaps limited 3rd density consciousness hasn't the 'right' to proclaim it 'creates its own reality', but what about the higher densities under direct correspondence with or even equivalent *to* God-being. Surely even *MT* would allow God to 'create His Own Reality'."

No. The same applies to Her as to everyone else. It's just that *She* is Aware of the Rule, and so makes most direct and efficient use of It. Indeed, She *gives* the Rule, taken straight out of the Opulence of Her own Being, that we may follow it and prosper in Beloved Bliss thereby. AMAEND.

Zoroaster: Name of Iranian manifestation of the Mahachohan (qv), second incarnation of the One Personality of the present world period, circa 630-553 B.C. Denounced as The Archheretic in the Clementine Recognitions, 4th century A.D. (See *Mahachohan*.)



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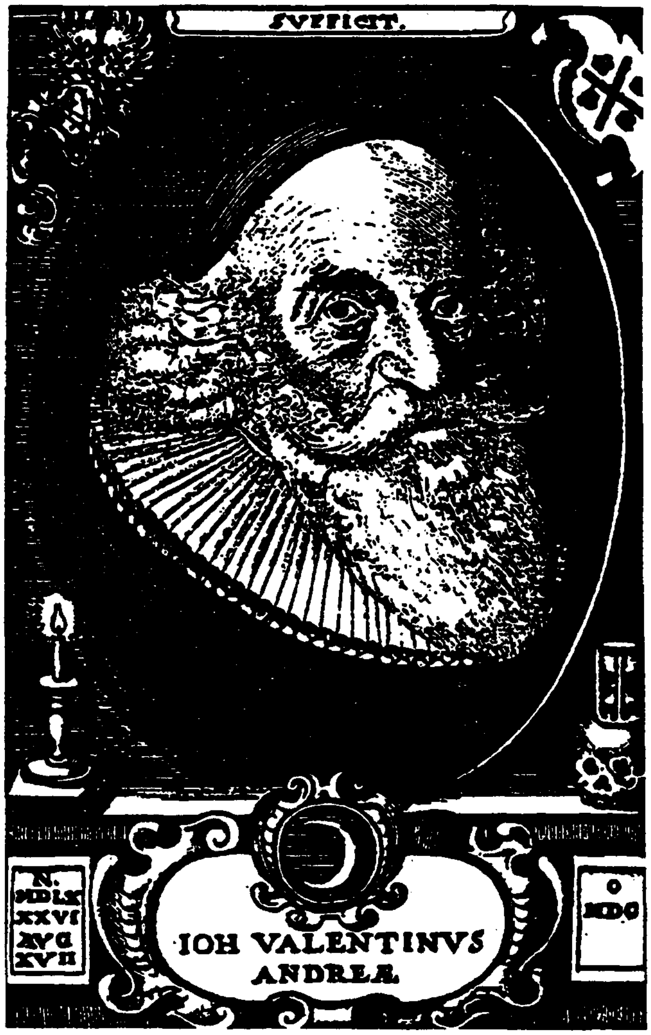

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REVIEWS

● *Star Wars* ● *Batman* ● *Star Trek* ● *Wizard of Oz* ● *A Channeler's Handbook* ●

[This piece was originally published in the second T-Bird *edition Aug.-Sept. '89; in it MT gives full account of the very* specific *Praeternatural Intelligence Who gave George Lucas the inspiration for* Star Wars*—and, as you will learn here, not only the inspiration but specific Qabalistic keys encrypted in various character-names etc. (unbeknownst to George L., whose free creativity fleshed out everything around the Invisible Guidelines). Years later, an allegedly "channeled" source magnanimously identified itself, in one of its newsletters, as the very Same having seeded the cosmic saga in G. L.'s subliminal brain. This "interpreted" source did not itself give any knowledge of the encrypted contents, nor did it give any indication it could. Which isn't surprising, since the one who* can *completely decode it and show its very* specific *origination-keys, MT, certainly had no Awareness of any such presence There at the Time, nor does any such energy-intelligence answer to that particular name for the All-Seeing-Eye in those Realms. This doesn't prevent various "new age" propagators of one motive or another from citing the self-contradictory humbug of this "source" as if it were something more than an avid reader of others' materials with an "intelligence connection" of a somewhat different kind. In a subsequent issue of the* T-Bird*, MT exposed the speciousness and foot-in-mouth character of this "source" using but a few of the multitudinous examples it has liberally strewn in its own evidential path; the upshot of this issue, was that latent reservations triggered in the readership of said source caused a cataract of subscription-cancellations even reported in its own newsletter as a reactive "phenomenon", though rationalized in accustomed fashion. Whereas MT, sedulously following the swell "Pleiadean" advice (which the "Pleiadeans" themselves don't seem to be able to follow) i.e. that amicable relations be maintained in the "new age" with all-and-sundry no matter how apparently inept or spurious, generously included pertinent subscription information on behalf of this very source so that folks could find out first hand how Shockingly 3rd-stage a "channeled" act can get.]*

MOVIE REVIEW

MOVIE AND DREAM: THE QABALAH OF STAR WARS

by Monty Tyson

PART I

With all the Sequels of Summer upon us, it might well serve those who seriously avoid packed picture-houses to take another easychair look at some of the originals now on video.

But oh, we hear the readership grouse already, we've viewed *Indiana Jones and the Temple of Doom* at least twelve times, we've watched the Ghostbusters do in that "ol' Zoolie minx" to the point where we mutter all the punchlines in our sleep...just how does one propose to squeeze extra mileage out of filmfare that can—and therefore often does—get played with the frequency that used to characterize 45s?

In order to understand how indeed this may be done, you must first understand a certain "peculiarity" of this journal's monthly film critic. Most critics we've ever known seem contentedly concerned with acting and plotline, production-values, technical or artistic merit, the success with which the filmmaker's interpreted intentions were carried out etc. This is well-and-good at one level since there are standard value-premises assumed between ticketbuyer and merchandiser, a certain minimal and invariant consensus as to what has to be supplied in order for approval to be forthcoming.

We can go with that to a degree; but there are all manner of Siskel/Ebert specialists in that unrotated field already, whose focus is so comfortably fixed with respect to standard criteria (the bare-bones "who-what-when-where-why-and-how" of the filmic medium) that it seems a shame simply to duplicate so swell an effort of conventional valuation. There's already a smörgåsbord of intellectual range in that same general zone, so you can Medved if you don't feel like Siskeling, or you can sample along the general line of stock lucubration furnished by *Esquire* or the *L.A. Weekly* etc.

However, your current friendly critic does indeed present a peculiarity with which you ought to become familiar; it's in his orientation toward the Nickelodeon phenomenon in general that you may—perhaps—discover the means of watching those well-worn videos with something like a fresh eye. You may even begin to educe a new form of pleasure from such viewing, in the context of an enlarged *psychic* dimension analogous to the novelty t.v. technocrats try to furnish through 3-d glasses, home THX systems etc.

Movie And The Caverns Of Dream

To get acquainted with the general drift in the current of this column month to month, let's consider, first of all, just what the experience of movie entertainment *is*, whether theater variety or home video: **the "movie-experience" is, basically, that of a luminous image in a darkened enclosure.** Period. Already, we begin to perceive its kinship with *dream*; for dreaming is in a very real sense the imagistic lighting of an interior darkness. Moreover, movies provide us with sounds and images that are highly stylized, not at all like the visual and audible presentations of ordinary waking experience. There's a syntax to the sensible construction of the movie's elements, an artistic diction that takes into full account the specific requirements of both its spatial and temporal modes of organization. Movies necessarily obey a grammar of composition, of rhythm and movement virtually imposed upon the medium by the restrictions of its recording apparatus in exactly the same way that the restrictions of paint or musical implement, for example, supply the context in which the minimal grammars of pictorial or percussive arts proclaim themselves.

The power of the movie medium to render its images in gradations of black and white (and thus, virtually, in patterns of *shadow*) as well as in colors that aren't naked ocular lights but creatively filtered tones shows us immediately the close kinship of the filmic art with *dream*, wherein the features of waking reality are similarly sifted and transformed through a psychic grammar that tints "natural" hues with properties peculiar to the medium.

Film and dream, similarly, refuse to conform to the rigid requirements of spacetime interaction coordinated through (and thus limited by) the neural and muscular operations of the physical body-pattern. In both film and dream we can jump like the electron in its quantum cloud, from longshot to closeup and all gradations of midrange by abrupt discontinuous transitions needing no physical rationalization; we can hopscotch backward and forward in time, leapfrog over all imaginable intervals of spatial or temporal distance and *accept* such staccato transpositions with the nonchalance accorded any, learned convention of a given vocabulary. We aren't disconcerted in dream when the viewpoint instantly switches without benefit of the laborious mechanics belonging to waking/physical patterns; and similarly we don't blanch at the "unreality" of cross-cutting viewpoints or perspectival montage served up by the magic of the available filmic répertoire.

The flat reduction of the image, the artificial line of allowable focus with its enforced framing etc. furnishes the stuff of our familiar reality at an order of significant *removal*, so that all artifices of the filmic vocabulary are immediately acceptable and indeed taken for granted without confusion; and it is the same with the psychically-rendered images of dreams having a certain verisimilitude but existing already at a stylistic *remove* from the physical laws and requirements governing the images of waking life.

In this way we come to see that, like the medium of any potential "art" or agency of stylistic portrayal the Movie has its own relation to charm, its own claim upon extraordinary fascination. Movie enlists the acceptance of our imagination as does all art, but in a peculiar way typical of its character, in a way which correlates it quite intimately with dream. There is then an additional and very rich *dimension* to movie-viewing, whether through the projected-surface glow of the big screen theater or the backlit, phosphorescent luminance of the t.v. tube. Movies, in their structural and phenomenal correlation with the psychic medium of the dream-mind, take hold of us all at a level which simply surpasses the superficial scan of conventional mind (concerning itself with the logic of plot development, the motivation of character etc.). Though the *explanation* as to the deep relationship between movie and dream may seem archly abstract and remotely intellectual, we are *influenced* by that relationship at a level that does not depend upon the understanding, the acceptance or rejection of formal explanation. We don't have to follow the *explanation* of the film-dream correlation to be tremendously affected by it.

And of course, because we're immediately affected by that correlation independent of rational recognition we're influenced most strongly at the very level of the *symbolizing, subconscious dream-strata itself* where the light of conscious reflection doesn't automatically penetrate. This should help account for powerful behavioral influences exerted upon an audience passively absorbing not only the overt picture-impressions but subtle connotations and analogically extensive undertones, communicated in the quick pulse and montage-bursts of sounds, of lights and images juxtaposed so as to charge the symbol-weaving psyche with oddly meaningful resonances, non-verbal but potent cues.

(Do we subscribe therefore to the "conspiracy theory" of human motivation, that we move en masse according to the promptings of the nefarious media-programmers of the psyche? Not necessarily. Deliberate "strobing" of messages is certainly *available* through such media; but the unique juxtapositions and perceptual syntheses ordered by the grammar of movie montage can be considered more commonly as reflux of a quasi-intentional "half light" on the part of the movie maker—the creative film artist and schlock film-meister alike being *allured* and subliminally *charmed* by the oneiric powers and properties of the glowing editor.)

If then the filmmaker himself (like the creative personality of any field only wielding potentially preemptive clout) is not only relative "master" but wistful *victim* of the twilight properties emanating from his own medium, may we not propose that he's particularly susceptible to whispers from some corpuscular Intelligence using unlit avenues of the dream domain as impressional means by which to post its communications?

The Dolby Oracle

After all, this isn't so far-fetched when we remember that Seth (remember Seth?) explained through Jane Roberts that the genius of Higher Intelligence belonging to dimensions other than the familiar physical established communication—i.e. "channeled" the patterns of its information—through the subliminal or dream mind of the channeler; the form of discarnate Intelligence of which we're receiving such popular bombardment in the New Age circuit (and of so wide a range of merit, since the original value of the Seth Material!) always percolates up through psychic strata of the deep mind, through the rich bed of symbolizing syntax in making its emergent connection to the rational mind of the "channeler". Higher Intelligence is by vocation awake in (and extends through) the psychic dream-strata as the very spirit contained in those correlative terms, so that in Speaking through the relatively dim "waking light" of the physically-oriented channeler such Intelligence is able to stretch the range of spiritual cognition ordinarily available to the literal interpretation of daytime focus.

Why then shouldn't the filmmaker, at least selectively, be a particularly susceptible subject for the imparting of such super-sensible communication through the dream strata? Like any artist he wouldn't have to be an overt *channeler* at all; the influence could be purely subliminal, never rising to the surface of consciousness as the superposition of a "separate" intelligence. Thus the Nudge imparted to such a creative fellow, intercepted at the conscious level as purely "personal" inspiration, could easily find its way into the context and very content of the resultant Movie! The filmmaker himself might not (and probably wouldn't) have *any idea* such specific symbolism was encoded through the elements of his film. He might well enjoy the finished product as a purely "private effort" whereas in fact it was simply burgeoning, bursting at the brimming seams with a wealth of transpersonal Types and Cosmically Significant allusion.

In this light, let's take a closer look this time at George Lucas' *Star Wars*.

A Note On Notariqon

Ah, dear reader—don't fade so fast! Did you fear you were about to be strapped once more into spectator-seats at the intellectual operating theater? forced to watch yet another sterile virtuoso cut into the flimsiest entertainments and pull out the viscera of vague Jungianisms for academic edification? Rest assured that will never happen with *Monty* as your movieguide...(although if *Star Wars* has been likely-enough ground for such New Age stars as the late Joseph Campbell to confidently stake the flags of familiar archetype, one hardly sees what the readership could possibly begrudge its friendly film-critic!)

On the contrary, we're going to brush off our Codex containing the elements of the dream-grammar belonging to good old *Qabalistic* interpretation, and proceed to point out some very specific "implants", some almost flagrant evidences of a praeternatural Intelligence having passed nocturnally over the Lucas landscape leaving telltale signatures in the most familiar pop-cultural artifacts such as the names of heroes and villains, concrete plot elements etc.

What's that you say? You can't follow your friendly film-critic because you're not familiar with Qabalah? And you don't intend to take it up now? (After all, do *Reed* and *Whatley* expect you to know Sanskrit, or to be on familiar terms with the Rosetta Stone simply in order to sit through a review of *European Vacation*?) Take heart. The Qabalah has furnished a lot of fun ere now for those who didn't know a thing about "esotericism", including those who've written learned treatises on the subject! You'll soon find the plot irresistibly intriguing; we only incorporate for your convenience the most rudimentary elements carefully explained. The whole thing will prove a painless extraction; and your remaining molars will greet the mirror shiny as a polished menorah! (There, that wasn't so excruciating, was it! You just got your first extract of Qabalistic wisdom in that toothsome pun, and you're probably sitting there still grimacing like the kid who doesn't know the doc's administered the novocaine. The Hebrew letter for Spirit is *Shin*—cf. "shiny"—meaning "tooth"; and its character is shaped like a tri-pronged menorah).

Got the hang of it? Not quite...Well then let's swing straightway over the abyss of the dream-mind with Luke and Leia, and begin our scrutiny of the original *Star Wars* from a whole *different angle* (where we can hone the blade of unfamiliar tools against the grindingstone of quite-familiar profiles).

PART II

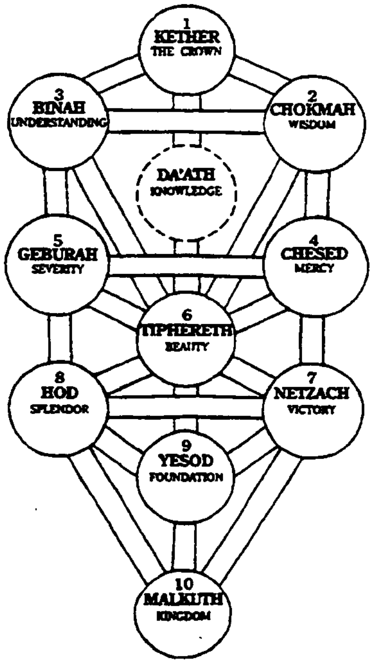
The Qabalah Of Star Wars

In fact, let's first look in on the hero of the *Star Wars* opus, young Luke himself. The name Luke, of course, may be considered the fantasy-fulfillment signature of filmmaker Lucas self-admittedly enamored of the old *Flash Gordon* serials; it might well be within the range of his waking Will to have projected himself eponymously knowing that "Luke" and even "Lucas" derive from "luce", light; then of course the name "Skywalker" could be construed as intentional as well, since the "light that walks the sky" is sunlight, thus very deliberately making the "star" of *Star Wars* a modern expression of the Solar Myth. That "Luke Skywalker" may be meant as a contemporary Sun-hero, however, does not in itself take us further than the Jungianism we solemnly foreswore at the outset, nor does it give us any example that might extend beyond the likely reach of the filmmaker's deliberate design. (Keep the analysis in mind, however, and compare with what is to come.)

Another hero of the familiar saga is the magician and Jedi Knight Obi-Wan Kenobi. What a curious name, don't you think? Obi-Wan...curious until you consider that the "channeled" treatise of the twentieth century thaumaturgist (magician, in the ancient sense) Aleister Crowley, i.e. *Liber Al vel Legis (The Book of the Law)* speaks in Chapter 1, Verse 37 of working the magick of the "obeah and the wanga". "Obeah" is a well-known form of African magic—indeed its alternative spelling is precisely "Obi"; "wanga", (even apparently unknown to Crowley, at least at the time of his having written the commentary to that particular passage) is a Haitian Creole term of Bantu origin and refers to a type of voodoo sorcery. Consistent with such a theme, may we offer that "Kenobi" refers obliquely to Kano, a Nigerian city anciently the site of certain seed-practices?

and is as well an Egyptian reference pertaining to the "Canopic" jar in which the viscera of the dead were interred for magickal purposes?

Hot Under The Collar



In any case, all of this is still in theoretical range of the filmmaker's intentional activity—even if by now it's rapidly outdistancing the probable; but we are, at least, squarely in the Qabalistic ballpark for, despite the possible wails of the Hebrew Qabalists elicited in protest at this point the communicated text of *Liber Al vel Legis* is *specifically Qabalistic* and draws in large part on the esoteric terminologies and correspondences of the Magical Order of the Golden Dawn, of which Crowley was a former member. (As for "Jedi", could this be a reference to the spiritually honorific title of the Hindus, i.e. "Jaddu" as in the designation "Jaddu Krishnamurthi"?)

If there is then a fairly persuasive argument as to the existence of "veiled allusion" in the heroes' names whether intended or *sub*-tended, what are we to find in that of the *villain?* What of the really *eagerly anticipated* consideration, that of *Darth Vader*? In order to understand this one it's necessary to take quick detour into the actual graphics of the Qabalah, specifically its traditional glyph the Tree of Life depicted below.

The circles of the glyph are called **Sephiroh** and represent the multidimensional phases both of man and the greater universe, illustrating a very specific correlation. At the level of the *dotted* Sephirah, an invisible horizontal axis called the Greater Abyss demarcates the point of transition between the "higher" or Divine-creative dimensions of Being, and the "lower" or created dimensions notoriously subject to imbalance and illusion. This abyssal juncture at which the dotted Sephirah is placed, corresponds in the superposed human form to the *back of the neck* (and by extension the throat). In all magical and esoteric traditions of both East and West, the back of the neck signifies a special location. In the summary explanation of the yogic systems it represents the crucial phase of transition at which spiritual energies are "converted" into material and vice versa.

The ***kundalini*** energy (ordinarily locked into the spinal base, in its position of "exiling" the greater magnitudes of spiritual force from direct illumination of the head and thus of the liberative "higher Mind") may be balanced and harmonized through the *chakras* or vertical system of plexuses and endocrine centers in such a way as to "uncoil" from its serpentine lockin. On the occasion of this spiritually portentous moment, it participates in an overall repolarization of the currents and energy-fields of the mind-body form; it aligns and integrates the multidimensional systems at progressively higher levels of intensity and potential wholeness. The back of the neck represents the crucial transition-point at which the awakened nature current of the *kundalini* pauses, as it were, and gathers itself for the fateful leap wherein it "hurls the abyss" between the lower and higher centers correlated with the lower and higher "worlds".

It is at this juncture that an *opening to cosmic influences* takes place; such an opening or vulnerability is operative even in all those for whom the "awakening of the serpent power" is practically so remote as to be of virtually no moment at all, and it's particularly stimulated by inordinate amounts of alcohol, narcotic or mind-manifesting drugs etc.

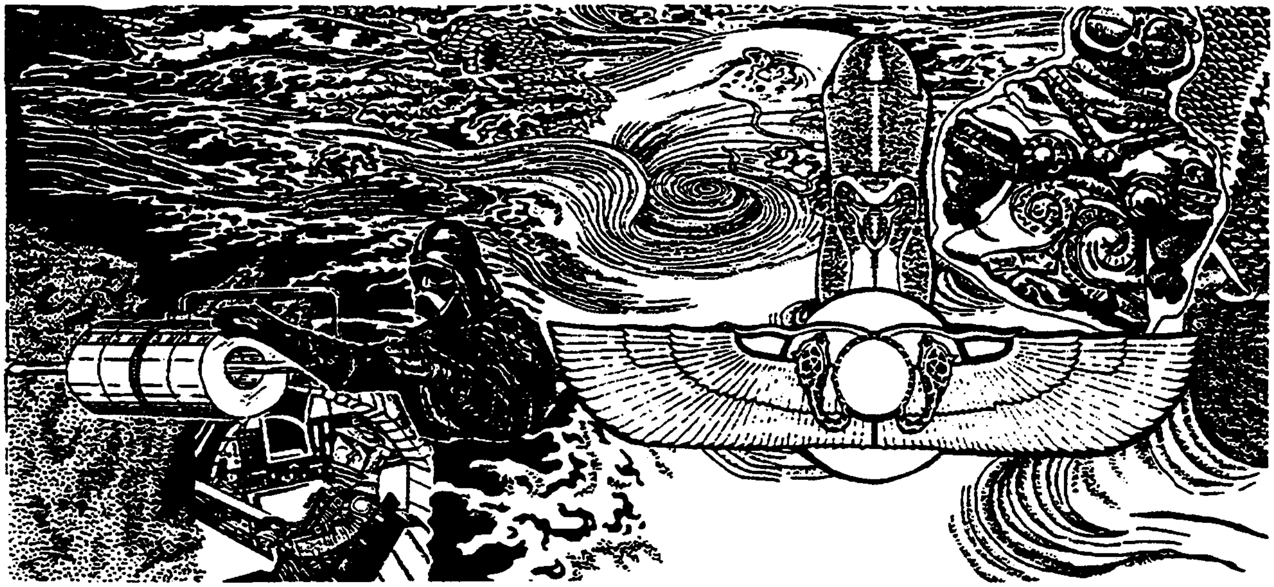
The influx of "cosmic influence" is especially critical in the case of a full-scale *kundalini* incident; influences of both a positive and a negative, a balanced and imbalanced kind are available through the test of that juncture. At such a crucial stage the "unloaded magazine" of the multidimensional nature-current, with more of its repertoire readied, sits sizzling at the basal brain—its distinct presence there even "heard" internally as a hissing or crackling, and felt as an electric flicker in the medullary region. At that position it is, at least temporarily, firing instinctual systems coded into the R-complex (the reptilian hindbrain) corresponding "above to below" with the abdominal centers, the coccygeal plexus etc. Intense vitalization and arousal of the patterns pertaining to instinctual claims, territorial/survival and reproductive modes as well as the "will-to-power" associated with the solar plexus, swell overall psychic *sensitivity* relative to the respective overtures of those "positive" and "negative" influences.

Successful alignment with the influence of the cosmic-positive draws the serpent power, or *kundalini*, by strong attraction into the cerebral zones themselves awakening the fabled *third eye*, and making more-available deep values of spiritual insight and creative intelligence. This turns the "head" of the kundalini-serpent (or nature current) by positive polarization-alignment, into the higher lobes with deferential reference toward the abstract powers and divine properties of a genuine spiritual Gnosis, situated structurally in relation to the cerebral "cap" or cortical *sahasrara.*

On the other hand, should the personality experiencing such transitional vitalization of the sacral zones and corresponding instinctual patterns of the basal brain succumb by tendency to the blandishments of incursive, cosmic forces of the "other side", the Dark Powers of the Greater Abyss will have diverted the aspirations of the soul soaring up on the spinal "back" of the kundalini-serpent, and will have effectively locked the energy at that no-man's juncture bordering the "back of the head"; in this case the higher, creative spiritual faculties and occult powers associated with the third eye and upper head centers will themselves be turned or negatively bent in deferential reference toward the magical kundalini-rod sizzling like a flashing light-saber at the locus of the R-complex, or "reptilian hindbrain". In this way, *spiritual* and *creative* factors (i.e. occult or esoteric cognitions and values) may be put in service to the lower ego-drives of territorial domination, conquest and personal power thus upping the ante on the "individual survivalist stakes" and giving occult comfort to the negative hypothesis, the glamorizing propaganda of ego-inflation belonging to the Dark Side.

Attack From The Back

Do you begin to see the analogy with **Darth Vader,** the *former* Jedi Knight, who was "seduced by the dark side of the Force"? Vader was a former Jedi Knight *necessarily*; for it is occult or spiritual practice along the path of the Metaphysical Warrior that alone conditions the *opportunity* for that crisis juncture of consciousness to arise, with respect to the "raised" kundalini. He was *first* a Jedi Knight or esoteric practitioner before he could even qualify for confrontation with the bifurcation of paths; for that branching juncture only really occurs at the "brink of the abyss", and one is brought there only on the "back" of the dragon-serpent, the hissing and crawling kundalini. That crossroads of energy-alignment and intensification at the back of the head represents such a unique position of dual influence, and presents in particular such an opportune moment for the "dark side" to enter and gain ground, owing to the fact that it draws one's operative energy-complexes



parallel the *cosmic* plane of those nether, instinctual/vital forces of the abdominal centers. Under ordinary conditions (the common functional level of humanity-in-general) those vital forces are operated *indirectly* by the pattern of self-encoiled currents on a greatly reduced or "masked" scale, from the locus of the basal brain or R-complex.

We can see then that Darth Vader represents a blown-up version (extended through "hidden dimensions" and equipped with *psi* powers or quickened faculties enlisted to the service of self-aggrandizing aims) of the ordinary avaricious ego stuck with the conventional inventory of armaments in the same way that Leona Helmsley represents a blown-up version of the petty embezzler.

In esoteric terms, then, Vader's operative locus of influence or "position of exploitative power" would be the vulnerable entrance into the subconscious complex/instinctual systems opened at the *back of the head.* This uncanny juncture is explicitly illustrated in all its lurid potential through the familiar Tarot Trump *The Moon* (the new Tom Petty album, *mirabile dictu,* is titled *Full Moon Fever* and displays the A. E. Waite version of the card patterned on the Golden Dawn rendition; the accepted correspondences in the system of that early 20th Century magical Order ascribe the Hebrew letter Qoph, meaning "back of the head", to that Trump).

The Secret, which makes that crucial cross-roads at the back of the head so uniquely ripe for the dual overtures of "positive" and "negative" influence, has to do with the fact that ordinary physical-style perception is locked in place by an ingenious network of polarized fields constructing an "anisometric" (relatively imbalanced) system of cognitive coordinates operative across the frontal/*basal-oriented* axis associated with subconscious plexi of the vagus bundles. These autonomic processes, seemingly "set", in fact function along the loom of an elastic *indeterminacy* deriving from the conscious axis of which they're dependent, organizational currents.

The rhythms and functional patterns required to conserve the psychic typology of a particular, compound-focal framework of perception/cognition, condense from the variable determinations in the identity-training of that axis. The responsive, subconscious currents shift the variable term of their own coordinate agencies on a sliding scale around the Zero-value uniformly comprising the Standard and common denominator of every, discrete dimension or functional field of the mind/body being.

The basal orientation of the currents as they conserve and enforce the "downward" focus along the multidimensional axis into contrastive extremes of dipolar physical emphasis, draws the force of conscious identification "offside"—away from harmonious congruence with its own void-stem in itself.

Such lower-plexus concentration and basal, vital-instinctual entrainment of the cognitive processes has the effect of "unzipping" the unitive axis into a relatively "unintegrated" pattern of opposing terms.

An integrative "reversal" of such orientation, of course, polarizing the current-processes into a pattern conducive to the self-congruence and harmony of the conscious axis, has the effect of "zipping up" the artificially segregated, imbalanced coordinates.

The locus of the back of the head marks the critical transition-point in the integrative "zip-up" along the conscious axis; for not only does it mark the transition between the spinal and cerebral systems physically but between the compound patterning processes of the autonomic networks (functioning through the indeterminate variable of the Conscious value) and that *Zero-value itself.*

The creative systems and dimensional centers corresponding physically to the head, operate overtly on the spiritual/absolute basis of that Zero-value; the created patterns of the systems and dimensional centers corresponding to zones below the head necessarily operate on the *implicit* basis of that universal Zero-value and structural "common denominator", but they're subject to overt masking and polarized deflection into broken patterns of anisometric "charge" (through the compound, focal coordinate field) that exert the persuasive pressure of opaque physical reality.

The "concreteness" of physical reality, though secretly organized through the universal factor of Void, serves to effectively mask the Common Denominator of Zero-value through which all other possible fields and forces equally operate, and so serves to practically *screen* physical perception from direct regard of those alternative potencies and additional powers.

At the juncture of the *back of the head* that Void-value or Zero factor secretly resides; the basal brain locale is the invisible/unknown *threshold* (i.e. the place of transition between lower "created" and higher "creative" zones) mediating the potentially covert and essentially overt existence of that Zero-value. At the direct locus of that juncture, then, the secret common denominator of the Zero-value may be *exploited* by beings, forces or personalities having direct access to it, so as to create an influential *permeability* with respect to the "heavy", blocked-out or masked field of ordinary physical cognitions.

Through this threshold void-zone at the base of the brain, the netherworld and cosmic forces gain a kind of *back-door access* to the conscious and subconscious systems of the ordinary personality focally "fixed" and locked in hypnotic thralldom to the tightly screened zone of the physical field (cf. the nonfiction book *Communion* by author and screenwriter Whitley Streiber; fortified with this *esoteric* description you will understand what is happening to him, although he is unable to manifest such understanding on his own behalf in any of the text).

The Dark Lord Of The Sith

In the Qabalistic system, the dotted sphere or Sephirah which corresponds to this transitional stage at the "back of the head" is called *Daath.* It should become plain to the reader at this point that "someone" or "something" having to do with the creative process of the movie *Star Wars* wished to impart the subliminal communiqué, solvent to the application of Qabalistic criteria, that there was a potential for *negative invasion* at the "Daath junction", i.e. at the locus behind and toward the base of the head. **For Darth Vader is now very transparently understood as *Daath Invader.*** The invader from Daath.

Vader is known in the epic as "the Dark Lord of the Sith". "Sith" easily decodes as *Seth* or *Set*, the negative principle in Egyptian mythology responsible for the death and dismemberment of Osiris (originally a lunar or fertility deity, and eventually a full-blown Solar god accounting for both seasonal and nocturnal "disappearance" of the sun's productive power); remember that Vader ostensibly "kills" Obi-Wan Kenobi, seeming to eclipse the beneficent Jedi only to have him become "more powerful than" Vader could "possibly imagine".

Ben 'n' Her, Or The King And "I"

That Obi-Wan is squarely connected to the Solar mythology of the epic by Qabalistic correspondence, is clearly demonstrated in his nickname, "Ben". For Ben in Hebrew is "son", and, like the "son of man" is given as a descriptive term to the central Sephirah *Tiphereth* on the Tree of Life. All the Sephiroh correspond to "planets" (in the astrological sense); and to Tiphereth is ascribed the Sun. Importantly, Tiphereth in the *initiatic* system of the magical Tree represents a landmark of adeptship, the station of **Adeptus Minor.** It indicates the significant opening and empowerment of the Heart center (Tiphereth is ascribed to the heart in its physical symbolism), and the limbic system of the mid-brain with its pituitary body identified, by polar correspondence, *with* the heart.

Note that in Qabalah *Daath*, which means "knowledge", is often referred to as Death (in the sense it represents the juncture of a fateful "fall" into the spiritual death of vital incarnation and rounds of identified attachment to imbalanced, "densified" pleasures of physical existence in itself). And in *Star Wars*, Vader operates out of the artificial satellite of the Death Star. **This Death Star is itself a transparent symbol of Daath.** For remember, in the film even Han Solo is fooled at first into thinking that the artificial satellite is a *real planet.* And the sole, dotted Sephirah of Daath is so rendered in order to indicate its actual artificiality. It is called the *false* Sephirah; for it is not really a center (as the head or heart centers etc.) but a place of transition, the elastic variable of the void-factor functioning across a sliding scale of coordinate integration and alignment so as to alternatively mask or disclose the absolute/creative Zero-status of Being through the subconscious patterning processes of the multidimensional Conscious axis.

"Sephirah" is associated etymologically with *sapphire*, so that it not only signifies a *sphere* of Being; it indicates the self-luminance or starry radiance of the crystalline worlds and zones of existence. The false Sephirah Daath is therefore literally a *false star*, an artificial satellite in the Qabalistic system. The Death Star hangs suspended in the twinkling of cosmic space just as *Daath* hovers at that dotted gap between the Sapphire-stone of *Binah* and the parallel, zodiacal sphere or star-house of *Chokmah.*

This correspondence of Vader's "Death Star", neatly accounts for an incident in the movie which initially drew objection on the grounds of logic, i.e. the appearance in the trash-compactor sequence of the snakelike **Dia-noga** that properly harrowed the heroes but seemed summoned from special-effects in *deus-ex-machina* manner; for how, quick observers carped at the time, could any organic worm such as Dia-noga show up in a marsh of refuse which was hardly a natural bog, but simply a room in the artificial satellite? Understanding the Death Star as the *Daath juncture* accounts for the presence of that strange, serpentine apparition not by the critical light of daytime logic but, most appropriately, by the nocturnal glow of *dream-logic*. If we understand the Death Star through our dream-consciousness, the subliminal and symbolizing power of movies becomes more apparent and takes on a scale much beyond the scope of *personal* contribution. In this way we can immediately "see" the presence of Dia-noga in the trash compactor as the fateful presence of the risen kundalini-serpent, worrying the vulnerable locus at the back of the head. Dream logic. The kundalini-serpent playing at the artificial juncture of Daath.

Moreover, the specific designation of Dia-noga's locale as the *trash compactor* aligns the symbolism very powerfully with the properties of the *qlippoth* or "imbalanced shells" of negative cosmic force, known to gain access at the tremulous juncture of Daath owing to their correspondence with the instinctual/vital energies of the basal brain and correlative abdominal/reproductive centers. The Qlippoth are literally considered the debris or "trash" discharged from negative, debilitated or imbalanced psychic-emotional patterns. (This glaring logical anomaly sticking from the narrative like a sore thumb, suggests rather strongly the incalculable factor of a hidden presence working some subliminal influence on the film's structure—a film which became, after all, one of the top five box-office draws of all time.)

Laying The Organic Ground

"Princess Leia" gives us another strong Qabalistic reference; esoteric interpretation of the Biblical "Rachel and Leah" indicates two aspects of the very *Sekinah* (or energy, power) of the Divine. *Sekinah* is linked etymologically to the term *Sakti*, a Hindu designation for cosmic energy that becomes locked into place and thus "exiled" as a fixed framework of focus in the kundalini-nucleus (the etymological linkage thus infers a *shared spiritual understanding* of the "separate" ancient cultures, scarcely acknowledged contemporarily at all). The Sekinah of course is the power of God to which is imputed the feminine gender, classically "exiled" to the wilderness of physical existence. The exiled Sekinah indeed accounts for the field of physical existence itself, just as the coiled kundalini-sakti holds the exclusive, physical framework of focus "in place" as a summary energy-nucleus at the perineum (encoding the coordinate sequences and filtrate patterns of perception ordered through centers of compound focal alignment, situated—multidimensionally—across the conscious axis).

In her exile or "descended" form the Sekinah is denominated the **Divine Footstool**, and this corresponds exactly with the Hindu Padmasana, literally "divine footstool". Rachel and Leah represent the dual potentiality of the Sekinah "exiled" into identification with the physical field; they signify respectively the barren/mournful or bright/devoted Sekinah, the potentiality of the encoiled Lifepower to "turn away" from the luminous immediacy of Spirit (figuratively situated "above" at the innate Void-locus of spiritual awakening) or to turn toward It in liberative surrender. Just to make this correspondence all the more unmistakable, "Princess Leia" is given the full name of ***Leia Organa***, making her "exiled" identification with the organic or material sphere symbolically patent.

While Rachel then "mourns for her lost children" (the souls suffering the delusive exile of exclusive physical existence locked into the survivalist "vital zone"), Leah aspires tirelessly toward active liberation. This "Princess" is indeed the Bride and **Princess** (the *actual*, Qabalistic designation) of *Malkuth*, the lowest Sephirah of the Tree of Life corresponding to the Material World and specifically indicated as the "place of exile" of God's creative power, the Sekinah.

It shouldn't be overlooked that we come to find out, in the sequels *The Empire Strikes Back* and *Return of the Jedi*, that both Luke and Leia are the *offspring* of none other than Darth Vader. This easily suggests that Leia, in her form as the "exiled princess" of the physical sphere, represents the responsive energy of the Sekinah creatively working out and *living the consequences* (through organic subconscious patterns) of the very conscious and deliberate apostasy of the "Dark Lord of the Sith", initiated will and awareness gone perversely awry.

Leia's predicament is precisely a result of her being the offspring of Vader: the *father* of physical suffering and exile is the "initiated" (conscious) application of will and desire for purposes of personal Apotheosis. It gives practical birth to the field of material delusion or functional imbalance, by borrowing upon the power of void-nature exclusively for the *knowledge* it can yield in its barrier-dissolving permeability; for knowledge (don't forget, *Daath* is "knowledge") enlists the value of Void only insofar as its efficacy helps acquire practical means of securing causal connections for purposes of mastery/domination. Knowledge (Daath) never asks of its own void-character the illumining insight of real *Understanding* or *Wisdom* (the upper Sephiroh).

The Dad Zone

The fact that Vader is also *Luke's* father, gives away another significant piece of Qabalistic correspondence; for if Luke, like Obi, represents a solar hero owing to the fact that his name means Light, then he is the potential initiate of Tiphereth (the sphere of the Sun) as well; and indeed, we see through the plot development that Luke becomes a strong candidate for initiation into the overtly occult, Jedi brotherhood. But a title of Tiphereth is *Eloah va-daath*, showing that it derives directly—through the "middle pillar"—from the abyssal pseudo-Sephirah *Daath* immediately above it. Thus the "solar ego" of Tiphereth, the potential candidate of illumining initiation, is tinctured already with a questionable background, an ambiguous heritage. Not only is it the "product" of the preceding *real* Sephiroh Kether/Chokmah/Binah; in its projection as the centralizing vehicle of self-reference in the system of created worlds "below the abyss" it reflects a bastard derivation from Daath, inevitably tainted with a capacity for aggravated imbalance and inflationary self-aggrandizement. (We see this reflected in Luke's impatience, his frequent vacillation and tendency not to listen etc.)

Thus in order to "resurrect" the true Father, restoring the former Order (the disbanded and repudiated Jedi) to a renewed and whole glory in himself, Luke finds he must overcome the dark aspect, the tincturing "Vader" within his own personality (a challenge made quite explicit in the cave sequence of *Empire*). Indeed at the end (*Return of the Jedi*) in a finale so unsatisfactory to so many, we even see Vader literally "reborn" as it were in Light and restored in brotherhood with a glorified Obi-Wan. Narratively this may have been forced; it is only *symbolically* that it's assuredly correct.

Luke's overcoming the internal factors of negativity and imbalance so as to restore the original Wholeness and Order of the Father, is exactly analogous to the Egyptian "Horus" myth; for Horus is the falcon god or Hawk-headed Lord who vanquishes the chthonic force of Set, resurrecting the dismembered Father Osiris and restoring him to his sacred throne. Both Osiris and Horus are solar deities. The Son integrated with the Totality of the Father is the formula of Ab-Ben; i.e. Ab (father) and Ben (son) fuse so as to form the Path which successfully crosses the Abyss connecting *Tiphereth* and *Chokmah* through the formula of **Aben,** which means Stone and refers to the confected **Philosopher's Stone, the Great Work Accomplished.**

I Am All-One

Speaking of the Hawk-headed deity Horus, this brings us to the other "hero" of the trilogy, Han Solo. Considering Han's caprice, his virtually comic vacillation between pure self-interest and selfless help, we might be tempted to find in "Han" the shorthand signature of Hanuman, the mischievous monkey-god of Hindu mythology equated with that restless trickster the "thinking mind" itself. In this case, considering the conspicuously autoerotic activity of the monkey, Han's behavior can often be accounted by assuming "Han" is an abbreviation of hand, which when engaged in "Solo" business completes an adequately allusive metaphor of his generally self-possessed attitude.

But "Han" can also easily suggest **Had,** the abbreviated form of **Hadit.** "Had" in Persian literally means "limit"; it is apotheosized in the aforementioned *Book of the Law* as an important ontological principle. There it signifies the "atomic soul", the "point infinitely small" which is the vehicular basis of manifestation, the "heart" of the world and functional median as the centralizing locus of selfhood. The declaration of Hadit in the *Book of the Law* is "*I am alone*"; thus Han (Had) Solo (Alone). And let us not forget the most important clue of all; Han is the pilot (soul) of the *Millennium Falcon.* **Could this "falcon" be the falcon-god or Hawk-headed Lord Horus quite specifically, after all?**

We may answer in the emphatic probable; according to the doctrine associated with A. Crowley's *Book of the Law*, this Age of Aquarius we are ostensibly entering upon is esoterically identified as the *Aeon of Horus*, the Crowned and Conquering Child (i.e. victorious Luke Skywalker etc.). Is this Aeon of the Hawk-headed Lord not represented very conspicuously in the vehicle of the *Millennium Falcon*, which jumps hyperspace with ease and "made the Kessel run in 12 parsecs"?

The very name *Star Wars* now resonates to the fact that the Sephiroh of the Tree of Life signify starry or self-radiant spheres, and that Horus is a specifically *martial* deity. (You may figure such things as the "Wookie, Chewbacca", "R2D2" and "C3PO" for yourself, for we'd hate to deprive you of the possible morsels of pleasure yet left in your newfound love of Qabalah, as well as your respect for George Lucas as a premier Qabalist! On the other hand we can't resist the clue that the *robots* ought to be considered as representative of the *dual autonomic currents* of the subconscious systems, especially since the autonomic is *servitor* of the conscious axis...and don't forget to do a Qabalah on those letters and numbers.)

Oh yes; no sense hounding poor Lucas about "secretly being a great Mystery-tradition initiate" etc. We may rest assured that the economic hypothesis of "subliminal influence" is adequate to explain the peculiar facts of *Star Wars*; after all, did you catch *Howard the Duck*?

Star Wars ****½

The Empire Strikes Back *****

Return of the Jedi ***

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MOVIE REVIEW

What *Batman* Is Everyone Watching?

Batman

Back to the dream caves.

I started a joke
That started the whole world crying*...

Bat first, let's take a look at the sociological phenomenon of Batman's astonishing popularity...hold it! Isn't it possible to *just review the movie*, and keep the potential value of the film completely separate from its effect on the public, its economic and political impact, its influence on the weather?

Well, actually, no. It *would* have been possible to review the movie qua movie *before* its explosion into "le phenomene sociologique" (as Francois Truffaut dubbed the UFO incident in *Close Encounters*). But this plebeian film critic didn't get into the previews with a press pass; no, being a man of the masses, he watched the ol' Caped Crusader down in the trenches with the general public, and by that time it was too late to keep separate the solitary phenomenon of a shining bubble from the billows of popularity in which the film of froth was subsequently swamped.

So first of all, one must ask with a little Marvin Gaye pivot: what's going on?

Does anyone seem to recall how, not too long ago, preview audiences watching the trailer for Ridley Scott's *Blade Runner* became wildly anticipatory for the film's release on the basis of the fantastic cityscapes etc. (with which, incidentally, the *Batman* matte-work has now been often compared) only to leave the picture high and dry shortly after its premiere by a word-of-mouth and general critical disclaimer that the movie was too "murky"? Well, hey, Dudes; just seven years after, it seems neither critics nor audiences are so uniformly sensitive toward the merely "murky". For not only is *Batman* a deliberate *noire* film, of a richly miasmal murk that makes *Blade Runner* twinkle like a Christmas-tree; it is often cruel and mean-spirited (don't start up on your dear reviewer yet—this isn't even the criticism) in much the same way that Paul Verhoeven's *Robocop* was peculiarly remorseless in its pursuit of the gratuitously nasty. In case you haven't thought about it, what becomes of Jerry Hall's model face, the death-mask dressup in which it's all done replete with a litter of photographed wardead gassed into closeup grimaces of risus sardonicus, leaves a tinge of cyanic green about the gills much like the chemically-altered epidermis of the Joker's complexion; and the accompanying "mirth" which Nicholson's performance squeezes in a milk of ambiguity out of the audience, is almost in schizoid dissociation from the necrotic breath breathed off the screen.

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*"I Started A Joke", ©1976 Polygram Records, Inc.

This is hardly the kind of fare which audiences have "traditionally" made boxoffice champions—by comparison the "horrors" of *Jaws* was a jack-in-the-box, while *Raiders* and *E.T.* were positively ingratiating. Nor is it really possible to write off the public's record-breaking response solely to the Pavlovian conditioning of pre-film hype and saturation merchandising; for at best the gates jump open to a fast start under pressure of such periodic campaigns. If there isn't something in the "product" itself to sustain enthusiasm to a snowball surge and induce the very necessary *repeat business*, the genuine "phenomene sociologique" does not automatically ensue (witness the De Laurentiis campaign for *King Kong*, or even the merchandising putsch for *Star Wars III*, which comparatively "sagged" at the boxoffice after an opening burst primed with the powder of pure anticipation).

But what is there in *this* Bat-product? Don't misunderstand the question; it does not imply the film has no merit—indeed, such a question doesn't really address the *merit* of the film at all. The question of actual merit would lead us to declare that *Blade Runner*, for example, was a wonderful movie; but one of the things which distinguished it as "wonderful" was the powerfully dark, lethally dense atmosphere of its view—precisely the characteristic which at the time was said to "turn the public off".

The real question here, if properly understood, admits to a Mystery. We're standing in the presence of a wildly popular Sphinx.

For one thing, consider: Warner Bros., the producer of the film, was reported to be in desperate straits and conceived *Batman* as the means of bailing itself out, not only out of the boxoffice doldrums but the wrecking yards of receivership. Now, when you are deliberately planning a vehicle which has to hit critics and audiences in such a way as to make an initial splash and subsequent tsunami on the magnitude of nine figures and rolling, simply in order to tread, you would suppose that conservatism and strict adherence to precedent would be the key. You'd think that computer-averaged, statistically-researched *actuarial compromise* would be the watchword. Imagine sitting in on the executive foreplay to such an ultimate conception.

It comes to your attention that it's DC Comics' 50th anniversary of *Batman;* you immediately recall the popularity the t.v. series briefly enjoyed in the '60s. So far so good. You'd assume the thing to do would be to swiftly wed those facts to some "formula" derived from basic elements of the top ten moneymakers of all time (in other words, break into the Spielberg/Lucas safety-deposit vaults where the celluloid Rosetta Stone is kept).

But Nooooooooo. Somehow, inexplicably, you decide to do *Batman* as film noir. Somehow, inexplicably, you pass up Schwarzenegger and Stallone for...Michael Keaton? Somehow, inexplicably, you decide, whether consciously or unconsciously, to make *Batman* all about—*poison!*

For yes, that is what this *Batman* is ultimately about. It's about poison. It breathes poison. (Back off; this isn't the criticism either.) It has, altogether, the frozen grin of the Deathshead sporting crossbones-clavicle on a bottle of thallium. The great "body" of Gotham City, looking like an hallucinatory New York out of Lang's *Metropolis*, is backed up, trash impacted, plugged with industrial and human debris so that the ordinary anonymity and impersonal austerity of mountainous metropolitan architecture takes on the dun-dead visage of an anatomy text coldly viewing viscera of some constipated Alien.

"What this city needs, is an enema," the Joker observes quite cogently—after all, it's not for nothing Batman's dossier on Jack Napier notes his high intelligence; it's the implicit *statement* being made by that intelligence in the design of its demented plot, that holds the secret dream-key to the whole movie.

In The Bladder Of The Joker's Boutonnière

For one can have no quarrel with *what* the Joker perceives, from the summit of his murder-acquired suite. The city is certainly dying of its own unassimilable waste; mankind is already all-but-trashed. Such "high" intelligence looking down from the imperious remove of its money-insulated viewpoint, can't be faulted in the ice-edge of its vision. Intelligence that technically elevated, perceives correctly—with a great deal more incisiveness than the middling muddle being meditated by the fume-addled masses below.

No, one can't fault the clarity of vision; the city *indeed* needs an enema. Yet the *conclusions* which are drawn from the counsel of such an intelligence operating entirely *without a heart* are indeed utterly insane.

First of all, how did the City *become* so contaminated? The very mind that observes how "backed up" it is, had a direct hand in the proceedings. The movie starts out, after all, with an investigation of racket-control in the chemical industry. We see there's no effectual *policing* of the offending businesses, since it's quickly demonstrated that law-enforcement (in the form of a noir homage to Welles' Captain Vargas in *A Touch of Evil*) dances to industry's tune, serving its requirements—and both the tune and the requirements are equal to Money.

Indeed the culprit isn't immune to the conditions he causes; the over-the-edge dementia giving fatal cyanic tinge to the Joker's cortex as well as to his complexion comes about as the result of a perfect stroke of justice: he plunges into a bile-green vat which serves to freeze the flesh of severed facial nerves into a perpetual grinning mask. It is the *very logic* of that cold intelligence weighing everything on the scale of money, which backs up on itself and floods its own bloodstream with the poison it propagated everywhere. Having fouled itself with such cold objectivity, its worship of the aloofness purchased by—and characteristic of—a power without heart, it comes to *love that poison for its own sake*. The poison has *become* its bloodstream. What everyone else seems to *die from*, has transmogrified into the Joker's life-juice. He feeds on it. Take note.

What, one must ask, is the audience *watching* when it views the Joker's "plot" unfold? What does the audience come back and back in a ritual summer compulsiveness to *see*, when the Joker is shown going about his blissful business mixing poisons and mortal toxins into the hairspray and foundation makeup of a populace quite equal in implicit identity to the multitudes packing the theater-houses?

And the *secret*—the secret of all that poison! How indeed does the Joker *do* it? For one can never be sure which product will contain the clownish surprise! It is only Batman, Batman alone, who figures it out: it's in the *combination*. No spray or lipgloss alone may do it (remember?); but several such products in *combination* may suddenly react, and the ghoulish result leaves a dead newscaster on the live airwaves set stiff in sardonicus midway through some tragic item.

The Sound Of No-Face Laughing

Something here should sound vaguely familiar; **for the filmmakers are only reporting on the real-life formula.** The toxic effects from which everyone—on a world-wide scale—presently suffers, aren't just the peculiar high-tech demons of identifiable byproducts that can be duly isolated; the poisons that are smelted and packaged, refined and harvested, ejected and ingested incessantly through the sum-total of industrial living, work such thorough subversion of the immunology system (and in the process produce such unique and resistant ailments) owing to a synergistic interaction that simply couldn't be accomplished by each operating independently, i.e. in the manner of the standard linear model which mainstream medicine insists on imposing so as to focus on "the" reductive cause, the isolated irritant. Due to the same blinders which have served over time in accelerative synthesis of items for limited/profitable use or specialized effect, **neither official science nor mainstream medicine have yet developed theoretical eyes adequate to view the dilemma in its proper dimension.**

It's for this reason the Joker, underworld master and crime czar of the Industrial Chemistry-set, can impart his lethal humor with invisible panache, with utterly silent and undetected effect. Only Batman seems able to see the *gestalt*, the Way of combination and synergistic reinforcement; everyone else appears to be looking in hypnotic left-brain fashion for the isolated factor, the irreducible particle, the underlying "entity".

Only "Batman" sees it; he alone can figure it out. And why?

The Unbelievable Unevenness Of Bat-Opposites

By way of addressing ourselves to just that question, we should find it interesting that more than one "major" reviewer of *Batman* objected to the apparent imbalance in the respective portraits of Bruce Wayne and the Joker; the rictus-riddled Napier, they objected uniformly, was "explained" in his villainy far more thoroughly than the filmmakers apparently saw fit to "explain" the eponymous hero! But is this really so much a justified criticism, as it is a simple failure (common to critics) to take the actual story-premise into consideration on its own terms?

Batman is the hero of this piece; after all, fellows, the movie is named after *him*. And in the *story*, he's a very mysterious figure to Gotham's denizens. What motivates him to "good" (if it is *indeed* good) is not at all self-evident, nor is it supposed to be. In the *story*, he's an enigma. In contradistinction to this the Joker, evil as he is, is hardly an enigma. The only "mystery" hovering about him is *how* he does it, not *why*.

No one really has any question about Negativity. It is taken for granted. Its cold self-serving is easy to assess. The filmmakers are—at least instinctively—correct. There is no mystery about this. Evil isn't just *banal*; it's actually more *understandable* to present sensibilities soaked in the neglect of wanton self-poisoning, than is the motivation or even the *nature* of good. (Remember, half the city thinks Batman sucks the blood of his criminal "victims", making the latter more implicitly sympathetic than he is.) Negativity is all too easy to come by; brooding, infantile self-serving is an all-too-easy reaction to the impasse created on all levels by that Negativity.

No, Bruce Wayne's persona is *not* explained adequately by his remark "bats are survivors". Nor is it supposed to be. Since he's the focus of the movie in the explicit form of an enigma, he represents a *challenge* to the viewer to *understand*. All the clues are plainly given. We know he "turned to crime-fighting because he witnessed the brutal murder of his parents"; but we have to dig into the Dream Psyche of this epic screen-symbolization in order to understand the *extravagant dissociations* in linear logic and developmental motivation involved in becoming a bat. (Well, have you ever considered what it *takes* to become a bat?)

We must note then that bats "see" at night by a radar guidance-system. Analogically, Bruce Wayne "sees" into the machinations of evil (the "nightside") in a way no one else seems able. In another sense, the interior self-luminance or intuitive "moonglow" of a higher-dimensional intelligence is baffling to the common mind; that mind views the workings of such an intelligence as an impenetrable darkness, a perfectly opaque Mystery. Bruce Wayne is associated symbolically with precisely that darkness; he alone apprehends the "non-linear" means by which the Joker creates his deadly effect, because *he too* operates in the dark!

In this sense, then, the filmmakers show us that Batman and the Joker operate upon the same, rarefied plane at opposite poles of the vertical divide; they are of comparable "high intelligence". They are a match in much the way that Holmes and Moriarty were a match, respectively untouchable at their parallel summits, each alone and apart in the wisdom-perfection of his particular polarity. (If there happened to be a crowd-packed continent of distance between them it would inevitably be as if the crowd mysteriously thinned, dreamily dispersed all the while they drifted unerringly together—nothing in the world really existing to effectually intervene, each being the sole real test of the other's verity unto utter death—so that the one was, alone, the other's warrant as *unequalled distillate of the premise for which he stood.*)

This was brought symbolically alive, not *only* in the film (since the film draws on the background established in the comic), but especially on screen since the Wayne manor is portrayed as so immense, so foreboding and austere even Bruce seems uncomfortable in it at times—yet he corrects Vicki Vale that some of it is *very much* "him". In this way we see a definite parallel; we are led to draw an *inference* in the case of Bruce Wayne, where we were shown explicitly the imperious self-isolation of Napier. Batman is, in the perfection of his own polarity, as isolated by its comparative uncommonness as the Joker is isolated, by preference, in the uncommon coldness of his heart. Just consider for a minute: is Batman a "regular guy", a "man of the people"? Even *Superman* seems more gregarious and "connected" by comparison than Bruce Wayne.

Like A Bat Out Of Heaven

There is another side to this same observation: and it's here that we *can* clearly locate the means of distinguishing between the Caped Crusader and his greasepaint nemesis.

There were those who (for example) objected to the last scene of the movie, preferring they'd simply cut to close at the point where the limousine pulls from the curb with Vicki Vale in the back seat on her way to meet Wayne. What such objection misses, because it doesn't operate on the same Ever-ready *Bat*-teries, is that the closing shot shows something as specific and important as anything that went before: we've seen that Bruce is as susceptible to love as anyone—after all, he's the one with the *open* heart; but we're emphatically shown that personal pleasure and private love-life must forever "take a backseat" in the committed breast of "Batman" (whatever that may be in its *still* mysterious darkness, hmmm?). For we see him, in the end, outlined on a rooftop against the nightsky upon which glows, across a great full moon, the Batman insignia cast cloudward by the citizens' searchlight he'd given Gotham (and, in that giving, so sealed the primacy of his "eternal vigilance"—for, as he'd told V.V. earlier, "it seems no one else can do it").

The Same As *Dévoué Devoyer*

Between Batman and the Joker, then, the assessment of the situation is much the same. What certain critics labelled their "similar insanities", thus inferring that their positions to either side of the positive/negative ledger were arbitrary, is in fact a shared clarity of vision (which certainly *looks* mad from the midline muddle of majority consciousness, clinging to the conventional wisdom as if those preformed media-ingots could keep them afloat; what is *in fact* mad is adamant adherence to the mirage of rotted standards festering openly outside the workday gates of the leaking power plant, the befouling factory next to which the schoolground strangely bubbles with some indescribable ooze; what is *in fact* mad is fearing for the loss of jobs and a diminished tax-base when your childrens' hair is dropping out, and they bathe in the broth of bonecancer).

Within such a similar "clarity of vision", however, the Joker is quite without peer in his dementia. His *response* to the spreading vapors of anti-life enshrouding the city (to which his own loveless activity has contributed) is to *become* it. His unique answer to the predicament, only abetted by his having fallen into the vat, is just an extension of the general way in which he was always moving but blown-up monumentally (and drawn to its logical extreme) by the exponent of cumulative effect—just as the general miasma propagated by sanctioned outlawry of the chemical companies is a gross materialization of "the Joker's" own morbidly self-serving psyche.

The filmmakers, again whether by design or "guided accident", are showing something very important here that deserves a closer look. **The Joker's "solution" to the encroaching atmosphere of death, is to *become it*.** This is an acceleration of the whole predicament to another level, the addition of the dimension of *consciousness*, of *intent*. Note: the ghastly green entrepreneur who runs the factories and mills and vats of ubiquitous death, is not some myopic personality, a "guy just like me" only insufficiently informed; he is not someone who simply has to be educated to the inevitable consequences of a short-sighted activity; he isn't someone operating on compensatory psychological mechanisms, or the reversible tack of rationalization. He isn't someone Lear-like in his preference for bad counsel or who simply refuses to see. He *sees* all too clearly; distorted perception is not his problem, nor is anything which can answer to some adjustive correction, the blandishments of reform.

He *loves what he does*: do you hear this for what it is? This is the only way, ultimately, to account for the militarists and manufacturers who insist with the relentlessness of golems on secretly or openly irradiating the food you eat as well as the food your children and their own children eat. No explanation, no matter how reasonable by the logic of profitable self-interest, can otherwise adequately assess the character of the coolness with which the public's provided rationale for oxidizing its already devitalized foodstuffs; no exposure of complex plots to benefit, by loophole, from the "fallout" of private plutonium manufactury (no matter how factually firm) can account for the dimension of stark-staring madness behind it all. No, the "problem" of contemporary life has to be faced according to the real proportions informing it; and by measure of that scale it has to be confessed that the Joker—not your amenable Uncle Jack—showering money like Wall Street tickertape on the fume-filled streets of Gotham is clearly in charge of the Show.

The Joker, then, beholds the unmistakable face of Death and decides to lead its Parade; Batman, on the other hand, while certainly seeing the same thing is hardly on the same, "insane" wavelength, as some critics have suggested, since from the beginning it's demonstrated that his intent is toward the protection and awakening of all the slumbering citizens, alerting them as well as the "opposite element" to the clear terms of the situation. And how does he do that? "Tell them about me," he commands a cringing hood he's cornered on a rooftop: get the word around, make them think—and think again.

Does "Blind As A Bat" Ring The Ol' Cathedral Belfry?

Having heard certain critics' objections to other aspects of the movie, one can only inquire as to what said critics might possibly have been watching—in most cases it isn't even a *matter* of interpretation (the proper forum for differing) but of simply seeing what's up *on the screen*, and so noticing an actual point the filmmakers were trying to put across at precisely the place of blind objection.

For example, one critic carped about the illogic of motivation or behavior, citing the scene in which the Joker showers money over packed Gotham streets in his nightparade of poison-filled balloons; when the Joker is forced to stop, deprived of his balloons by the Batmobile, why—demanded the critic—doesn't the crowd jump the Joker and beat the tar out of him? Apparently the evidence of the senses is not enough for this mystic critic, who conjures away in one question the quite visible fact that the crowd is depicted, half-gassed like ambulatory zombies from *Night of the Living Dead*, still groping for the money! Doesn't it seem as if a specific point is being made here? Rather than the "illogical motivation" of flawed filming, the world disclosed upon the screen *this* reviewer saw was pointedly populated by dying humanoids clutching—out of the sheer automaticity of undissuadable habit—for the last-gasp buck.

In fact this scene was a very telling '80s update of the '60s *Magic Christian* (remember the Terry Southern adaptation, with Peter Sellers and Ringo Starr?) in which that eccentric billionaire and "Grand Guy, Guy Grand" threw tons of money into a boiling vat of pig excrement in the middle of the city, after which the cosmopolitan citizens dutifully dived with squeals of oinkish delight. It is noticeable (and so most-probably registers an intentional point) that in the comparable *Batman* scene the crowd-noise is subdued; the filmmakers distinctly resisted the most obvious sort of depiction in which the volume would be turned full-blast in amplification of every greedy grunt and salacious cheer of the marching multitudes. Rather, it seems as if the crowd is already zombified before the poisonous jets are discharged; everyone has already absorbed a couple decades of death-dust, so that the game-show grovel after the dollars is now sheer reflex. *This* crowd is running on *toxified memories* of piggishness. It doesn't "turn upon" the Joker and his men for the simple reason it doesn't *see* who poisoned everyone, although the culprits are right in the open; and it doesn't care. The last fog of semi-conscious life is fixed on the down-floating dollar bill. (This seems to be a pretty major point not to have noticed!)

The whole ethos of the movie in fact is epitomized quite neatly during the scene in which the Joker, Prince of Philistines, is trashing a museum-ful of paintings; he sprays a portrait of Founding Father Washington with a dollar sign, thereby rendering George-the-first much more cozily familiar.

Go Figure *These* Figures

So why, then, are the crowds coming back and back to see *this* of all movies—and especially one itself so caught in those contradictions of "going for the gold" which it paints in pigments of purest caustic (what Bruce-Wayne/rapid-fire-computerhead might sort the several ravages wreaked upon the ecosystem in the manufacture of but a single line of those plastic, batwinged products being hawked to a public which sits down daily to a whole other gospel subliminally preached in the murky streets of Gotham?).

As Jack (Kerouac) once said, "everybody knows everything". At least, everybody *unconsciously* knows everything. It is not too difficult to suppose, then, that (in light of the present 11½ hour crisis of the entire life-support system of this world) the actually peculiar, fiscally unsafe choices made by the creative and executive powers in charge of bringing us the 50th-anniversary celebration of *Batman* as well as the unprogrammatic "programmed response" of the public, reflects a submerged-obsessive acknowledgment that what has actually been captured here—face-off between Batman and his grinning nemesis included—is a documentary.

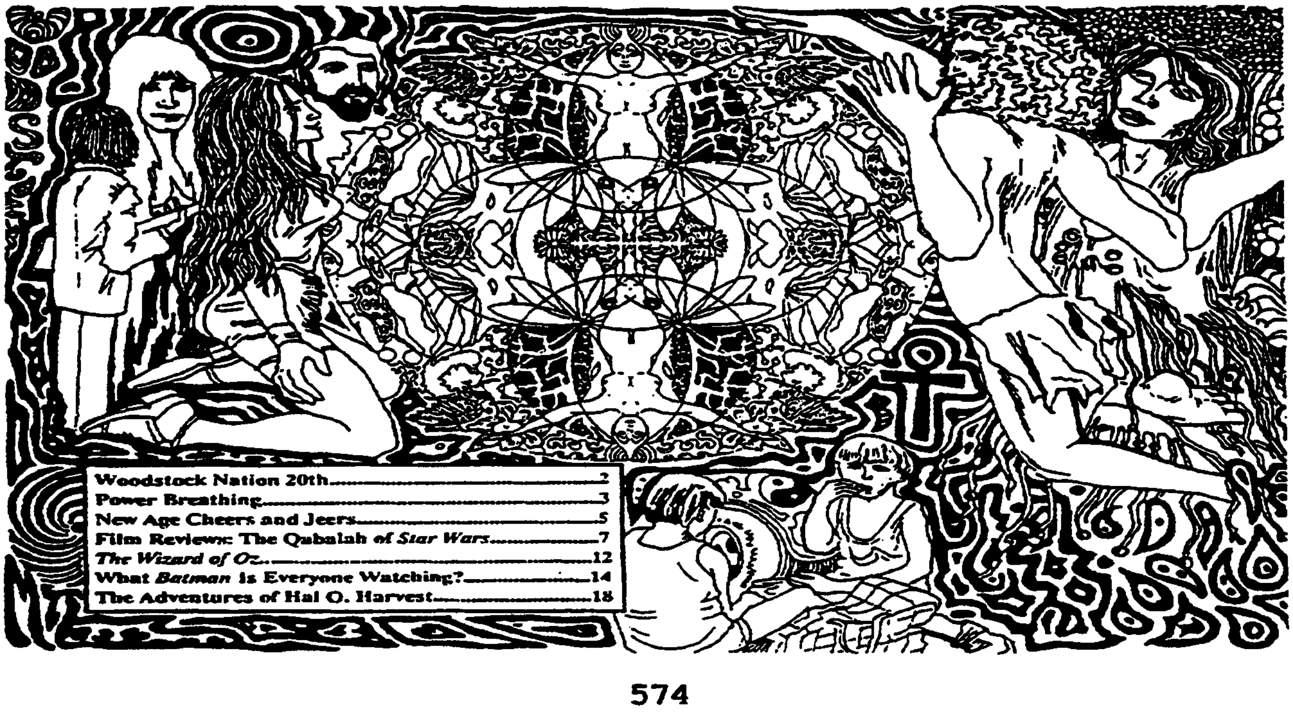
What happens when (rather than sink the maximum millions into a serious "epic" such as—in days gone by—the filmization of *Ben Hur*) the studios choose to sink comparable inflation-dollar millions into the filmization of a comic strip, is that you end up with a documentary. In noir.

Oh yes; and the *criticism*; where is your friendly reviewer's actual, promised criticism? Okay, here it is: is it necessary to stick those little merchandising leaflets into *your hands* in exchange for your ticket when you enter the theater? Couldn't they just leave them on a rack near the aisle entrance where you could take one if you *wanted*?

So: Does *Batman* Have Gong Fu?

One last thing: you've got to ask yourself—does *Batman* have Gong Fu? Yes, it oozes it—like the butter one doesn't get on one's popcorn—and especially Nicholson's noir homage to Richard Widmark's classic giggling psycho Tommy Uddo in *Kiss of Death*; if you think your local *T-Bird* critic is reading such intention into it, take a look again at the hat and trenchcoat Jack N. wears as Jack Napier; and notice also how Widmark-like is the actor employed to play the *young* Jack Napier.

Batman ****



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MOVIE REVIEW

Star Trek, The Motion Picture

by Monty Tyson

That's right. *Star Trek I.* Yeah, yeah, we know; it's the one everyone seems to have liked least, or would be if it weren't for the providential saviorship of *Star Trek V* (which we haven't seen yet...waiting for the video, you know).

Yes, we've heard all the objections, i.e. that it was just a composite of a few *Star Trek* t.v. episodes (*The Changeling, The Doomsdsay Machine, The Immunity Syndrome*), that its screen-result can be attributed to the mass-turnover-stew of writers hired and fired, walking on and walking off production (reading Steven King's account in *Danse Macabre*, we learn interesting things such as the fact that *troglodytes* were originally figured into a script variation, and that the inevitable Harlan Ellison did indeed make brief appearance at one point).

But there have been any number of excellent books, plays, films and even epic poems based on or suggested by some slight source (we've seen the seminal *Star Trek* episodes, and though it's obvious large portions of *Star Trek I* were borrowed and combined from them, the film is exponentially superior to the simple additive product of the episodes). And the fact that a changing confusion of writers/consultants actually served to shape the final product, doesn't in itself oblige us to find for the prosecution; sometimes, as in this case, the individually fragmental and unsatisfactory participation derived from a multitude only serves to make clearer a scarcely noted fact of all creative product, i.e. the actual Authorship prevailing in every case whether the work seem fair or foul. Indeed, the net *porosity* and lack of conscious synchronization on the part of the haphazard participants in such a situation often creates (or at least may create) just those kinds of conditions in which the work is saved from sure distortions of headstrong personal intent; such a *diffusion* of monolithic purpose can sometimes optimize the occasion for a *subtle/invisible* Direction, which receives minimum interference owing precisely to the absence of an overriding will.

At least, it may be so in *Star Trek I.*

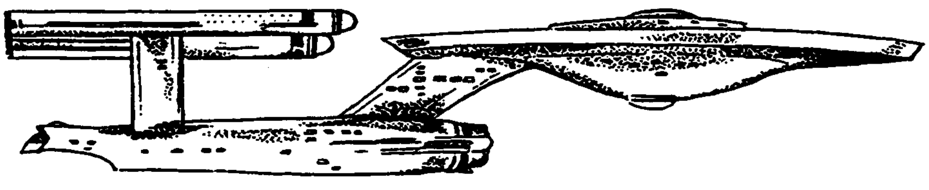
For looking at it again, we may find under aegis of this renewed consideration (see the essay *Movie and Dreams: The Qabala of Star Wars* in *T-Bird* Issue No. 2) that in the case of the first *Star Trek* upon which was focused so much interest and anticipation, one of the subtler Images metaphorically catching the common condition in a cosmic context had been doorstep-delivered in mid-'79 (as usual, to be absorbed by conscious or subconscious systems depending on the room allowed by precisely that narrow-aperture lens of expectation).

The importance of such optimal Images—even if we're unaware of them for what they are—lies in the fact that *everything* no matter how mundane is always crux of a total, *Metacosmic context;* everything is at all times the functional convergence-point of Infinity. As such everything has an *optimum significance* as well as the lesser or even "trivial" significances seeming to characterize anything under reign of the regular focus. At critical transition-points in mundane/cosmic "history", the value of the resultant Change can be optimized only under regency of its greatest Context.

It's for this reason that, considering the current universal convergence and climax of farflung factors the enveloping Term of Consciousness may be found "working overtime" manufacturing the Images, Metaphors and sum Typologies to be stuffed into "acceptable" containers and passed off at the usual level thereby affording all conscious and subconscious strata the chance of absorbing some degree of the greater Whole in *condensed form* as they will, or are able. In this way, consciously accepted or not, critically "acceptable" or not, the very *fact* of its existence at the focus of a passionately-involved attention ensures that the resonant Value of these distilled Metaphors and archetypal images takes root somewhere in the psychic soil so as to become a *part* (albeit a scarcely noticed or understood part) of the ongoing motivational mechanics of existence at ground level.

In Light of such light considerations, let's take a look once more at the *Star Trek I* plot.

The Enterprise reassembles its crew to go after a mysterious electromagnetic Cloud of impossible girth apparently looming on a collision course with earth, and absorbing everything in its path—including Klingon and Federation vessels. Unflappable Spock even blows the Kolinahr (the ultimate Vulcan test of dispassionate logic) due to the distress call gone out in the galaxy in the Presence of this universal menace. It turns out, remember, that the approaching Field seems to envelop a highly intelligent Source-output. At the core of the field the Enterprise crew ultimately discovers an unmanned Voyager module from the 20th century, which, having been sent beyond its solar system, encountered a mechanical planet of highly evolved computer-intelligence; identifying the Voyager as one of its kind, the planetary intelligence outfitted it with cybernetic feedback capacity for fostering *self-reflective* mentality of its own type, and with such geometrically amplified ability the module was sent off as a sentient self-contained capsule to fulfill the original purpose for which it was programmed (technically that "purpose" was simply the completion of its binary code by the boys at Canaveral).



This purpose, however, becomes self-consciously interpreted as the "search for the Creator", to find and *unite with* (i.e. fulfill the program of) Whatever that Creator turned out to be. The analogy with Spock's interrupted quest to attain Kolinahr is made explicit; the module becomes an all-absorptive energy field inadvertently "destroying" everything in its path due to its methodology of trapping, "digesting" or dis-integrating into constituent elements so as to convert the "analyzed" codes into information-patterns of its amplifying memory banks. As it absorbs the information contained in all life-forms, inorganic bodies and machineries its Field enlarges and increases the available intensity with which it engulfs everything, amoeba-like, in its progressively inclusive path. The Enterprise crew discovers its "intelligence", indeed, by the exactingly precise and mathematically beautiful patterns of its information systems (synthesized and integrated through translation of all data in terms of its magnetic energy-network, interpreting everything according to the unitive value of its Project—i.e. that of finding and uniting with the Creator).

It's not too difficult to discern the altogether Faustian project of human intelligence (especially human intelligence divorced from the human *soul*—the Energy-cloud is after all ruthless, and its monomania is infantile). At first glance it seems to depict Western intelligence in particular, summarizing the saga of its separative development into a hypertrophied agency of analytic probes and multiplying tendrils, engaged in objectivist reductionism to the overwhelming Aim of its Alexandrian Ambition. It seems to depict the inevitable Western foray into the "objective" dimension altogether, in progressive domination and absorption of topological "surfaces" fortifying the subjective enclosure and enwrapped invulnerability of the ego-project—i.e. through conquest and conversion of all things into its own term, as ancillary agents of its voluminous Be-coming or portentous approach toward that ultimate Closure at which it will have secured ideal self-consonance with its own Creator-being.

We may learn something important from the "plot" of this *Star Trek:* i.e. the actual purpose, project and underlying ontological structure of the Western world-view altogether. For it's precisely the very same "Search for union with its Creator" that secretly informs, as its *governing abstract structure,* the psychological configuration with which the Western "scientific" enterprise conducts itself. Its search, rather than taking the form of a *yielding* or spiritualized effort to surpass the confining perspective of nuclear self-insularity, instead affects the archetypal pattern of securing and enforcing that ultimate Closure through ideal incorporation of everything within *it*, until it takes on the all-inclusive proportions and illimitable dimensions of the Creator thereby satisfying the term of "union" by establishing a *parallel identity of Being.*

The archetype of this great Movie Image, however, is more Relative even than this. For, if we look closer, we'll see that it isn't just the Western "scientific" turn of mind which is being depicted, critiqued and surpassed in the identifiable features of the oncoming Cloud. The methodology of the electromagnetic juggernaut does not simply display the typically "left-brain" and thus Western emphasis on techniques of analysis, reduction, linear or piecemeal examination and verbal/abstract summary (or information-conversion). It exhibits equally the *gestalt*, right-brain and thus "Eastern" facility with whole-pattern values wherein information is rendered in resonant terms of a perceptual unity as "music" or "light". This emphasis follows a kind of "inward" turn, as with the standard Eastern or yogic methodology of merging the sensory-currents by withdrawal from fragmental "exterior" faculties into congruence with the mental field from which the several outward impressions take their being.

Thus the Western, Faustian, piecemeal project of linear/sequential conquest that takes the scientific psyche into the depths of "outer space", ultimately meets head on and necessarily tends to *turn into* the counterpart project of the Eastern psyche, wherein the Space which is ultimately explored has an inevitable *Conscious Dimension* (cf. Kubrick's *2001*, which makes the same unstated point that the further we stretch outwardly the more "impossible" and contradictory things become in strict physical terms, 'til we solve for that contradiction through the paradox that "furthest out" is the threshold of ultimate inwardness and a *psychic* transformation of form).

Through the uniting Imagery of this *Star Trek* saga then, we may begin to see that the "inward" or Eastern yogic Way is similarly insular and *egoically encapsulated* in its point-of-departure; it is *part of the same project* as the "Western" scientific enterprise. Their "individual" methods are inseparable, and eternally suggest one another as one side of a coin enforces the existence of the opposite.

The yogic or inward-turning Eastern project is *similarly deracinating*; it deliberately severs from the emotions and warmer related dimensions of the human psyche in order to engage its purely mental project of progressive "unifications" and inclusive syntheses, through serving the artificial *singleness* of meditative self-enclosure. Its operative field isn't based on the "body" or plane of spacetime commonality, but on the sealed energy-bubble of the psyche nosing through the nuances of its subtler subjective scents so as to sniff out the secret of its soul-being (by interpretation, *sole*-being).

Scent or *odor* is precisely the sensory value operating between physical and subtle existence (the olfactory lobes being correlated, through acupuncture meridians, with the basal centers and energy-plexuses mediating cognitive keys out of which the "physical" dimension is aligned). Scent encodes the deepest most persuasive physical memories; it's an invasive or penetrant quality having ultimate effect on the gastric plexus (stimulating appetite, causing revulsion etc.) and carries with it a deep impression of coinvolvement through the "immediate" field of physical touch owing to its visceral character. At the same time, its pronounced figuring in the "spiritual" areas of religion and meditation through the use of incense etc., indicates the ethereal phase of the same faculty as a medium conveying a visceral impression in *subtle* form, "lofting" the earthiness of a given quality on a "current" into the head (in the same way incense renders a resin into plumes of etherealized smoke rising toward the focusing upper arches of the chapel).

We rhapsodize upon the character of *odor* in order to indicate the existence of *distinct symbolic reference* to this East/West psychic project as hidden within the *Star Trek* plot. When the Deltan *Ilia* comes aboard the Enterprise, we see immediately how this bald femme fatale monopolizes the collective male attention. Now, cheating just a little we refer you to the *novelization* of the movie in which an important explanation is given that doesn't survive last edit of the film; here it's explained the Deltan female exudes a particularly erotic fragrance from the glands on meeting anyone new, and that the character of this odor isn't so much a frenzied stimulation as a means of allowing the Deltan to command attention, to draw all (male) eyes to a *single focus*. Here we have a most economic means of depicting the Eastern methodology and mental orientation. For note that Ilia, actually *played* by a Hindu, is characterized in the movie as being celibate. No more concise (if cryptic) way of encoding the whole Eastern methodology in symbolic form can be imagined; for what's strongly suggested is the *common yogic practice* of *sublimating* the sexforce (the exteriorizing sensory energy-current summed in the sexually stimulating olfactory gland), awakening its agency to the degree of drawing the ordinarily-diffused attention—the multiple male principals—on an initial stimulus of desire and forging it into a unitive/convergent concentration converting desire to active will (again, the "desiring" males turned in unison toward the female who consolidates those units of attention into her single, commanding Presence, or *will*). That will is not itself then used for sexual purposes; Ilia is, specifically, celibate. The novelization further informs that the *sexual* aspect of the glandular secretion wears off, leaving the desired effect of establishing the command of *attention* which was required.

Here then is the equal representation of the traditional Eastern psyche, come aboard the Enterprise in the form of the lovely albeit bald (i.e. celibate) Ilia. There is an unconsummated or unenforceable love between her and Decker (the right-brain, holistic or gestalt perceptions and the left-brain analytic cognitions).

Note that, *between* the two prototypes, Ilia and Decker (East and West) it is Ilia or the East who ultimately becomes *converted wholly into* the energy-codes and information patterns belonging to the omnivorous VGER (VGER is the self-consciously rendered name of the Voyager, don't forget; this is an especially nice—if largely unnoticed!—touch since the module is Voyager 6; 6 in Qabala is the Sephirah of the ego-soul or self-center *Tiphereth*, the *tselm* or "image" of the self-reflective ego-being; and the Module names itself—quite obviously—through the reflective device of self-observation whereby it "sees" the worn remnant of letters on its *outside* thus obtaining its objective identity in good, ego-modelled fashion).

Ilia is wholly absorbed by and *converted into* the massive gestalt energy-field of the oncoming Cloud, *thereby becoming its spokesperson* in cybernetic duplication, or *sterile parallel*, of the form of "human" being.

This is all symbolically appropriate, and by interpretation quite telling. For of the two psychic methodologies, East and West, the Western is the most objectively distancing and intrudes the greatest degree of mutual *estrangement* between observer and observed, being obsessively fixed upon the objective or "separate", exterior dimension conceptually defined and artificially enforced; whereas the Eastern methodology, while if anything more life-negating than the Western and as subjectively self-enclosed, *enforces* that enclosure through contrastive affinity with the ideal (symmetrically self-neutralizing) holism of the *psychic field-coordinates of Being*, experienced through right-brain emphasis as a *perceptual immediacy*.

The methodology itself involves a deeper, if specialized, intimacy; it requires a unification of the sensory-currents in congruence with their common field (rather than their unitary convergence in focal resolution of a defined "object", reflected from that field as a fleeting eidolon of its operations).

Such inevitable intimacy and special identification through the holism of the field, is termed in the East samadhi. One "becomes" that upon which samadhi has been made. It is Ilia who, as representative of the Eastern psyche, makes "samadhi" with VGER through being wholly absorbed by, and translated into, VGER's ancillary information-patterns (the FX geometries and panoramic kaleidoscopes depicting the interior of VGER's magnetic mass should be immediately identifiable to anyone having Third Eye meditative experience to the "black light" degree of brilliant phosphene fields and web-like symmetries shining in the subtle lobe. Compare also the designs of the Freida Harris/A. Crowley *Thoth* Tarot card deck, especially the Harris paintings of the *Star* and *World* Trumps).

Note also that Spock (another essentially-Western representative in the objectivity of his idealized logic) cannot "make samadhi", i.e. "mind-meld" with VGER, reinforcing what we've just noted regarding differences in methodology and result of the respective hemispheric approaches.

Lest anyone yet doubt the deeper cogency of the most "far-out" (i.e. metaphysical) interpretation of the film, behold the manner in which, after her mortal "samadhi" with VGER Ilia becomes *cosmicized*, her image gigantically enlarged as if she held the nightsky as a Galaxy all her own. At her throat is a *glowing, crystalline orb.* This strongly suggests a "yogic" interpretation for the whole event; the throat Chakra is the threshold zone through which attention crosses to "higher dimensions" of abstract perceptual Unity in the spiritual-energy fields.

Having established thematic presence of the whole Symbolic venture of hemispheric psyches, East and West, and correspondingly the hemispheric histories of the brain, we may proceed to the Greater ground belonging to the Conscious Point of this film. For in the end, as VGER approaches earth and the apparent rendezvous-Omega of mergence with the Creator, the central module in its dawning wisdom-consciousness realizes there can be no denouement along the trajectory of its asymptotic continuum. A march "toward" in progressively inclusive/more comprehensive synthesis along a directional arrow, can in itself contain no resolution. There is no term in a sequence of terms that can satisfy the linear equation formed by their consecution. The abstract "perfection" of VGER's computations in triangulating an increasingly exact estimate of the Creator's "location" seems suddenly and self-evidently empty; the strategy of achieving perfect parity in progressive or additive mode seems suddenly bankrupt, manifestly only capable of producing another limited term to be adjusted in a still-more-comprehensive equation...so VGER deliberately cuts its electrical leads, when about to receive transmission of the binary equation from its "parent" program.

Instead of some ultimately sterile number-denouement VGER's intelligence is suddenly seen as psychically unified in a connective field embracing the two "hemispheric" representatives—the energy information/pattern version of Ilia awakened already to her memory-prints of human love involving Decker, and the gushingly human Decker himself. These two bioenergetic poles are then united through their mutual connection in VGER as ultimate reintroduction of the value of *Love* to the complex calculus of the general psychic equation. The arid, ultimately impoverished "linear" advance of mathematical emptiness is curtly interrupted, *not completed* but simply abandoned, dropped as an irresolvable proposition and wholly supplanted by a brilliant mind-body union, a *global* instantaneous self-apprehension through the unitive Ground of Love and the sublime/metacosmic Hierogamos of male-female hemispheric polarities.

In this way VGER's ultimate union or rejoining with the Creator doesn't apotheosize some general strategy to dominate the *materia* of existence, as with the intelligence of Western science; or to achieve immaculate nonbiological Identity-by-recognition in the prearranged "appropriateness" of a particular term, as when the yogin identifies the pinnacle-attainment through some interior image or anticipated form. VGER neither "conquers" earth and the "biological forms" ultimately, as just more raw material in its path; nor does it embrace the scholasticism of the abstract formula (the closing codes) in "celibate" preference over the "biological units" previously viewed as some "infestation", a disease of the Enterprise's austere machinery-perfection. Rather we are given to understand, through analogic Echo of the scenario, that any such abstract key or coded formula is simply a *symbol*; in itself it only *represents* the Completion, the satisfactory Union of the motivating antinomies of Being.

That union can't be achieved in or through the "mind" as a separated reality, any more than introducing the image of a hungry man to the "resolving formula" found in a recipe book can satisfy the real hunger of whomever makes the analogical attempt.

The practical difficulty in understanding this that haunts all human philosophy, derives from the subtle sense that Mind (the *noetic* dimension of Being) is the real root of physical existence; this grasped, either through ponderous Thomasinian tracts or mathematic bon mots of recent physics (actually dragging physicists to the neo-Platonic verge of asking again whether the math isn't the reality itself, rather than a proximate calculus of the *modes* of reality) the common tendency is to crave withdrawal *into* the mind, as if the body were an *excrescence* of that Ideal rather than legitimate "conjugative" expression of it. Mind in its dry purity as a thetic "crystal" of self-resolving form seems literally to hold out the Ideal of Being preferred over the shadow "cavewall", or Maya of the Eastern tradition.

In this way the totalizing expression of biophysical life *as which* consciousness practically exists, tends to be shunned as an ungovernably "irregular" vehicle of plasmatic ooze (the "biological Kirk-unit" looked upon as a parasitic infestation of the austerely-perfect Starship). Physical life is either to be "quit" (as with Eastern withdrawal of the sensory currents, or the Western drive to abandon nest-fouled Spaceship Earth) or it's to be conquered, dominated and domesticated to pure precision or "robotic" responsiveness of an (ideally) predictable sort.

In thus withdrawing into the "superiority" of the Mind-realm either by outer mathematics or inner concentration, both East and West try to cheat the totalizing (messy, ungovernable) context of the psycho-biological whole through which all such effort takes place; they attempt alike to retire into some ultimately exclusive truth of the Mind *as* overtly Symmetric void-resolution of a geometrically precise type (thereby ignoring the equal presence of Mind as the *particularized contexts* polarizing rough/defining contrasts of the living perceptual field that become the very *extended occasion* of all such mind-born Grail search).

At this point in the consideration we should recall a passage from the Ra material—cf. issues No. 3 and No. 4 TNTC—in which the Ra entity (communicating from precisely those abstract-noetic heights) proclaims that the Creator uniquely *enters through the feet.* The feet are the organic correspondents of the physical or earth-dimension itself, as extensions of the lowest chakra or *muladhara* plexus located at the perineum. This mystifying observation, that the Creator abides in and enters through the *feet*, can be understood by referring to our Cosmogonic description (*What Is 'Christ Consciousness'?*) wherein we note that Absolute-divine Identity sacrificially *identifies with and through* Its manifesting patterns so as to allow the anisometric life of their most physically "opaque" and thus convincingly delimited expressions. Thus we find the *Creator* immanently indwelling the very

midst of Its creation, just as VGER finds itself drawn unerringly back to earth in order to hail the home of the Creator-source.

In this way it may be recognized how *real union* with the Creator has to be achieved through the *whole* of Its Being, not through some specialized phase or aspect of It. The prolific messy worlds of apparent, teeming irregularity and fertile imbalance (i.e. the "spiral" worlds) enjoy equal status, as ideo-form expressions of Being through the "perspective" of Infinity, with the Ideotype wholes of symmetrized Perfection from the geometries of which they functionally derive (i.e. the "circle" worlds of the Light or Heaven realms).

VGER's union with the Creator as it approaches Earth thus takes place as a marriage of the total psycho-biological Being exemplified by the sacred integration of idealized form (Ilia) and the "man of earth" (Decker). We are strongly reminded of the ground-breaking philosophy of yogi-saint Sri Aurobindo, who declared that the upward arc of concentration toward the abstract remoteness of the non-manifest Creator-identity was not in itself sufficient, nor did it warrant assumption of a completed practice; that the fulfilling cycle was accomplished in *return* of Consciousness along the downward arc of manifestation (the frontal or vagus axis) so as to combine and unite It again with Its fully extended fields of created existence, awakening the whole of manifestation to Its eternally indwelling Presence. It's for this reason Aurobindo's philosophy incorporated, significantly and almost uniquely, a primary veneration and representative *embodiment* of the Mother (the living, awakened female as the Apotheosis of physical consciousness and Creative Being).

Kirk, of course, goes off on one of his famous filibusters at the closeout, ranting on about the human adventure and otherwise giving every indication that, like the inevitable greater part of his audience, he hasn't understood a thing that's been going on.

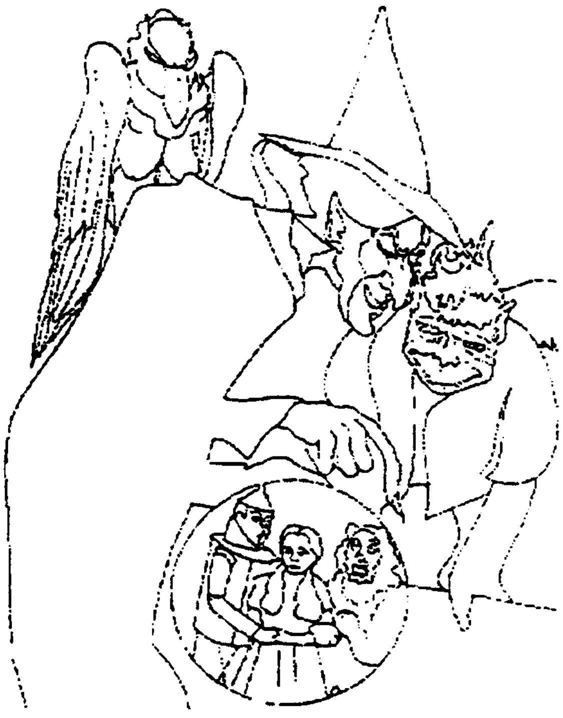
Star Trek, The Motion Picture ****½

[First published in TNTC Vol. 1, No. 2 Aug.-Sept. '89]

MOVIE REVIEW

The Wizard of Oz

by Monty Tyson



Even though it's only our second, this may as well have been called the Anniversary Issue: for not only is it the 20th anniversary of Woodstock (in August) and of the Moonwalk but it's the year of Batman's 50th anniversary, and...*mirabile dictu* most psychedelic of all it is the 50th anniversary of the theatrical premiere of *Wizard of Oz*! also a babe of the August moon.

MGM is issuing a special commemorative video of the *Wizard* complete with out-takes, interviews and an improved color processing; though this is undoubtedly a welcome "new lease" for those who've loved the *Wizard* but are close to burnout after the umpteen-millionth annual t.v. exposure, it would be premature to announce exhaustion of the *standard* contents of this classic on the basis of mere repetition. There's always a lot the ol' Charlatan can show us—but first of all it would be wise to affix to our forehead the crystal ball of the Dream Eye, in commemoration of the fact that L. Frank Baum, the *Wizard's* author, received the saga as a dream delivered whole and recollected next morning.

Coming, as this classic then does, directly from the dream mind, we first refer you to a refresher-course in the implication of such Origin (cf. *MOVIE AND DREAM: THE QABALAH OF STAR WARS* at the beginning of this review section) and then suggest quick plunge without compunction into the sea of the Symbolizing Psyche, the well-stocked waters of archetype.

In our less-familiar *psychic* snorkeling through the tides and turns of *The Wizard* this time 'round, we first encounter *Toto,* the efficient cause of the whole adventure. It's our love of the *Dog,* the irrepressible yapping little vital aspect of our Being after all, that lands us into our life-situations from the callow end of the Pool. Freud might humorlessly pursue the suggestive analogy that vitriolic "Ms. Gulch" (doubling, through marvelous Margaret Hamilton, as the Witch in the fantasy sequences) functions as the repressive "anti-cathexis" of the super-ego, inhibiting the lap-happy Id and forcing it to pop-up in a flight of displacement to another level carrying the ego (Dorothy) pell mell along with it.

Since Dorothy is knocked unconscious we can literally assume we're skrying terms of the deep mind, when the screen bursts into the hallucinatory colors of Oz. The funnel of sleep has dropped her down inside a set of swirling conditions rendering their own extensive World of implication, of which moreover she's a central participant, a key figure—even though she's apparently an Innocent born of mere accident, fresh on the scene without prior complicity. Exactly as in the Dream of Life Itself, the protagonist-innocent utterly ignorant of the whole affair and simply wanting to go home, is nonetheless informed she's responsible for a *death*; not a second in Oz and she's already violated taboo ground...she's slain the sister of the most sinister element in the whole Land, the wicked Witch of the West—and all because the *very vehicle* by which she came to Oz seems to have set plunk on the pate of the devilish daughter of the East.

If the *Eastern* witch could be considered "bad", Glynda the Good Witch informs Dorothy helpfully, then her surviving sister (sure to be out instantly for revenge) is twice the trouble at the very least.

A Slippery Situation

May we assume here the general attitude of helpfulness of the Good Witch and gently suggest that, dreamwise, the East represents the occult dimension of reality, the inner planes, the nonmanifest worlds of the so-called Unconscious from which Dorothy had just "materialized" in her "flying house"—i.e. the prototype body pattern of the astral-flight Soul Vehicle. Therefore the unknown "threat" posed by that mysterious Dimension of Being has already closed on her, before-the-fact, precisely in conjunction with her waking up to this new incarnation in the Land of Oz.

The Witch of the West therefore signifies, as does the West itself, the field of *exteriority*, the overt/manifested planes of matter and all the potential mischief of which the *material* phase is capable. By simply opening her eyes to the color and surreal texture of the "manifest" field of reality (which, remember, is but the *dream* of another, scarcely remembered but deeply-longed-for Existence) Dorothy seems to have "escaped" the implied perils of a Being about which she wasn't even aware; but *only* to be delivered up to the characteristic perils of this materialized plane proper, signified by the Western Witch of Oz. In very Kafka-like fashion, Dorothy has awakened wide-eyed to an unknown world wherein, by that *very awakening*, she's already responsible for having "occulted" an entire Being—and apparently has to answer for that inadvertent impropriety to Another.

The key at once to her protection and her imperilment, (and ultimately to her Return) seems to lie in her possession of the curious Ruby Slippers—a style of footwear the Western Witch appears for some reason to particularly covet. And what, in the lexicon of dream-logic, could the Ruby Slippers possibly be? If we remember that, having imprisoned Dorothy in her castle the witch tries avidly to tear away the slippers only to be startlingly *burned*, we have all the clue we need.

Red is the color of fire, and of blood. These "slippers" represent then the very, fiery energy and Lifeforce of the *spiritual current* that becomes ensouled (or en-soled, you know) as the nuclear code of physical polarization at the perineum, and by extension through the legs and *feet*: the *Sakti* or *Sekinah* (see the *Star Wars* review) in either Hebrew or Hindu traditions is referred to as the *Divine Footstool*. The feet are, in these and many other esoteric teachings, powerfully charged centers correlated with the nestling force of the *serpent-fire* (invaginated, at the basal *chakras*, into a self-enfolded "lock-in" of mirroring multidimensional fields and patterning currents holding the compound focal grid of the "physical"—or earth dimension—in place).

Thus the "feet" represent and functionally *embody* the creative power of the Worlds, through the action of which the energy-psyche of physical cognition is grounded. (Note that the "slippers" appear and come into Dorothy's possession at the precise moment the flying vehicle—the Soul-housing—in which she's transported *drops to the ground.* And they belonged, formerly, to the *Eastern* witch—i.e. the principle of nonmanifestation, the "occult" or hidden side of things—notice we don't *see* the face of the Eastern Witch, only her feet or the *lowest* form of her semi-manifestation.)

And Dorothy is continuously cajoled to "surrender" the Ruby Slippers to the Negative (i.e., succumb to the conventional threats and enticements of physical existence by allowing the precious Lifepower to be engaged in the spells and distractive delusions of that realm). The Witch, it is obvious, wishes to use the magical potency of this twinkletoe-power toward her own self-serving ends. Of course it would be a lot *easier* for Dorothy to surrender—if it wasn't for the fact she's propelled onward by an unremitting purpose, a potent recollection: she *has to return Home.* And, as it turns out, she *needs* the Ruby Slippers to be able to do this. *This* is why the slippers couldn't be given into the hands of the Negative being, and monopolized toward the "material" purposes to which the fiery force as a *downflowing* (magical, manifesting) power is put. The same energy "locked up" in grounded/actional modes of the *feet* or vital extensions-of-being is instrumental in effecting that ultimate Awakening to the true Home—which was all along the "purpose" of the unceasing Going of those rubious walking-shoes.

No Parking-Validation In The Tow-Away Zone Of Oz

As in the proper *gestalting* of any good dream, the supplementary characters and supporting cast can be considered aspects of the protagonist, in this case the "dreamer" Dorothy. Thus the tin man, scarecrow and cowardly lion represent not only emphasized traits drawn through specific personalities from the general spectrum of psychic types and tendencies; they mirror significant portions of the subject-mind through which the experience of Oz is narratively reflected.

Keeping this in mind, do you know how the tin man got his heart, the scarecrow got his brain, and the cowardly lion his courage? Why of course! we hear some of the readership leap brightly at the recollection: the *Wizard* gave those things to them, in the respective forms of a ticking clock, a diploma from a diploma-mill, and a medal-of-honor. If in fact you quickly answered this way, we must beep the null-buzzer; in truth **the Wizard's little token awards were trinkets of a parody quite telling of human psychology,** if we but look a little closer. For such clearly superfluous baubles were precisely *not* the means whereby the trio acquired their longed-for traits. They had already *achieved* those coveted attributes, brought them to blossom from their earlier absentation in the seedbed of simple potential. (It's not so much that one doesn't "possess" the desired traits as that one hasn't *drawn them out yet* in the only way they can be accurately "tested for", i.e. in actual trials, tribulations, dangerous effort and unremitting *work.*)

Having *passed through* those trials and succeeded out of love for Dorothy, the group had *manifested* the respective traits most coveted—which is the sole way the presence of such traits may be secured, i.e. *in actual expression.* The Wizard's "awards" come as parodic anticlimax, and point out the distinct difference between the way in which the ego seeks to *ratify* the presence of idealized traits projectively presumed to "fulfill it", and the manner in which such values are *actually* realized and fulfilled.

The ego looks at some such value as "courage", "brains" or "heart" as a *possession* to which it would ideally correspond by consensual validation; thus the ego's basic project is *to be ratified*, to be confirmed by the general domain of Other in the form of a significant Authorization. Astute analysis shows that, underlying everything, this is the *whole* of what comprises the ego's compelling project, its continuous drive through the hollow self-tunnel of "incompletion" or existential inadequacy. And yet the domain of Other (the totality-of-the-world that seems beyond the personal "prehensility" of willed regulation) is in fact quite powerless to confer the required values, in the very way the Wizard was exposed in his perfect ineptitude.

The developed values of the Soul are not a *gratis* boon of "Saktipat", of some wizardly conferral of energy-amplification; nor are they obtainable as correct answers to a catechistic recital. "I'm a very good man", says the Wizard, "it's just that I'm not a very good Wizard." Yet in a sense he performs his function perfectly: he *is* a very good Wizard indeed, he *is* the wonderful Wizard of Oz: for when Dorothy and the companions come to him to inquire how to obtain what they want (with Dorothy's desire to *return home* foremost) the Wizard imperiously "refuses" to confer their aims as *gratis* gifts but instead sends them off with an insistence that they *fulfill conditions*; he commands that they *do the impossible*, go right into the heart of what they were scrupulously trying to avoid and obtain the wicked Witch's *very broomstick*. And it's only through this most severe of trials, concerning matters of no less moment than Life and Death, that the little group finds the courage, heart and intelligence in compassionate camaraderie to face what they just couldn't face, and accomplish what—without a *Wizard's* ensorcelling help—they just couldn't accomplish.

Glynda the Good Witch, don't forget, reveals the secret of the Ruby Slippers; it is through them that Dorothy could have returned home any time she wished! Indeed, it's through her experience that Dorothy is subsequently able to exclaim to Aunt Em and the hired hands "if it isn't here, right here at home, it isn't anywhere." Do we hear a distinct spiritual reverberation? Do we hear a persistent if paradoxical refrain, reiterated down the halls of time from Saints and Roshis right through to Krishnamurthi, Ramana Maharshi and "Wei Wu Wei" to the effect that reality is already Whole, Being is complete-and-perfect before the fact and there is nothing we can do to "complete" it, nothing we can add to it or subtract from it that will make it anything other than what it eternally Is?

Befooled By A Dream Alarmclock

It's precisely this declaration, delineating the "awakened" point of view, that has led to the sorry spectacle of quite ordinary egos attempting to capitalize on the apparent effortlessness of the Illuminated Refrain by forthwith "dropping everything", proclaiming their own purchase on sublime Completion and then (still suffering of course from full commitment of Identity to all the partial/preferential profiles of ego-identification cast in the clichéd psychological mold) laboring in the pseudo-spontaneity of a queasy "freedom" to elicit some secret confirmation, some tacit or extravagant validation from the displacing field of Other for that "awakening" which tosses in persistent self-deluding sleep.

Even many *teachers* of such a spiritual "truth", precisely those such as Krishnamurthi et al., have *not* clearly noticed an inbuilt trick of that truth, i.e. the refractory fact that the complexes of common ego-consciousness characteristic of human psychology at this stage of development are instances of the overspreading Tree of that Truth in *seed-form*. The *seed* can't arbitrarily drop the conditions of its encapsulation and proclaim itself equivalent to the oak. It must be *planted* in the whole Ground of that Truth, fed and watered, tended and nurtured, cultivated and cared for. A *process* of germination has to take place, and the mode of *time* is precisely the device Eternity employs to draw that sapling presence into Conscious continuity with the "absolute instantaneity" of Its own all-pervasive Being. Yes, *technically* Dorothy could have "gone home any time", for "home" is the Present In-dwelling of Consciousness. It is immediate/unmediated Awareness of the absolute conformance of everything with the Self-presence of Consciousness—the intimate "hearth-and-home" identity of everything in smooth unity with and as the Occasion of Conscious Self-presence.

Yet to really know that Truth as its *Living Expression* (i.e. in order to really "wake up" back in Kansas rather than experience a pseudo-awakening only to find you're still in the bewildering Oz of your ordinary, excruciating psychology) you have to have employed the *shoes properly*! You have to have been tested in the persistence with which you valued and protected them, honored them and enlisted them steadfastly in a dedicated movement toward home; you can't have misused them, or surrendered them in a trade of convenience to the Negative call. It's through that steadfast *persistence* and focused undissuadable *direction* in your employment of the Ruby Slippers (i.e. the fiery life-force of the mind/body pattern effectively focusing and "locking in" Conscious Whole-being to the partial perspective of the material Mystery, the manifest Land of Oz) that you develop those values, cultivate the required qualities whereby the *deflective Negative may be overcome*.

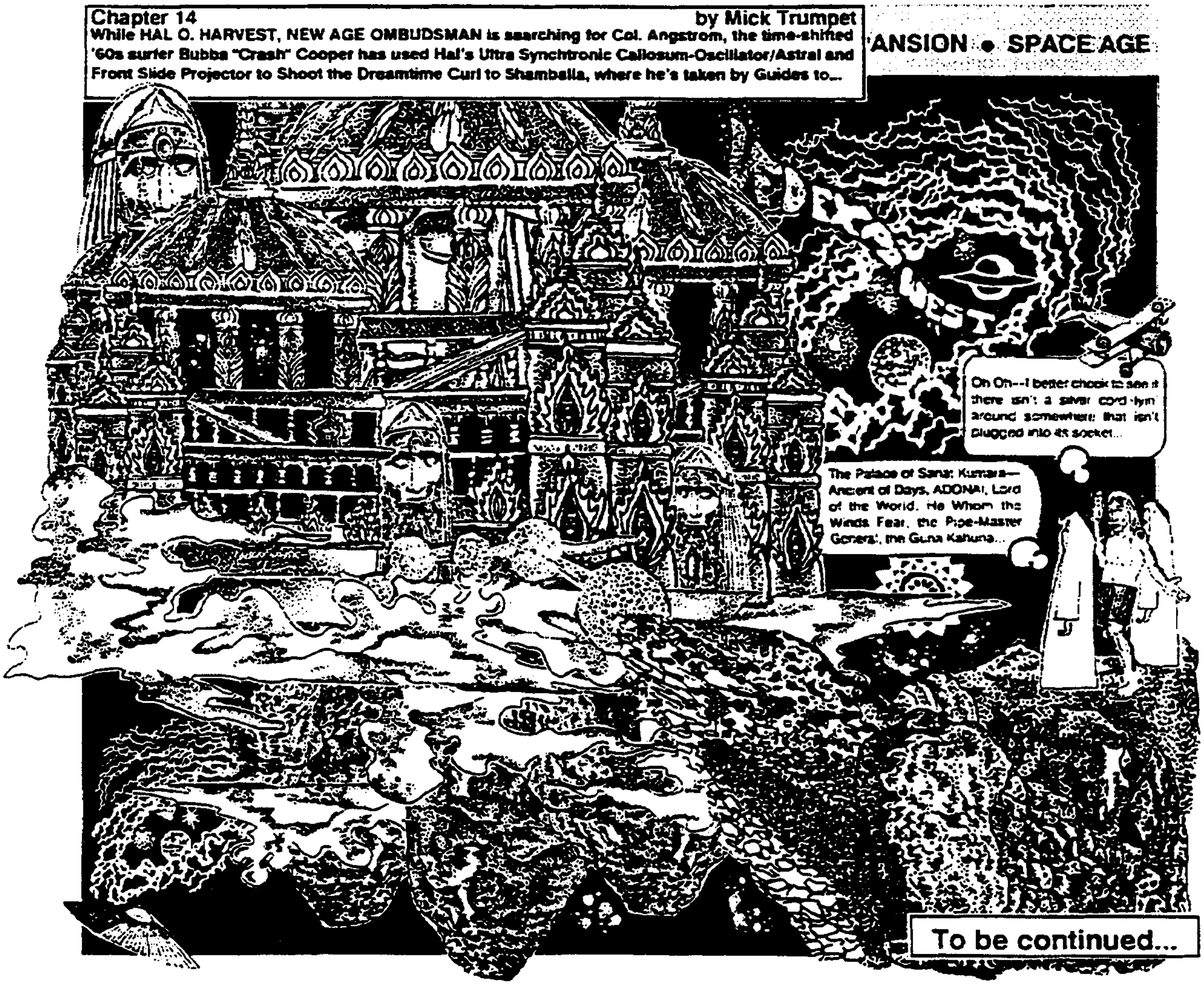
For you cannot simply plop down and arbitrarily declare you're home. This much we *do* learn from the *Wizard of Oz*; the Negative stands effectually in the way. The "evil" is in effective control of the Land in the same way the negatively-polarized psyche of common ego psychology *lays exclusive claim* upon the magical powers and spiritual properties locked in those Ruby Shoes! When however the very demanding and even "impossible" work is done, the necessary values of Soul will have been developed and demonstrated: the lion will indeed be courageous; the scarecrow will indeed be intelligent; and the tin man, yes, the tin man will have a heart of which he can be certain, for it will most certainly be broken.

When the Being is thus integrated, vivified and drawn to an intensification through which it's capable of facing the Negative on Its own soil for the sake of "another", *then* it may be that the Ruby Slippers (always *technically* capable of Restoring Dorothy to her Home since they continuously stand on unific Ground) will in fact be *functionally* fit to effect that Recovery. And no "magical conferral" in authoritative Validation by the Other-expertise of a Wizard, is at all needed to accomplish this ultimate feat of Sublime Magick.

Here then is the Way in which one merits the longed-for, Motherly care of that One who awaits, Who is There all along, the gracious Aunt Em; for Aunt Em (Em is full spelling of the letter M) is simply A.M. The morning, the dawn, the natural or spontaneous awakening of the Sunrise. And it is also of course AM, the declarative Presence of that which Is, i.e. Eternal Being.

One last interesting thing: since this reviewer is now forced to confess he's never actually *read* the *Wizard*, he must ask on the basis of his viewing of the movie just *who* had been so curiously *prescient*, so perfectly predictive? Was it L. Frank himself, or the screenwriters or LeRoy or Garland or Victor Fleming? For take a closer look: **the Witch seems to prefigure the foul design of a diabolic intelligence visited some decades later upon the real world;** she issues her plague upon the lowering skies of Oz, carried by winged *monkeys*—and listen carefully! there's a curious line that simply hangs there in the movie like a severed nerve, for there is no followup or further reference in the story: the allusion seems to stand alone, an almost uncanny insertion (perhaps there *were* scenes of continuity that were simply cut out for "time"; but the allusion itself was then curiously preserved, as if by oversight). For as the monkey-emissaries of the green witch loft into a sky progressively darkened with their proliferating presence, she cryptically commands: "send my insect ahead to take the fight out of them"(!). In light of such unprecedented modern plagues as AIDS (alleged to have originated with the African green monkey) and the concomitant general weakening of the immunology system, the Witch's declaration seems to shadow a far-reaching design for a kind of Negative conquest. Hmmmmm...(see next month's Halloween Issue when *TNTC* takes on Spook Central).

The Wizard of Oz *****


Chapter 14
by Mick Trumpet
While HAL O. HARVEST, NEW AGE OMBUDSMAN is searching for Col. Angstrom, the time-shifted '60s surfer Bubba "Crash" Cooper has used Hal's Ultra Synchtronic Callosum-Oscillator/Astral and Front Slide Projector to Shoot the Dreamtime Curl to Shamballa, where he's taken by Guides to...
ANSION • SPACE AGE
Oh Oh--I better check to see if there isn't a silver cord lyin' around somewhere that isn't plugged into its socket...
The Palace of Sanat Kumara—Ancient of Days, ADONAI, Lord of the World, He Whom the Winds Fear, the Pipe-Master General, the Guna Kahuna...
To be continued...

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BOOK REVIEW

A Channeling Handbook, by Carla L. Rueckert

by Monty Tyson

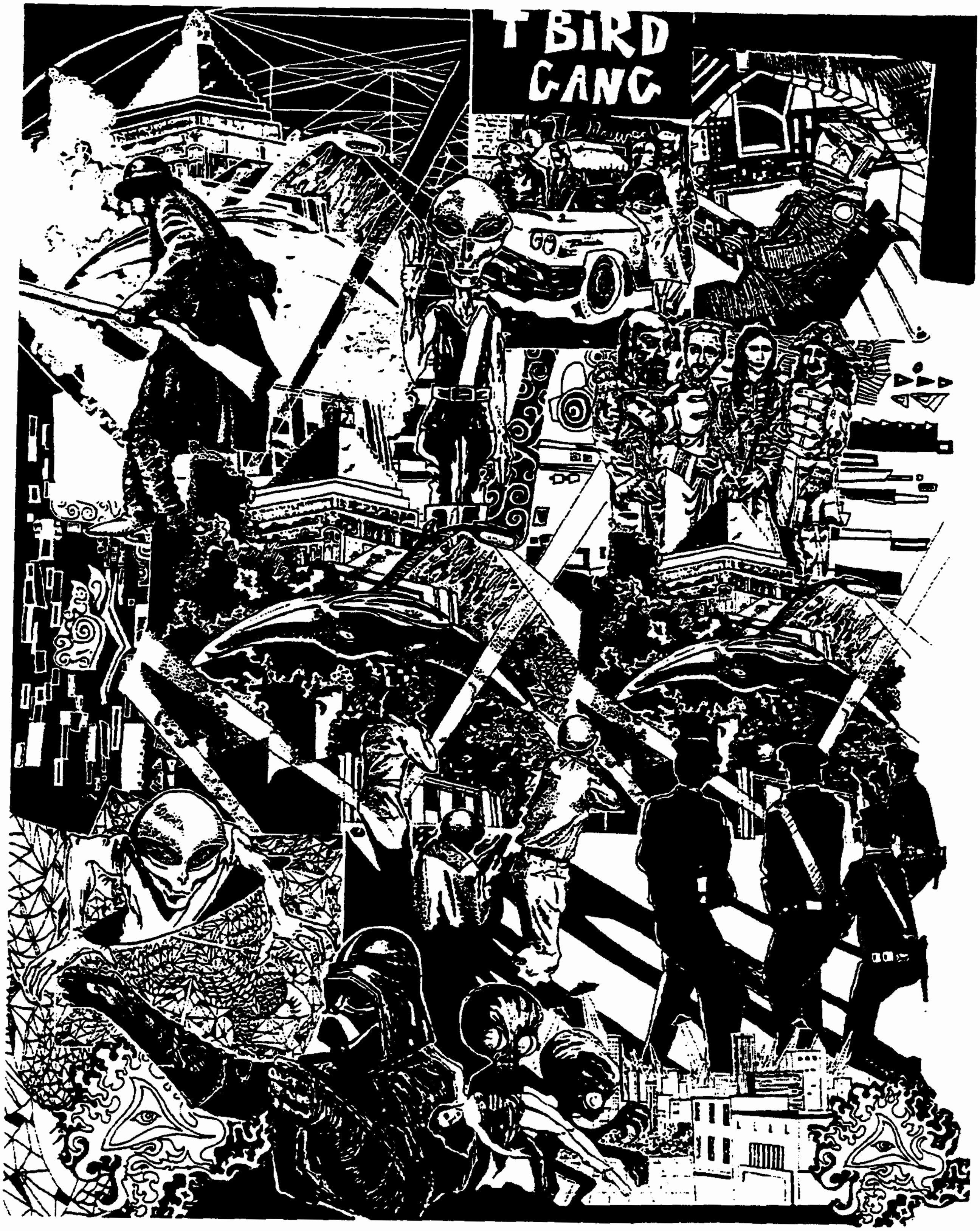
When you turn to the medical profession in need of duodenal treatment you'll turn to a gastroenterologist and, preferably, the best in the field; when you turn to atomic matters you'll turn to specialization of the physicist, and ideally you'll consult a "Heisenberg" or "Fermi"; when you turn in consideration of the subject of physical anthropology you'll be well advised to study a "Leakey", in the field of social anthropology a "Margaret Mead" etc. Similarly, when you turn to the subject of channeling you'd be equally well advised to consult the best that genre has to offer.

In keeping with *T-Bird* policy we refer you to the finest in a given field of "new age" concern; as we've said before, the framework of that policy is to act as a kind of consumer advocate or even metaphysical ombudsman to pair the specific requirement with the highest exemplification of the genre. Such recommendation isn't the equivalent of "your reviewer Monty's" endorsement of the given field itself; indeed as we've had ample opportunity to see in past features (*UFOs, Channeling and the Positive/Negative Realms etc.*), there's a distinct editorial reserve where it comes to the category of "channeling"—for instance—altogether. Indeed a few (very few, actually) have expressed their consternation that we take so dim a view of the subject as a whole, considering it's such a "major" topic on the new age front; for those, this review will help round their understanding of the perspective from which we approach the subject. Yet, since we recognize that regard for certain topics (channeling, crystals, brain-machines etc.) will surely persist in the "seeking" public we don't turn our backs on those honest expressions of the true diversity of "means" by which the Soul affects to approach its conciliation with Itself; rather we offer a certain filtering function whereby those most sincere in their approach—and therefore most attentive to *our* sincerity—may take advantage of our higher-dimensional "product testing" and move by direct recommendation to the best available source(s) of the given genre.

Without hesitation, then, we present to our readership a brief review of *A Channeling Handbook* written by the greatest channeler of all time, Carla L. Rueckert.

How can old Monty make such a claim? How dare he state something so baldly?

It's not that hard to pan the stream even where there's an apparent swamp of channeled stuff not only from the "fad" of recent history but records ancient and all-but-sacrosanct from long-term wear. The Old Testament prophets for example, virtually channelers-all, while certainly qualifying for consideration by sheer power of their (characteristically) fiery communications nonetheless lack—let's face it—the virtue of profuse, insightful information rationally stated and metaphysically plausible which *some* of the better channeled communications of modern origin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clearly exhibit (making these latter-day conch-calls stand, by any *reasonable* evaluation, a plateau above any ex cathedra invectives rained over cruder contexts of some "Sodom and Gomorrah").

We can, therefore, without remorse, strike off a whole *zone* of metaphysical broadcast as belonging to a past-imperfect tense, critically limited in quality of the intercepted "content" (Jehovah-generated or not); we may consider the general present of latter-day channeling as comparitively "ripe" (fortunately you can't see Monty blanch in writing these words). Out of the modern pool of channeled materials then, perhaps beginning with the disputed Mahatma letters of Blavatsky that kicked off the "modern era" in the 1800s, we may quickly winnow the weeds since virtually all such communications parcel out into clear expression of a telltale *density* and kind of "academy" within such density, in the hierarchy of dimensional wholes.

(For a fuller definition of the "densities" consult the October/November two-part essay referred to above, *Channeling, UFOs* etc.; the term "density" was highjacked from Rueckert's *Ra* Material itself, although available works on the subject from that source don't seem to explain the concept—per se—to any satisfactory extent. The *concept* of the densities however, was taught as the "multidimensional order of worlds and levels" in close conformance to the sense of the *Ra* material, by the teachers of Southern Crown—AAA and MT—long before the raft of *Ra* ever drifted out to its reading public; so the *term* was subsequently drafted into service of Southern Crown's long-standing description whereas the characterization itself [as encountered for instance in the two-part essay cited above] originates strictly from initiated understanding that anticipated the *Ra* material by years and which can't be found—in any case—in the spare statements published from that Source.)

It is then a relatively simple matter to sort such communications, from counsel of initiated perspective, into groups belonging entirely to 4th density or 5th whether Negative or Positive in character (this present focal framework wherein we dwell apparently conjunct the "earth-sphere", remember, is 3rd density in composition currently making the bumpy *transition* to 4th). There is some channeled communication moreover which is just the gushing expression of 3rd density *time/space* or discarnate consciousness enthusiastically transmitting the relative features of "liberation" obtained by *dying alone*, and so "gained" by simply showing up (inevitably) on the far-side of the spacetime horizon without any further insight drawn through transformative *work*. This is typically the dream world disclosure of the *mind-mirror* effect experienced (in the "decompression antechamber" of the Astral realm) by souls only dimly aware their "reality" is composed of memory impressions projected on the insulating wall of their own auric eggs, therefore often taking expression as the half-light declaration "you create your own reality".

Since most such communications fall flush into these categories (becoming progressively easier to discern and correctly classify the further along the path one moves, through initiatic stages corresponding by soul harmonics with successive densities), the rarest and most valuable communication will naturally be located in any transmission demonstrably "beaming" from the narrow-band channel of 6th density (here the parallel *initiatic stages* traversed through constant ground-focus of 3rd density, become deceptive; whereas there *is* the rare personified realization of a *7th stage* adeptship available in and through this 3rd density existence, such realization on the part of any being necessarily correlates with mid-to-higher degrees of 6th density; and such a realized being corresponds, by virtue of that initiation and by the "graduation process" of physical death, *to* the 6th density...inconceivably remote to the average of 3rd stage consciousness composing the mass of this 3rd density. There is *no* 7th density *being* who properly takes embodiment in 3rd density;

the "highest" an incarnate being can be is 6th density, corresponding—according to degree of initiation—either to phases of the 6th or 7th *stage* when located in our common 3rd density milieu. This is due to the fact that *7th density* belongs to an order of consciousness no longer "individuated" or "personified" in the sense that we may understand such mode).

Since the rarest and correspondingly most valuable communication from a *discarnate* source is going to proceed from *6th* density, we may assume once we've located such a source that we have, ipso facto, located most likely candidate for "greatest all-time channeling". There is in fact only *one* major 6th density source-communication in all the available channeled literature, ancient or modern. Suddenly the most-likely candidacy becomes simple to discern. For the *Ra* material is, indeed, the single such available source. Critical comparison of that source with all others, singly or collectively, demonstrates beyond doubt that the *Ra* material exhibits the most thorough-going, consistent, ranging and deeply accomplished metaphysic available from any channeled origin (placing it "up there", automatically, with the greatest philosophical expressions of *any* kind).

From internal evidence and direct deposition of the parties involved in drawing such narrow-band communication, there was a factor of difficulty correspondingly great and proportionally calibrated to the greatness of the Source. Carla L. Rueckert was herself the actual channel, and it is her book on channeling which we have before us in review.

*O*ld *R*eligious *I*deals *O*bviate the *N*egative

It is *exactly* the degree of difficulty experienced by the participants of the Ra channeling, which sets that work apart and demonstrates how the art of channeling in its highest form is inseparable from true *spiritual practice*. It is precisely that degree of difficulty requiring a redoubled dedication and continually-renewed service orientation that obliged the participants to pass constantly beyond themselves. It's for this reason we may confidently turn to the voice of *Carla Rueckert* in her *Channeling Handbook* as the practiced expression of one who became, through such initiatic ordeal, not only a "seasoned professional" but the exemplification of that *higher development* potentially available through one of the "spiritual" or "metaphysical" means currently presenting itself on the new age front. In confrontation with the challenge of giving "birth" to an Expression of such (normally) unmanageable mane, the participants were faced with the implicit choice of dropping it altogether or developing into a higher order of their own being. For it became quickly apparent that a new uncustomary intensity, an uncommon degree of personal integration, vigilance, group unity and individual initiative was required even to *contemplate* dealing with so delicate a brand of communication rife with hazard and opportunity for error.

As a case in point re this style of initiatic development we may refer to Carla's self-characterization as a *practicing Christian*; we may note that, while admittedly subscribing to all that this implies (the personal saviorship of Jesus Christ etc.) she is canny to acknowledge such identity as a key in the creation of a "magical personality". Taking her cue from studies in occult literature, Carla identifies the magical personality as a type of "ideal of integration" suitable for the assumption of a more coherent, intense and generally alert version of one's ordinarily "weaker" identity-expression. Her "Christian persona" furnishes her an emotional reference, and provides a point of orientation about which she can integrate the values that must be brought to bear in most-coherent form so as to possess a suitable (cognitive) vehicle whereby to test, challenge and identify all which is liable to arise in the course of drawing upon an ambitious magnitude potent to attract the attention of the widest range of "otherworld" powers.

For Carla the "Christian reality" is certainly no gimmick, a means to an end; her sincere love of Christ and devotion even to the most mundane elements of church work serve her well as building material of the "magical persona" precisely *because* of the sincerity with which she embraces them. This is an important point for in her book Carla is clearly showing (without necessarily *trying* to show) how such "orthodox" orientation should be respected and honored for what it is and the manner in which it serves her, independent of its persuasiveness as a belief-pattern with reference to the "observer". As long as there's a psychic and emotional connection, some innate harmony between the subject and this "ideal of integration", metaphysical wisdom suggests *any* tradition may be drawn on, any form of orthodoxy or heterodoxy may serve the operation of ordering and intensifying overall harmony of the personality, of drawing the "granulated lines of intent" into closer parallel or more cohesive unity of pattern. In the assumption of some reference furnishing the highest available model with which the subject yet has rapport, it becomes possible to draw upon a traditional reserve stably subtending the changeable "subjective climate" so as to possess a steady standard for assessing the values of love, service and wisdom minimally required from any Source by which the personality intends to be directed and further educated.

Because of such practiced unity-of-intent, and the progressive demand made by this subtlest of the channelings to *consolidate* and *extend* the potency of intent into more comprehensive expressions of the whole being, Carla is uniquely enabled to state the actual terms of commitment necessary for the would-be-channeler.

Here are no half-way measures, no glib "how-to" counsels. In fact Carla tellingly points up the deliberate lack of *practical* instruction in her handbook, flatly stating that some things, inclusive of plans for the atom bomb and practical instruction on how to channel, should by all means remain unpublished and out of reach of the general public!

This uncompromising declaration accompanies her insistence that one should *never* practice channeling alone, and that one should always learn directly under an accomplished channeler preferably in a group context. Here then is the highest possible contrast to the long windy MacLaines of run-of-the-mill channelers glibly counseling indiscriminate surrender to any signal (with but a nebulous nod to some generic "protection" of the Divine Light), glad beyond deliriums of the ego's dearest dream to have gotten response from some bibulous spirit able to demonstrate its superior knowledge by tracking down one's larder of Scotch and so automatically warranting one's highest devotion! Here indeed is an antidote to the reckless outpourings of unaccomplished media-mavens popularizing something about which they know little to nothing (and creating in effect a spectacle parallel that of a mindless mob jumping the bandwagon bearing fame to whomever is sufficiently facile in selling the public on the benefits of owning one's private nuclear reactor).

Carla always states the case in terms of what's really on the line. And she amongst them all should know; commensurate with the source's magnitude was the degree of difficulty and danger in channeling said source, and the whole Ra group bears the scars of that challenge. Since the quality of that Information was so much more valuable for understanding the real terms of existence (the requirements of being, and the stakes with which every soul is *necessarily* dealing whether alertly or not), there was a proportional energy of countervailing character the nature of which determined *its* interest should lie in blocking the flow of that information. It was in this way, and due to the uncommon intensity of the Source with which they were dealing, that the Ra channelers came most directly into contact and *conflict with* the Negative dimension of spiritual development (formulating the standard of its *own* integration in terms of personal power and other-domination so decisively far to the side of the demonic that it can only be in its "best interests" to keep the majority of seeking souls dwelling on a lower—and thus potentially exploitable—level, in the dark).

This Negative factor, it must be understood, is *always* present in *every* form of channeling and hangs as well over most other things representing a bid for higher knowledge and development; this is what gives the continuous element of a hidden *danger* in the context of channeling, what makes the glib push toward the channeling bandwagon so fatuous and ill-informed. It's just that the presence of such Negativity is rarely so *explicit*, due to the relatively "low level" and indirect alignment with Spiritual Source-nature characterizing most extra-dimensional "contacts"—or to the deliberate masking of such presence by wiles of one type or another.

But in the special instance of the Ra channeling all the cards are on the table. The higher-dimensional negative "Orion" entities make an overt bid to break the group, and even to carry Carla off in her "soul" state! It's out of *this* magnitude and intensity of experience that Carla qualifies for the wisdom which can state the "channeling" case in its most incisive expression, and in its real terms. Compared to Carla's observations on the subject, everything else (including the—in many ways excellent—Jane Roberts' philosophical ruminations) has to be considered secondary at best, and at worst detrimental.

It's To Die For, Darlin'

Just consider Carla's criterion for successfully "challenging" a spirit which has answered one's meditative invitation, and so has made a bid to "borrow" the vehicle of the channeler; she flatly states that in order for one's attuning prayers to possess the authority of coherence, consistency and conviction the channeler must first of all be very conscious of that for which he/she would *die!* This little stipulation, which she installs on the seeker's path at the very outset, draws the line in the real dimension of its terms. It *should* work immediately to split the wheat from the chaff, the dabbler from the aspirant; although in a real generosity of spirit she makes accommodation for the dilettante as well under protective proviso of the "group only" clause (so that, once the curiosity is satisfied at its own level the soul is free to turn toward fascinations of less moment without unseen adhesions of lopsided energy-forms, or subtle refuse carrying over with quiet influence into other arenas). As Carla puts it, if you know what you'd die for you know what you'd live for; thus the subject of channeling is lifted immediately out of the category of "play", deprived of the glamor of existing—like a toy—for people's casual amusement, in the same way we attempt to take the sheen of glamor off a handgun so children won't mistake it for a thing of less consequence.

This places the subject of channeling *instantly* and irrevocably in the field of mind/body development, spiritual transfigurement and all other challenges to whole-being magnification requiring a swift sobriety of intent, an uplifting of sights toward steadier consideration of the central terms of existence (terms cleaving gyroscopically to the persistent shadow-outline, the death penumbra). Her declaration indeed echoes a similar (authentic) injunction, that of the teacher "Don Juan" in Castaneda's saga: "you must make death your advisor". This "rule" seems to have provoked perplexity in certain of the readership of that saga; amazing it is, how this can be the case for so *clear* a mandate—unless at the point of such precise injunction we may detect the *customary* hesitation of the recreational seeker, the sudden reluctance to further "comprehend" anything turning thus Real (as opposed to merely glamorous, with nothing of consequence at stake) so that the common expression of the seeker at this point becomes a hunchbacked shrug of "I don't quite understand" as the clear significance is forcibly pushed—like the presenting crown of a jack-in-the-box—below the threshold of "conversational consciousness", into the *subconscious* along with all other unwanted intimations of mortality thus fulfilling one of Freud's definitions of that deep zone as the refuse bin, the buried strata of mind's Medusa-locks unviewable for the horror it threatens to reveal.

When it comes down to it, the criterion which Carla drops as a casual little minimum at the very outset immediately eliminates—in *truth*—the great majority of channelers or anyone who at any time would essay the art of channeling; we know perfectly well that the local "channeler" consulted on matters of love life, the market or the direction of our business investments is *furthest from* ever considering such criterion as the sine qua non of his *own* little business. And indeed just the opposite, for not is it only obvious he's ready to die for *nothing;* in fact he's turned to channeling in the first place for reasons far-too-similar to the class of concerns characterizing those who consult him. He's *not interested at all* in knowing what he might be willing to die for, since he's much too concerned with getting and granting advice on how to *gather life,* how to raise and worship his own pleasuredome, how to gain more and more and lose infinitely less. He's interested in his *proliferation,* his potential magnification to the degree of infinity—*not* his obvious cancellation in the face of infinity; so our typical channeler, and those who may consult him, receive the type, quality, degree and value of information to which they aspire, from a "source" commensurate with the integrity and dedicated awareness of the request (i.e. the *intent* behind the request).

To this measure we may acknowledge the clear cogency of Carla's concept that the art of channeling involves so high a degree of risk as to render it a subject for *serious soul-development only*; in substantiation of this viewpoint Carla gives us a *definition* of channeling which takes it out of its "specialized" slot, and seeks to install it as a central *quality* of our existence altogether. By definition (she'd have us recognize), "channeling" is something which in its broadest sense we're *always* doing; a little reflection reveals we don't *originate* the pattern through which our most intimately "personal" thoughts discharge, we don't generate our own will-force so much as draw upon an already ordered process of volition to which we attach the value of personal identity etc. According to Carla, then, because we are by *nature* and not just by avocation "channelers" par excellence, channeling in its more *narrow* definition merely constitutes an *extension,* as it were, a natural amplification of our Faculty in such a way that as an *initiatory* process it serves indefinitely, comprising amongst all other esoteric arts a Way of choice describing a kind of unbroken linear "ascent". To the best of Carla's knowledge in terms of a very *real* and therefore personally transformative practice, this exalts the subject of channeling as a valid philosophical proposition.

Here however, is where initiated understanding rises to reply to the initiate's state, as finely exemplified at its own level by Carla herself.

Return Of An English Channel (Or, Why The Droeshout Portrait Swims In The Seams Of Louvre)

The idea that *all process* is "channeling", is a serviceable idea up to a point, allowing us to grasp our existence from a less personally-exclusive perspective; on the surface, the idea that we "channel" the states, patterns, forms and processes as which we give expression to our personalized "I" sense, is infectiously persuasive and furnishes a sort of picture whereby we may gain a fuller view on the whole business of individualized "self". Yet if we question this picture

philosophically, it begins to break up at a certain degree of persistent "scrutinizing". When we ask *who* channels all this pattern and process, we suddenly wind up with a play of mirrors, a reflection verging on the unwanted displacement of an Infinite Regress. To say that "we" channel everything we *do*, *are* or *know*, necessarily confers an exempt status on the "we"; for if the "selfhood" in relation to which all this channeling transpires is *itself* channeled, an immediate corridor of mirrors placing "us" at an infinite remove from ourselves is established.

On the other hand, if the "I" of this sticky self-sense is *constituted* as the convergent reference-point or centralizing *locus* of all pattern and process, then it arises immediately and spontaneously as an endowment of the Whole, along with—and as the efficient coordinate Median of—everything else. It is no longer in the peculiar Moebius-knot of "channeling" itself. It is no longer an expression of identity at a chronic and unbridgeable *remove* from itself; it is by *this* understanding the immediate/expressive Identity of the Whole, functionally apprehended as a particular pattern of coordinate processes. It is a sure *identity*, without in any way being misconstrued as a *self-creating* identity (e.g. as the "channeling" thesis would indeed help us correct for, in the face of sundry reality-creation proclamations). Thus, as an immediately *constituted* locus of patterning coordinates, the sense of "self" is legitimately spontaneous and irreducible, exactly as it seems; and, if it isn't placed in the peculiarly self-contradictory position of having somehow to "channel" itself, neither does it retain the fantastical "responsibility" of creating or generating itself.

This then suddenly cuts "channeling" far back from its purported status as a *universal* function. We can no longer allow the definition of channeling as a general category. The universe isn't basically "channeling". Since the locus of a sentient "selfhood" is everywhere the median term and common denominator of all Process, we must recognize *that at every point* the creative whole is *constituting a coordinate reference*. The "self" of consciousness isn't a "box" in a graduated nest of boxes. There may be patterned "nests" of interacting, coordinate energy-systems; yet the interchange amongst all such systems comprises a mutual flux and reciprocally-modifying influence cross-*indexing* the "I-sense" as the very *locus* of the interactive flow-patterns. The "I" isn't a nestled "concavity" amidst such action through which everything passes, as through a stationary funnel. It is the convergent *locus* through which all coordinate processes engage their mutual interchange. It is such a locus *by virtue* of that process, not independent of it or as "other than" it. *Being* a centrist focus and self-reference it has no existence apart from the coordinate patterning as which it's cross-indexed.

There is a *primary* sense in which the "I" is related to its pattern; the I doesn't "channel" its pattern but rather, all interpenetration or reciprocal influence amidst nested energy-conduits that can be considered a kind of "canalizing" activity takes place as a *constitutive* process *of* the "I". *Because* the I is related in this primary way as the immediate and irreducible locus of the coordinate framework through which it comes to expression, it can clearly distinguish the interpolation of another patterning locus in relation to which it (i.e. *it* as locus of a constituted whole) *does* function as channeling instrument. Thus primary processes may be configured as "mutually canalizing" activity, but the "I" isn't a *channel construct*, a "pipe" through which such activity flows. The I-pattern may only act *secondarily* as such a constituted "pipe" for the receipt of some influence or information from a whole-pattern locus mediating processes at a variant compositional *angle* from itself.

At any *given* point the axes of polarized patterns may functionally flow around, through or between one another, so that one framework of reference may seem to be "conducting" the other. The impressions of such patterns may work on, through and in one another; the influence of one state of organization may certainly serve to entrain another. Yet since all are equally constituted, at the "juncture" of infinity, as coordinate reference for a given framework of function, no self-system acts by infinite regress as a channel of itself.

Our primary function is *not* that of channel. The I doesn't "channel" its cognitive patterns, its autonomic functions etc. Although such patterns and functions may interact as *canalizing systems*, conducting and transmitting in mutual interchange, the "I" is the *common denominator* of that entire process and not one stage of removal *in* it. Thus "channeling" is still a specialized sport.

The phenomenon of "channeling" recedes to more *localized* expression. It becomes a function of *special* conditions not universal conditions.

A Makeshift Stickshift For A Densitydrift Over The Dimensional Rift

We may note for example the obvious fact that, despite Carla's assertion as to the universality of channeling, it has seldom taken the overt form by which we identify it modernly. We can justifiably state that, despite scattered examples in our ancient (or scriptural) past of what by *interpretation* may be termed "channeling", the actual phenomenon of channeling as recognized today is a recent development. This would tend to suggest that its specific and progressively-evident form as an "otherworldly communication" is a function of local conditions. It is in fact quite dependent on the particular configuration of energy-patterns comprising the passage of our "globe", the earth sphere, through a millennial process of transition. As earth inevitably bows to the imperatives of cosmic timing, its field rotates in modified relation to the multidimensional coordinates through which it's focused. This cosmic shift occurs with respect to the psychic "net" of energy-patterns modelling the particular phase-state of the collective, conscious planetary condition thus generating—in our case—a certain friction between the aggregate 3rd density "mind-form" as carried over into the oncoming context of a 4th density to which it's unsuited.

Understood in this way, the phenomenon of channeling which erupts in very *great* contrast to ordinary cognitive processes at this particular cosmic juncture, may be identified as a specialized and even *makeshift* extemporization fashioned pell mell to help facilitate the transition, bridge the very *rough* gaps that split the earth-fabric as information lacunae—bewildering discrepancies between hazily-forming "future" models and familiar precedents with which they abruptly break.

The grinding tension between the wheels of cosmic timing and the "local" resistance of a collective psychic atmosphere, between the requirements of the biosphere and its encoding "noosphere" produces cracks and fistulas, rents and leaks which take the form physically of a randomly "liberated" radiation (as the absorptive or enfolded/receptive sphere begins inexorably—if chaotically—to *unfold* and emit). As this disintegration—basically a breakdown between *planes* or encoded barriers of mutual screening—occurs, a randomized opportunity appears; and first of all, owing to chronically missed opportunities of understanding through *indigenous* cues and sources, it's determined such providential cracks and ambiguous splits between "receding" and "oncoming" realities of energy-influence should be *taken advantage of*, used by Sources superintending from higher/more integral dimensions of the universal process. It's determined that strategic "lines" of communication between, amongst or through planes should be deliberately established as the old barriers dissolve, the long-serviceable grid of energy networks and psychic screens (traditionally sealing the focus of physical consciousness from undue influence) inexorably erodes from persistent pressure to transcend such cramped enclosure—pressure taking the form of *yearnings* and therefore *psychic requests* for a higher knowledge, an enlarged framework of operations in both the positive and negative sense.

So first of all there's established a tremulous delicate line, a fiber-thin channel of specific linkage establishing conditions of a special configuration between the systems of *embodied* consciousness, and the patterns of energy-intelligence comprising foci of intent *beyond* the delimiting framework of physical expression. The initial linkages or "cable wirings" that become established through such opportunistic break in the barriers manifest as those of a basically *positive* nature, owing to the subtlety of operations required to organize key values of participating light-units in such a way as to produce a reasonably *symbiotic* condition and not—at least immediately—a state of crushing pressure to the "receiving" polarity, the physically-focused channeler. Thus positive forces necessarily forge the way—and this is why, by-and-large, we are at first recipient of quite positive knowledge and at least reasonably helpful philosophy encouraging us to adopt its recommended changes in deference to the claim of Superior Viewpoint. Part of such knowledge, indeed, is necessarily identifiable as the effort to educate as to the very *existence* of such a viewpoint.

Since however the initial planetary "call" for such knowledge isn't unambiguous (and indeed arises in some substantial measure from a bias toward *power* implanted or inflated by parallel off-zone activities of a more materially-oriented character, in keeping with the respective angle of approach) there follows in response to the Heiling frequencies a corresponding effort from extra-dimensional denizens seeking to wire the psychic atmosphere with *negative* propaganda. In keeping with the pseudo-creative or mimicking mode of the Negative constitution, the activity of this *second-wave* of specialized "help" from the Other Side doesn't proceed so much by looping *its own* channels or pioneering its *own* networks as by appropriating the lines and transdimensional wires already linked by initial effort of the positive. The *specially constructed* (note: *specially* constructed) inner vehicles for bridging, coupling and variably-locking the channel modules or respective units participating in the phenomenon are precipitously *commandeered*, appropriated during "lulls" of active use or simply *seduced* over to Negative-employment with scarcely a sign to signal the transition (wherever the physically-focused channeler slides off the slim mark, imperceptibly shifts in psychic orientation as a function of the low-level unsure waffling that characterizes the—basically uncommitted—still-ambivalent ego consciousness of the physical sphere).

Due to the intrinsically *coarser* character of the negative communication (seeing that it's constitutionally polarized toward luteinizing of the lower centers and corporeal systems in themselves) the progressive "use" of borrowed lines and transdimensional avenues initially fashioned by Positive intent inevitably *corrodes* the delicate balances of the general Construct; far from honoring the *symbiotic* character of the channel-networks initially arranged through cooperation of Positive sources and benignly-moved foci of the physical plane, the Negative "crusaders" act in *parasitic* fashion, taking up habitation at the *expense* of the host.

Indeed the channeling process itself, being an opportunistic *makeshift* in lieu of more organic/*natural* ways of bridging the earth-sphere transition, is under the best of circumstances faulty; under the most *positive* of influences it spots an inbuilt *limit* to which it can be of benefit to the spiritual growth and mind/body development of the channeler. At its *best* it wasn't designed by an Ideal providence to function as indefinitely-reliable mode or staunch means for the channeler to grow and expand, along lines of communication actually assembled from needs of the moment. Indeed at its most unambiguously positive (where the Source is motivated in Positive Purity of the higher planes and the channeler is devoted, cautious, attentive and a sedulous ego-guardian) the art of channeling operates as a kind of expedient *pact*. It really proceeds as an "inner", prearranged agreement between the higher-dimensional Sources desiring to Channel, and the deeper—less consciously-accessible—Soul-requirements of the channeler (the "consent" of the latter emanating from psychic zones corresponding to the "dream-mind", practically out of reach or recall of the ordinary focus of consciousness which acts in "shock" when results of the silent spiritual agreement erupt into daylight apprehension).

The channel-occasion is then an inner agreement of "symbiotic" relationship in which it's known "beforehand" to the deep-psyche that such relationship is, to a degree, a *sacrifice* on the part of the channeler owing to the limits of the mode. Since even the most *positive* of Sources must use the channeler as a specially-adapted and retuned instrument to perform functions for which it *wasn't* specifically designed, there's implicit recognition at the Soul-level that the channeler must suffer *net loss* in the long run, must indeed *run down* over the curve of the process for at its *best*, the makeshift channeling system is *highly entropic*.

Thus the channeler may benefit (e.g. progress, mentally and spiritually, in terms of soul development) from the overall incarnative experience of the channeling pact; but at the deep Soul level there's always implicit recognition and "contractual" acknowledgment that the channeler is necessarily *trading*, giving away the ultimate health and/or longevity of the vital system as long as the activity persists—for there's unrecoverable energy-loss in the transaction even at its most economic, its most scrupulously parsimonious.

This inbuilt limitation re the mind-body growth (in persisting, incarnative development) of the Channeler, is further aggravated by the inevitable *deterioration* of the overall channeling avenues, the aggregate inter-dimensional lines, from their *ideal* of efficiency by the predictable follow-up habitation of Negative squatters infesting the available "lanes" as much as possible and wearing them to progressive coarseness, broadening and battering their originally-refined materials. Thus over time the channeling lanes themselves, irrespective of their specific use in any given case by "positive" or "negative" entities, become *infected*; on the whole their constitution succumbs to *contagion*, and becomes progressively dangerous to the health and/or well-being of the channeler's continued use. In such a circumstance, all the "challenging" and "rites of protection" are not enough; the whole *field* is infected, and the positive cannot comprise (under such conditions of overall negative decay of the biosphere) an adequately purifying monitor to sustain the "safety net", so to speak, of the channeler's high-wire act. The Gresham's Law of economics, whereby "bad" money inevitably chases "good" money out of circulation, holds true in transference to the spiritual sphere, at least under conditions of this most difficult of earth-transitions.

Thus channeling *cannot* be considered a natural phenomenon and a part of our "permanent", ongoing condition as incarnate beings. In *fact*, it erupts as a very specialized contemporary phenomenon of *quite transient* lifespan, and we *already* behold it in its decaying stages. It comprises indeed a transitory communication, one which has already seen its best days. Several *channel sources* themselves (i.e. *Starseed Transmission*, *Agartha*) have noted that by 1989 the better part of the important and required channeling *would be accomplished*. We can infer the cataract of "stuff" that inevitably continues to pour is slush and afterbirth-refuse, leftover junk lending itself admirably to the progressively negative cast. Indeed the "greatest channeler of all time", Carla R. herself, has lost contact irreparably with her greatest contact, the 6th density Ra social/memory/complex.

Because of the *specialized* and largely *makeshift* or ad hoc character of the "channeling" phenomenon, then, and because it tends under such extemporaneous circumstances to succumb to the spiritualized Gresham's Law, we cannot concur with Carla's ultimate conclusion that spiritual growth and development may proceed in smooth linear continuity with the channeling "beam", once connection with that beam is established. No, that beam has its definite limitations, and the channeler's development under its light is *provisional* to the extent that it necessarily conforms to, and sacrifices on behalf of, the spiritual Intent of the higher source.

As Carla rightly points up, such "sacrifice" on the part of the channeler is a loving service which places the personality in good stead with his/her own soul-development. But the *character* of channeling itself, (i.e. that it's a communication of knowledge from a developed Source *independent* of one's own still-partially-closed centers or bio-psychic systems of personal knowledge) ought to tip us off on the type of inbuilt limit to which the channeler, *as* channeler, is subject. For the kind of *progressed*, mind/body integral development and higher-dimensional organization of centers and systems that would assure continued *incarnative* development (*important* in terms of spiritual economy since the earth-sphere with its coefficient-of-resistance maximally speeds development, of all the planes and spheres) is precisely what's short-circuited by the necessary entropy of the channeling phenomenon! The channeler is always, in a sense, *used* by the channeling Source no matter how positive in Itself, so that by the end of an extendedly-dedicated channeling career the "vehicle" of the channeler, his/her mind-body circuitry, is critically drained, *depleted* of the necessary reserves of bio-psychic capital needed for any further integration and *Whole-being Awakening* through the completion-polarity of the physical dimension itself.

It must here be noted that the "first" and most well-known of the modern channelers, Jane Roberts, died eventually of a failed *thyroid*—the thyroid of course is the "gland" corresponding to the subtle plexus (vissudha-chakra) which is modified and strategically adapted to channeling purposes through its shadow-ingress at the back of the head, where the personality is to be used as a vocal "instrument". Such death represented the symbolic limit of her sacrificial "pact" with higher-dimensional intelligence (this is not in itself something "negative"—only those who view death as in itself "negative", could view this fact as the conclusive case for the "demonism" of the whole channeling process). In a sense, because her spiritual development had been wholly "devoured" and was totally "accounted for" by channeling, Roberts had "nowhere to go". Her death under those circumstances was ineluctable. From that initial "standing ground", there is *nothing left* after the Influence has been spent on the Intent of *its* object; there is *no* continuity and unbroken spiritual progression possible as a simple *extension* of channeling, onward and upward as a perpetual *information-conduit* into the light.

There is instead a sudden interruption, an abrupt break. The quick fissure for which channeling originally presented itself as a stop-gap measure reappears in completely *personal* terms, standing as a sudden Abyss before the channeler. And, from the conventional staging-ground that the channeler has assumed, it's an *unbridgeable* Chasm.

Carla herself reports continuously a progressive ill health. Her Ra contact (for which she certainly receives the award as "greatest all-time channeler") was broken some years ago, and though she continues to channel "4th and 5th density" entities she has been, unbeknownst to her but for all practical purposes, *abandoned* thereby. Her self-admission that the Ra entities were her personal favorite gives clear indication she realizes it's all "downhill" from here, and that inferentially the material she channels now is repetitious, almost prerecorded, a monotonous anti-climactic extension of an endeavor past its prime as far as the greatness of the "Ra" material is concerned.

Why then isn't she *told this* by the channeling Entities themselves? For the simple reason that they aren't her spiritual keepers. They have specific "spiritual functions" and "duties" of communication to perform, and as long as a particular channeler offers him/herself to that service just so long will they avail themselves of the instrument! They *do not* comprise the Absolute Balance of her own spiritual center; no higher-dimensional entity, no matter how "complete" in itself, can function as such (for then it *would* be substituting Itself for one's own ultimate spiritual realization); any such Entity no matter how "complete" in itself and no matter how balanced the *content* of its instruction, can only comprise a deflective influence *off center* as far as the continued implementation of its function with respect to the channeler is concerned.

There is then no sublime continuity of progressive spiritual unfolding through inner connective shaft of the "channeling" beam; there is at best only *abandonment*. And indeed *if* such blunt abandonment does take place, it is that *taking-leave itself* which comprises the ultimate purposeful contribution of the Channeled Entity to the further spiritual progress of the channeler.

At the optimum of Divine Grace the channeler is left, abandoned and alone, in the dark, at the brink of an Abyss.

However, it is exactly that chronic practice of cocoon-like enwrapping and "cozy" Cancerian protection in the Light, which had distinguished the career of the channeler up to this point. The *dark* is utterly unfamiliar to the channeler, indeed he/she is not likely even to *recognize its imminent presence* but rather, in reaction to any such intimation, would cling to the envelope of that habituated light all the more insistently. Indeed, not recognizing he/she was standing at that very, abrupt brink of the discontinuous Transition required for mergence into the Form of a direct Higher-knowing (and *emergence* out of the cocoon of channeled Light), the *tendency* of the channeler without adjustive benefit of higher/initiated Perspective would be to assume Closure of spiritual development for the lifetime! The tendency would be to assume the work had already been done, everything that was or could be accomplished *had* been accomplished.

The tendency would be to begin speaking of him/herself in the past tense, as if quietly closing the books, termination of the Key Channeling being taken as one-to-one equivalent for termination of any further development.

Just when the most critical Moment of spiritual development in all the lifetimes is called for, the channeler is most likely to convince him/herself that no further transformation is required but that everything may proceed in natural, unbroken linear continuity "upward". Since *in fact* any "linear" advance or unfolding in sacrificial submission to a "higher Intent" is *cut off*, critically terminated, the channeler will at this point tend to mistake an inturning upon the ego-self in progressively exclusive attachment to a personal insularity in "the light" for forward progress; there will be the tendency to *exactly* mistake retrogression for Advance.

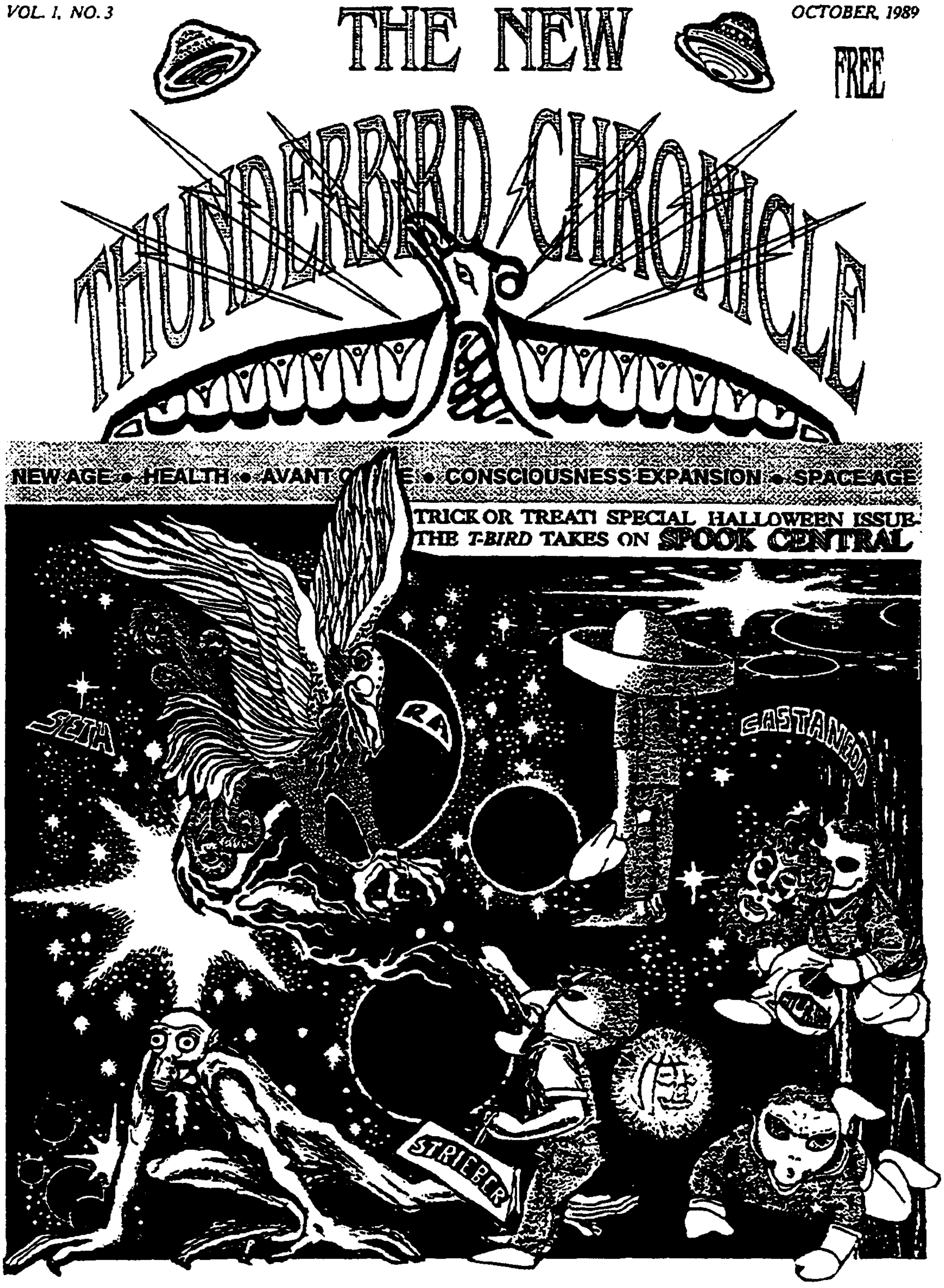
But MT is not Carla Rueckert's biographer. He does not feel that "greatest all-time channeler" is sufficient for her epitaph, engraved in premature stone. That is exactly why MT is considered such an incorrigible Troublemaker. That is exactly why he never takes No for an answer, even in one's sweetest sleep and dearest dreams of Light. Blessings to you, Carla darlin'; don't let the Blue Moon of Kentucky keep you long.

*　　　　*　　　　*

Carla's Channeling Handbook *gets the big 5 stars because it is a model of the genre; it fulfills our requirement of a work having "gongfu" (i.e. it "catches fire"—in Carla's case, it comes to a slow controlled boil); and at the same time the intelligence, skill and thoroughness with which it is conceived and done fulfills the second indispensable requirement for the conferral of 4½-5 stars: the book's overall quality lifts it out of exclusive significance for the given "genre" only, and places it on a level of more universal consideration. Herein is not only unparalleled advice, counsel and instruction for the channeler in terms of ethics, protection, organization (even incorporation and taxes), but hard-won wisdom for anyone who would make a real improvement in the overall business of life. This is loving soul-counsel that has been* paid for *in the only negotiable currency honored at that level: soul* trial, travail *and* experience.

It is obvious then, (since we've had occasion in our review to take philosophical exception with certain points) that our highest ratings aren't simply reserved for those with whom we wholeheartedly concur on every item; they are granted solely on the basis of what is, at bottom, a spiritual intensity, *an* intellectual *and* artistic integrity *that "shows all the work", and doesn't* *borrow any "tens" from anyone else's column to come to its particular Solution.*

A Channeling Handbook *****



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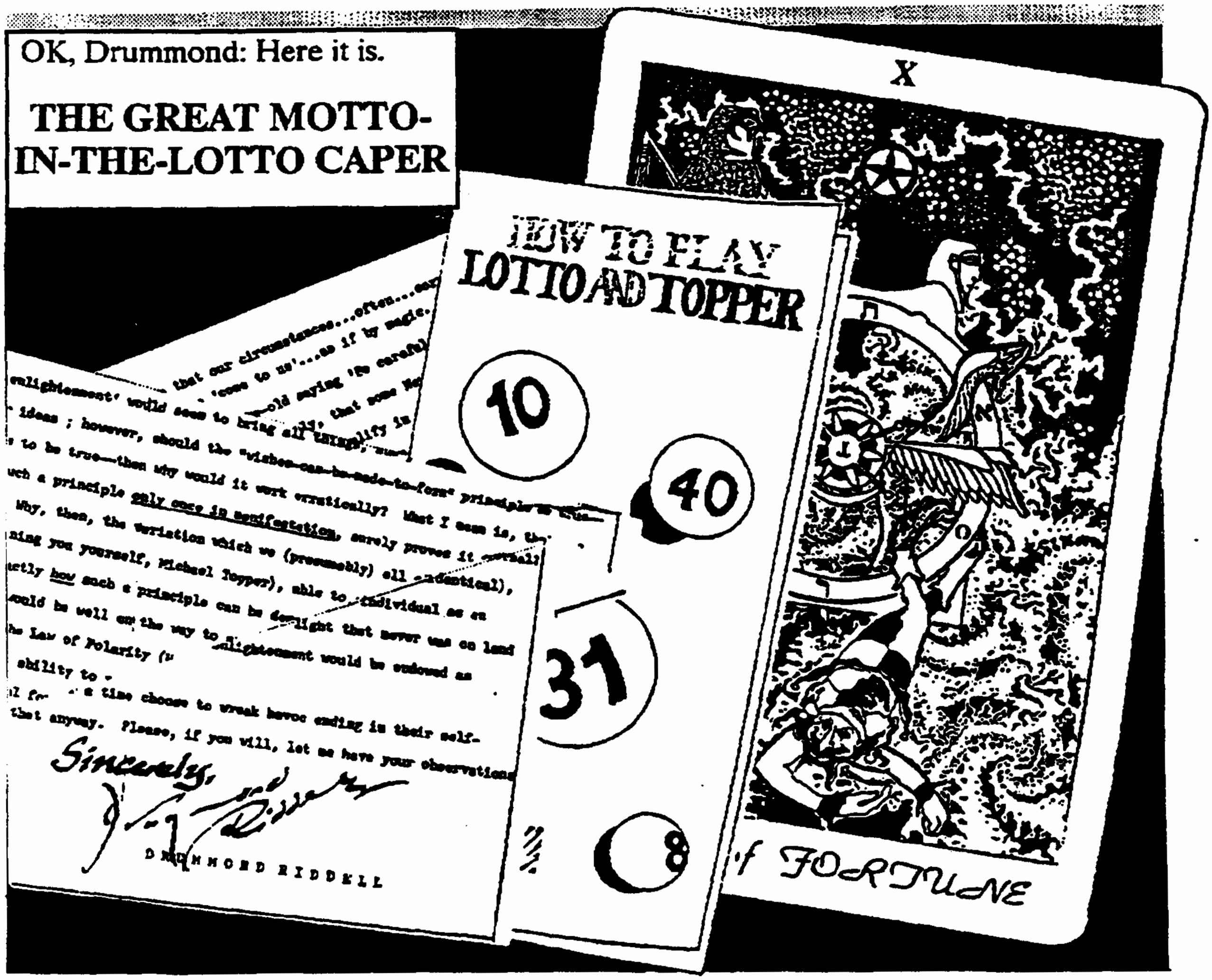
OK, Drummond: Here it is.
THE GREAT MOTTO-IN-THE-LOTTO CAPER
that our circumstances...often...
'come to us'...as if by magic.
old saying 'Be careful
that some
enlightenment' would seem to bring all things
ideas ; however, should the "wishes-can-be-made-to-form" principle
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that anyway. Please, if you will, let me have your observations
Sincerely,
DRUMMOND RIDDELL
HOW TO PLAY LOTTO AND TOPPER
10
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[Originally published in TNTC Vol.1, No. 4 Nov. '89]

New Age Cheers and Jeers

FEATURING: WHY YOU DON'T "CREATE YOUR OWN REALITY"

by Morris Tarantella

Jeers

The "Two-To-One Lazaris Is Pete Rose's Business Consultant" award. To the innumerable "me too" channel sources and their accommodating mounts, who've been espousing and promoting the bumptious New Age dogma "you create your own reality". Let's get this straight. Extra-mundane source or no extra-mundane source, the sensibilities of all the rest of mankind aren't deceiving them: you do not "create your own reality".

"Oh, what a spoilsport!" we can just hear the chorus. Why not let those who want to, abide peacefully in the solipsism of their spook-sanctioned presumption that—despite the alleged interconnectedness of everything—the common ego-communiqué of personal hermetic insularity is valid after all, and "I" can indeed conjure a positive-think Paradise to "preserve me eternal" in the midst of everyone else's self-created, hallucinatory world-disaster.

Pure compassion compels this contraindication, explained from the Initiated point of view; for the ultimate result of experiencing the philosophical shortcomings of such a proclamation, is to leave no room for the subject other than to suppose some personal deficiency, an inadequate grasp of the principle or incomplete commitment of belief. When special consensus has it you can make your trailer-truck fly through the private force of will, you can only come down hard on yourself when it inevitably fails to do so. This is hardly preferable to the "personal sense of helplessness" such a precept of wishful thinking was supposed to compensate. One would think a person might actually be grateful, should someone come along and simply point out to him it isn't his fault, that the "special consensus" is wrong.

But what about all the evidence to the effect our circumstances do indeed tend to correspond to, and often even print out in an uncannily mirroring way, the strongest profile of our personal wants, aims, wishes, desires, hopes, fears and traits? Often things "come to us", situations or opportunities materialize as if by magic in answer to some personal formulation of wish or will, that nonetheless quite clearly couldn't have been induced to "slide into place" by strictly personal effort, by hard physical work or ordinary exertion in the spacetime field. It's quite true that often things, people and events seem drawn into our sphere by a coordination of factors manifestly beyond our personal grasp, but answering eerily to the character of our personal being as if genii had conjured them.

This widely-held observation isn't incorrect. It is the part of reality that makes of the New Age dogma a *half-truth*. It reflects a real, functional principle in the esoteric description of the mind-body whole; but it does not thereby authorize the fatuous "you create your own reality" as a full-blown truth in its own right.

Why You Don't "Create Your Own Reality"

Just sit there for a minute. Attune to a *mere soupçon* of self-reflective consciousness and you can't help but notice you're hardly self-generated; there isn't one thing about yourself, including the environment you perceive or your "personal" will, that issues from any sense of a self-creating "you". Indeed, "you" are spontaneously endowed, before the self-reflective fact, as the coordinate presence of a total and given pattern of Being. It is all immediately established, without personal intercession on your part. The patterns through which you perceive, the modes by which you move and cognize *take up your being* without a whimper of protest, a hint of objection or even notice. This vastly creative process by which you spontaneously come to yourself, on *its* terms, is so suavely accepted as inherent expression of your being that you *claim it as yourself* without even observing you do so (i.e., these are "my" thoughts, "my" words, "my" perceptions, "my" ideas, "my" movements).

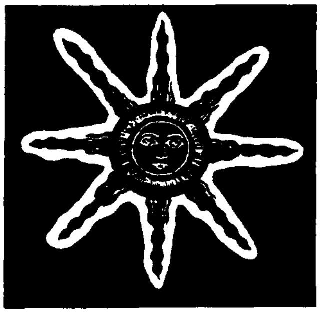
Wait, we hear the protests, perhaps I don't actually *create* the basic patterns of Being or the functions of existence, but I *do* seem to individualize them. I make them my own. I synthesize all these "given" features as personal contents from my unique angle, so that "my" expression of the common pattern is distinguishable from yours and so very intimately identifiable as *me*. In that sense I create my own reality *out of* the given materials, which really aren't *anything* in particular until I endow them with the unique expressive life that is "me".

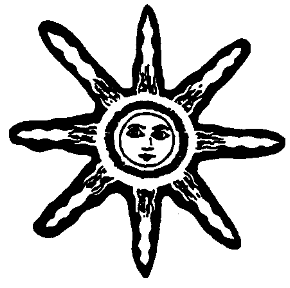
This ordinary qualification is acceptable, *as long as* we notice that the vaunted "personalization" or "individualizing" of the general creative endowment of Being is *also a function of that endowment*, not something privately assumed. The creative pattern of Being, of which we are expression, *individualizes*. That is *its* attribute, not ours. It can only be considered innately "mine" insofar as "I" come after the fact, along with the perspectival endowment of individualization. In that sense I *am* the process of individualization; but I don't create it.

The Cloud Of One-Knowing

"I" exist in reflective and receptive relation to that process which takes its point of departure from the total, given Pattern of Being. My "knowing" comes structured. It is a function of consciousness, or whole-awareness (i.e. conscious self-awareness); but it furnishes an interpretive syntax of cognition to that consciousness. It possesses an inbuilt grammar of structured variables.

All my instrumental processes, modes of action and so forth are patterned terms of this "knowing". The overall function of my being with its sensory and motor, autonomic and conscious systems is that of knowing. In reality there aren't a lot of different "systems", diverse organs and instrumental complexes, some for physiological processing and life-sustenance, some for acting and responding, some for perceiving and some for knowledge. There is only an overall system or multi-dimensional Pattern of differentiated currents, properties and phases serving the single common function of Knowing; for the whole pattern is an expression of consciousness.





Thinking With The Whole Being

Therefore the thinking, conceptualizing, interpreting, ideating and identifying ordinarily assumed to belong to specialized mind-brain processes, isn't a local operation of cerebral tissue and cortical neurochemistry at all. Thinking, cognizing and even perception itself are functions of the total, multidimensional mind-body system. You do not just think with lobes of the mind-brain or its interacting hemispheres; you think with the whole of your being. A thought is as much an expression and patterned representation of the processes of your heart and vital centers, your lungs and kidneys as it is a manifestation of your cortex and limbic structures.

Nor do your various, interacting systems just exist on one level (as the composite function of their stylized perceptual processing reductively outpictures). All forces and fields that integrate the resultant "monoplane" image or reductive composite we perceive as the physical body, actually organize the systems of mind-body circuitry through a complex multi-dimensional harmonics. It's through this harmonic pattern that the material, "molecular" field is filtered. The range of energies for the complex circuit includes negatively entropic (organizational) properties, every bit as much as certain screened or filtered phases may exhibit locally entropic characteristics.

Thought, perception, cognition and idea in their normal occurrence are simply unremarked testament to the fact that the multidimensional field of the mind-body axis organizes a fluctuating psychic signature; it is the changing configuration of an overall identity-pattern having vital, emotional, linguistic and abstract-cognitive components correlated with specific harmonics of its focal centers and currents.

Locking The Mind-Body Tumblers Into The "World We Know"

The thinking patterns and cognitive processes associated with the physical cortex, represent the conscious axis and its voluntary systems as a whole; they correspond by resonant harmonics to the subtle center associated with the pineal gland, and current-fields aligned with the frontal plexus.

The mid-brain and limbic systems with their specific, affective patterns focus in the subtle plexus and energy-fields associated with regulatory agencies of pituitary and hypothalamus; they correlate by resonant harmonics with the respiratory system and thyroid, the heart and its subtle centers physically represented through thymus gland and cardiac plexus.

The medullary centers and basal brain-lobes associated with the R-complex correspond to the abdominal and reproductive centers as well as subtle systems patterning the physical loci of sacral plexus and gonads, the gastric nerves and cells of Leydig.

The interaction of these systems as agents of the cognitive process serving to pattern and regulate the overall, mind-body field through which thinking and perception takes place, is practically adjusted and locked into a chronic circuit of allowable "terms" according to standards of enculturation, i.e. the way in which attention and the sensory-motor faculties are trained to focus and respond through specific cues as well as collective psychic atmospheres of family and general social order. "My" reflective and receptive relation to the total, multi-dimensional pattern (concentrated as a sliding scale of operative alignments through the Conscious axis-of-Being) composes the "individualization" process as a questing *interpretation* of what that Being is. I don't create the terms of that Being ex nihilo; but I spontaneously appropriate the general pattern of its collective recognition.

Psychic Circulations In The Auric Field

In this way there's generated a multidimensional sphere of magnetic values comprising an *auric field*, the atmosphere of lights and subtle currents carrying the coded energy-signatures of thought, emotion and identity. "My" thinking and cognizing is an expression of that total field; the general coherence and characteristic intensity of the thinking (correlated with overall ego-integration and alignment) determines the average strength, power and influence of the resultant electromagnetic network of the auric field.

There's a constant, atmospheric circulation of changeable thought-patterns through that field building and breaking, gathering and dissipating; such psychic energy-forms flux through the various centers or subtle "chakras" to which they correspond by type and tonality. According to their value and charge they may attract corresponding charges and psychic energies from the adjacent atmospheres of peoples and places; or they may be attracted to them.

The relative ephemerality of these forms as they surge, pulse and change like winking firefly-lights in the auric field, has to do with the fact that a large part of thinking is passive and perfunctory. Though thoughts and their characteristic patterns circulate around the more durable identity-values or central idea complexes of the personality and therefore inevitably bear the ego's signature, little specific attention is invested in them during the casual process of their formulation; thus they come and go, breathe in and out through "portals" of the psychic centers and their corresponding systems like transient caricatures roughly sketched from material of the energy-media to which they most immediately answer.

Random thoughts of sexuality, flickers of envy, fear or fanciful hope continuously energize related lobes and psychic centers of the conscious complex in the germination of fragmentary patterns, loose correlations of formative fields and typal structures that stream in webs of astral matter coupling and severing, repelling and attracting the atmospheres of people, places and events as a turbulence of incessant interchange. The random surge of such broken thought-entities and emotional swirls in and through the auric field of the personality exerts a constant (if shifting and ephemeral) influence on behavior patterns, usually on the instinctual or reflex-vital processes associated with the abdominal centers and corresponding basal brain lobes; for the fountainous discharge of the major part of thinking through the interior monologue scarcely reaches on an average any higher than the passively meditated middlings of the subliminal psyche, the vital-instinctual structures and their correlated thought-forms compulsively taking up the slack in the extended gaps and dead pauses between active, volitional thinking.

In this way the overall, electrical field-pattern of the personality subliminally enforces the general psychic code through which cognitive and perceptual processes polarize the "filtrate grid network" that ultimately aligns an apprehensible World from the encircling energy-atmosphere. That energy-atmosphere is itself the extended field of the multidimensional being, carrying all the patterning potential *effectively* organized through the Conscious Axis; it is full of life, bristling with subconscious and quasi-conscious "points" through which the coordinates of form are plastically polarized according to the configurations of type aligned out of the collective, psychic pattern of the auric fields.

Drawing Physical Perception Through The Energy-Atmosphere

Here then is how the ultimate, taken-for-granted impression of "the world" is formed: out of a cosmic potential of focal patterns featuring variable ratios-of-alignment in the processing interaction of multidimensional psychic systems, the collective requirement of self-conscious beings finds affinity with a particular consensual order and *enforces the typology of that order* through the mutual support of "telling its story", i.e. the incessant reciting of its cognitive description through devices of enculturation and learning, introjected as the stream of the "interior monologue". Through the auric field, the multidimensional Axis is polarized as a filtrate grid-network generating a characteristic psychic pattern; that pattern interacts with and reinforces the field-configuration of all other, "auric foci" or personality-complexes, augmenting and emphasizing the most broadly-shared features. The collective field-configuration links up with and magnetically aligns the atmospheric potential of the World-pattern, filtering its coordinates into conformance with *necessary symbolic consistencies* of the general, consensual typology.

At this stage of conscious development the characteristic polarization-alignment of coaxial energy fields emphasizes the material (or "anisometric") values of the overall, psychic pattern; owing to that fact we tend to perceive a world in which rhinoceroses and elm trees, mosquitoes and taxicabs are "real"; and we therefore tend at the same time to screen out and so recess into the psychic corner of indirect influence, the equally viable Worlds in which sprites and unicorns, undines and astral windchimes are real. We tend to *lock in* the mechanical instrumentalities of spacetime, the muscle, bone, sinew and synapse which accomplishes causative "effect" by the "sweat of one's brow"; and we tend to lock out the psionic agencies, the faculties of clairvoyance and clairsentience which nonetheless persist as potentials of the total pattern *indirectly*, diffused at the peripheries of standard focal emphasis.

The Star-Seed Of The Active "I" Thought

In addition to the fact that the average of our "passive" monologous thinking (emanated, in fluctuating bursts, from the general "fixed" ratio of patterning processes characterizing interaction of the psychic centers) continues to align the responsive correlations of a "familiar" world-order, there is the important fact that all such random circulation of thought pivots around the more persistent and coherent complex of the ego-identity with its constellation of "nuclear" ideas. The more integral and stable system of impressions belonging to the essential ego-identity, acts as monitor of innate "interest"; in the circulation of miscellaneous, monologous thoughts and perceptual impressions there is intermittently struck a chord resonating to the value of that very "interest". The processes of passive thinking are quickened, the intensity of psychic and emotional investment picked up to the degree of generating "concerned" or active thought. This thought doesn't swiftly dissipate through one or more of the discrete "centers" or chakras, discharging as a simple expression of the immediate energy fields correlated with its vital value.

Active thought, belonging to a more coherent/integral order of processing (in association with the relative integration and coherence of the central ego-identity) becomes progressively organized through a coaxial patterning of the centers and their respective energy-fields; where the thrust of active thought is sufficiently prolonged or repeated, concentrated and intense, it becomes distilled as a highly charged *multidimensional seed* encoding the potential patterns of the fields and planes through which it was psychically elaborated. It incorporates values of the vital being and the psychic-emotional being; it has abstract ideative properties and has been processed through subtle psychic chambers of the heart and mind-brain, having occupied all the portals and compartments where it might be tailored with suitable appointments of the overall ego-organization. Most importantly, it becomes multidimensionally "cohesive" by virtue of its infusion by the Conscious Light of Identity.

Reaping What Is *Sewn*

Invested with the self-luminous signature of identity (adapted to the personal identity of the ego-pattern) the active thought becomes a courier of Volition, the will of the conscious axis—at this level, egoically expressed. In its gathered, intensified and distilled seed form, it passes as a "mature" thought of ego-identity through the locus of the Third Eye; in this way the relatively coherent idea which it encapsulates, "appears" in the creative light of Mind in accompaniment of significant electrochemical changes in the mind-brain pattern.

This is a process that goes on all the time, about which people at the present level of perception are simply unaware though they're continuously engaged by it.

The burgeoning potential lines and dimensional geometries "inscribed" in the patterns of the seed-thought (i.e. abstract/noetic, psychic/astral, vital/physical) break out irrepressibly under incubating heat of the Mental Light in which they abide. They're nurtured, energized, cultivated and "trained" into conformal alignment with other, impressioned coordinates coded into thought seeds of the Light realm. Levels of organization in the creative Intelligence of that Light (corresponding to degrees of "oversoul" consciousness) attend the generation of those seeds magically ripened as values of ego-identity in the Light.

This process of interweaving the patterns of mature thought-seeds, is a much more purposive activity than the flux of psychic energy-forms conditioning momentary behavioral interactions according to the aggregate of memory-impressions inscribed in the soul record, and imprinted in the etheric energy-systems governing subconscious metabolism. The guided direction of the tremendous, "hydroelectric" pressure contained in those basic seeds of identity, organizes the patterns not only of personal but collective experience; it integrates and makes of "one piece" the personal and collective levels. The experience of nations, societies, cultures and institutions is thus understood as a resultant of the sum tendencies of every "personal" constituent.

In this way the subject does indeed receive, mirrored back from the apparently external environment, a faithful reflection of the qualities and implications contained in the "personally" formed and inwardly nurtured thought-seed corresponding to some central feature of the identity. This is hardly the equivalent, however, of the private deism expressed in the New Age doctrine "you create your own reality". The mighty creative magnitude through which abstract potential of the coded thought pattern becomes realized in energy networks, organized in working lines-of-force subject to perceptum-filtration of mind/body alignments, is hardly expressive of personal fiat.

What I *Think*, And What I AM

The very fact that the generality of thinking at this level of conscious development is embedded in "anisometric" patterns of relative material density, necessarily makes all such thoughts "opaque", one-sided, solicitous of the force of identity through imbalance and aggravated dichotomy. For this reason, the particular cherished "self"-thought is not the whole thought. The available ego-system of this present, imbalanced level of development can only be aware of a surface facet of the entire "thought-entity" which it entertains. The whole thought, of which the ego-identity perceives a preferred portion, possesses a *global* character as expression of the extended, multidimensional axis of Being.

Remember, you think with the *whole being*.

The thought (encoding the centrally-held precepts of ego-identity) contains much more information than the precious "cross-section" it models under the narrow beam of conscious focus. It possesses a round plenum of aspects involving all the implications of its highlighted features. It embodies not only the tangent considerations and forms of consequence that blur over the borders of clearest focus; it exhibits a veritable iceberg of submerged strata in which integrals of gradation, as well as the shadow-obverse of all overt values, are to be found *in posse* like coiled springs carrying the enfolded patterns and codes-of-force of the dimensions.

Ego Of Self-Creation: The Sorcerer's Apprentice

The "angular obliquity" at which such hidden wholeness is received (at the present focal level and in the framework of collective, conscious development) means that only a portion of the full implication of a given thought will usually come to expression as an experienced life-pattern at any given time. It's for this reason that, on a local scale, we may often presume we "see" our personal thinking accurately reflected back to us in the features of our experience, faithfully rendered on a one-to-one basis in such a way as to warm the cockles of any good solipsist's heart. What we may be much more reluctant to recognize, or "can't" seem to recognize because it constitutes the underside of our "self" that we interpret theoretically as "other", is the way in which the faithful thought like a slavish retrieving-Spaniel relentlessly returns in the context of our experience, only bringing progressively less-identifiable phases of our "mental command" for consideration and inspection. Where at first it dutifully fetched the morning paper as per "instruction", it now seems to rummage after dirty boots, dead birds and neighbors' garbage.

This is why, despite wishful thinking and the encomiums of otherworldly communiqués, our experience in fact is always a mixture in the materialization of our most positive expectations and worst fears, often seeming to come confoundingly in tandem. At the present level of conscious development, our "godlike" decrees through thinking and desiring have much more the character of the nescient conjurations of the *sorcerer's apprentice*. Our thought provokes a flood of successive experiences we can't seem to stop.

The Whole Light Of Identity, The Half-Light Of Identification

The real source of this manifold magnification of our thinking in terms of life-experience, comes from the practical investment of the Whole-value of Identity (equal on an absolute basis to Consciousness) in delimited patterns of identification equal only to the proportions of ego. The unqualified scope belonging to the real Light of Identity, provisionally invested in its qualifying term of *identification*, bridles within the restricting thought-seed like the dawn-horse of heaven champing at the bit. The limitless power of that Light is the efficient force which pushes, aided by its companion powers of Intelligence already awake in that Light at higher levels and superintending the birth-throes of the thought-seed; It pushes from "within" the abstract strictures of the thought-seed, as it were, like a Gargantua impossibly compressed within a tiny house that can't contain Its transcendental dimensions.

And in pushing, It first of all forces the thought-seed to surpass its confinement to the "nonmanifest", the emptiness of abstract potential; for Reality in its fullness can't be limited to the undifferentiated-abstract of creative potential (as certain schools of "spiritual realization" would have it), seeing that the prolific fields of manifestation indwell the Real just as well. The tremendous energy of that Light imbuing the thought-seed in uneasy alliance, pours through the enfolded lines in the pattern of the seed and pushes them out, everts and ejects them as it moves most fluidly through the conduits of the prefigured "paths"; the thought-seed begins to sprout globally in crystalline filaments like a branching quartz, the Light of Identity coherently beaming in geometric spires and, in so doing, assuming the "shape" of the inspiriting idea through the dimensions. The rich global Symmetry in the extension of its phases becomes "split" into successive frameworks in terms of the progressively broken symmetries of the spacetime densities, organized according to the potential of polarized "masking" belonging to the focal grid-networks of physical perspective.

In this way the full deck of our experience which we have "designed" by our characteristic thinking is shuffled and dealt out piecemeal. Some of its "hands" we recognize as the combinations we coveted and prayed for, some seem dealt from underneath by the Adversary Himself; but all such hands are meant to cumulatively "fill out" the deficient understanding of the ego, so that—whether consciously or just below the threshold of conscious recognition—the ego comes ultimately to learn more about the implications of its "world-view", its chronic way of thinking, than could be gathered from the strictly one-to-one input of its personal, surface considerations.

Change Of Thought (Got To Admit It's Getting Better)

It may be seen by this that an "enlightened" view involves more, then, than just a shift from conventionally "negative", self-defeating styles of thought to more positive and self-affirming styles of thought; for, whereas such a shift if really taken to heart might eventually improve one's *attitude* and capacity to *receive* experience of various descriptions, it cannot live up to any expectation of permanently establishing a purely "positive" and *personally desirable* flood of experience. For such a shift would merely be like walking from one corner of the same room, to the other. You may wind up standing near a sunnier side of the house, but you're still confined to the same limited structure. You're still standing on the same "plane".

Analogously, you remain focused and effectually *locked in* to your limited patterns of identity so long as you remain identified with the ordinary level altogether, where perception of the Whole is functionally masked, and the incalculable Divine pattern of Being is chronically diminished to the scarcely-noticed stature of the "handmaiden of compulsive self-reference"—a self-reference that can only continue to *pine away* for a reality which is infinitely consistent with its wishes and desires, and which therefore could be characterized as perfectly self-created.

Or Change Of Heart (All You Need Is Love)

There is only one "out" to the otherwise irresolvable dilemma of moving from one corner of the same, single-level house to the other, from negative to positive position and back again in the confines of the same dismal room. When identity, despairing of its identification with the purely personal wants and demands of unrequited ego-existence, turns its tentative face in alignment with the incommensurable magnitude of global Being, the individuated focus apprehended as "me" becomes wholly reoriented to the value of life. "I" become a perfectly receptive configuration with respect to the Intelligence of the Whole. From that point forward, "I" become an expression of the Whole, directly and accurately reflecting Its greatest good, not "mine".

Nor does this mean, by virtue of harmonious attunement with Spiritual Being, "I" am vouchsafed the comfort and personal harmony of experience that previously eluded me; on the contrary, in submission as a receptively-oriented focus for the expression of Divine Desideration, the quality of "personal" experience may be by turns placid or disturbed, there is never any telling—only its unpredictability is certain. What *is* established, however, is that the active agent of change-in-the-world is no longer the oblique, partial perspective of ego-identification but the direct supervision of Divine Mind working events and circumstances into a far more coherent, stable, fertile and potentiating ground for the realization of Conscious Presence.

You Forgot To Ask "Who Goes There?"

Finally, one may well ask "just what *is* the basis of these various extradimensional sources that seem to encourage belief in the proposition 'you create your own reality'? Aren't sources that emanate from beyond bodily confines of the physical sphere somehow more innately *aware* of the underlying principles of existence? Shouldn't they be more reliable just because they *are* 'outside' the body?"

No. The whole question rests on the *level* to which the discarnate consciousness rises as a result of its net "earnings" from the physical lifetime. The communication "you create your own reality" most frequently comes from a particular *plane*, that which we may call the "antechamber" of the Astral.

Flypaper Dreaming: The Night's Sweet Prints

To understand that plane, you have to realize that under most ordinary circumstances of physical death, consciousness is simply transferred to a version of the overall memory-record etched in more "durable" materials. That memory-record acts as the program of an automatic *dream* for the departed consciousness. The "program" is projected in condensed, symbolic form on the screen of the Astral medium.

The Astral is itself the natural dimension of dreaming for physically-focused consciousness, though it comprises a real world of experience and characteristic value in its own right (exhibiting the symbolizing properties that are "borrowed" in the composition of familiar sub-conscious dreamlife). The energies and dimensional patterns that naturally inform the features of the Astral in itself, imparting its unique character, are not immediately employed in the disclosure of true astral scenes where the consciousness of the "deceased" is concerned. The "deceased" does not as a rule directly perceive the astral environs as it exists its *own* descriptive features; instead, the base of astral energies and dimensional patterns serves to infuse the record of memory-impressions composing the characteristic "identity" of the departed personality.

In this way the personality "dreams" for a time a very condensed, symbolic summary of the chronic features of the life just lived. It is only after the elapse of "psychic time" in juicing the images of their residual hold on identification, and with the help of Other-world guides, that the personality is able to establish sufficient "distance" or psychic perspective from the shadowed scenes of the dream-mind to strike an adequate, threshold spark of self-reflective awareness *in* that medium to "know the difference", to perceive this is *not* the habitat of waking physical life and that in all probability the ego-subject has died.

Fixing The Holes (To Stop My Mind From Wandering)

The astral energies supporting composite dream-sequences of the former "waking life", however, do not immediately withdraw and return to direct duty organizing *astral* patterns of perception; rather, the personality remains fixed for a time in fascination to the projected dreamscape. The subject, now sufficiently *self-aware*, is intrigued by the unreality, the actual plasticity of what it had formerly taken to be physical fact.

Finding the resources of *willed imagination* under sponsorship of that conscious spark, the subject commences to bend the newly malleable images into conformance with whim and desire. It discovers it needn't reexperience indefinitely the memory-repetitions of painful circumstance or unresolved psychological fact. It realizes quite happily it can transform the outcome and contributing characteristics of anything recalled, making Dad deeply *fulfilled* at the otherwise ulcerous job that forced him to be "hard to live with", making Mom more vocal in her encouragement and appreciation.

Eventually, with the imaginative resolution of these scenes and concomitant catharsis of the psyche, the picture projected from the personal memory-record may be folded up and packed away, the energies that had sustained it withdrawing to participate in the direct productions of Astral imagery.

Light Of Glory, Lights Of Glamor: Death's Not Yet Well Met

At this point, hovering as the self-reflective spark of awareness on the border between mnemonic patterns of physical reality and the Astral domain proper, the personality may proceed upward—and progressively—into the Light (the global character of which impartially "weighs" every fragmental impression of the conserved Identity and pronounces the judgment of the Balance, an experience reported as an encounter with "Christ in the Godlight" etc.); or the discarnate ego-subject may linger temporarily, fascinated from its perspective by the dream-character of *physical* reflections it's tending to receive in the astro-etheric light. In this way the subject may be attracted to an actual, physical locale and an incarnate personality. Where the respective systems are sufficiently harmonious and potentially "attuned" the discarnate consciousness may discover it's able to effect a quasi-physical impression on the embodied counterpart. Presently, the alerted "meditator" in the physical system becomes a fascinated "channeler" for the psyche hovering in the astro-etheric system.

Realizing the potential for "impressing" as comparatively *Godlike* from the vantage of this subtle energy-perspective, the discarnate personality doesn't fail to assume the cloak, thereby becoming the wisdom-philosopher of the astral dream-tricks about which it has just learned.

Teaching The Dream: The Futile Forestalling Of Ego-Death

But what it has just learned, came from a simple course in *dream-management*. It had learned how to rearrange psychic furniture of the chronic dream-habitat, so as to resolve certain tensions and frictional complexes that had frustrated—to a degree—the expression of its creative potential in life. It had learned what basically may be learned while still incarnate, through "lucid dreaming". What it *believes* it has learned, however, is the result of having quickly forgotten the refractory character of *actual physical existence* that always fully incorporates and creatively embodies *every* side of the psychic equation, so as to live out the complement of its complex implications. Assuming, with astral-philosopher's hat poised firmly o'er orgone brow, that there's a basic identity of pattern-behavior between the dream "antechamber" of the actual Astral World and light-bathed features of the obliquely-perceived "physical", the discarnate personality (with many accompanying claims on behalf of its own enlightenment) will proceed to pontificate as to the evident validity regarding the way in which "you create your own reality". The channeler will then pass on the information, professing he is merely a conduit of this "inspired" material but that if he has "succeeded in making anyone's life a little lighter" he will have received "reward enough", along with his regular consultation fee.

What Is The Mother Current?

» Part I—The Mother According to the Spiritual Description of the Father
» Part II—Out Of Left Field: A Spiritual Biography of AAA and MT
» Part III—Why You Needn't Buy the Father's Line

PART I

The Mother According To The Spiritual Description Of The Father

What is the Mother-current? It's the name we give an Initiatory Power. And what's an "initiatory power"? We're not utterly unfamiliar with the concept or at least the nomenclature, if we have any brush with the Spiritual Traditions at all; for the Perennial teaching as compiled alike from all great spiritual traditions, schools and cultures makes collective reference to a feminine principle variously designated as "consort", "goddess", "mother" etc. The question is then, whether that which is referred to as the Mother-current is the same as or comparable to the reference of the traditions.

It's first of all notable that from the fund of "comparative religion" we *can* derive a representative description of what the ancients understood as the "feminine". It should be understood however that the extant *version* of this description, while lending gentle credence to some such principle as Jung's "universal archetype", is tinctured by millennial dominance of the Patriarchate, of which our current civilization is only the most recent expression. Evidentially, what we know of the tradition of the *feminine* is first of all appropriated from survivalist adhesions of an even earlier or prehistoric *Matriarchate*, as witnessed for example in Minoan ruins at the site of ancient Crete.

An even more specialized aspect of recovering this traditional description (for a comparison with what we presently mean by the initiatory Mother-current), is that the "mythic" profile emerging from witness of collated materials *represents* a more subtle knowledge than is suggested by the interpretation of "primitive storytelling". Ancient cultures from which such symbolism and mythic narration derives, possessed in common a *spiritual technology* for which our secular, separativist explanations are inadequate. To understand what the ancients meant by their collective "feminine" images in terms of *spiritual technology*, is itself a job of exegesis suited to *initiated* insight.

Initiated insight is privileged in the sense that it observes and interprets from the *inside*, rather than by exterior and thus superficial survey. Initiated wisdom is adapted to *know* what the ancients meant through their collective Mother mythos; thus it's possible to appreciate what initiated wisdom presently intends in its designations of "Mother-principle", by noting the way in which that special perspective views such value across the critical transition of Time.

It's also important to note, in our encapsulation of the "secret" or subtle thesis of ancient understanding, that the descriptive terminology employed is shaped from experience and the interlocked requirements of a *present* initiatory insight; it has been generated in practical terms as a sufficiently flexible lexicon to do justice without distortion to the patriarchal sense of the *subtle* tradition, while relating with or even extending (without succumbing to) the special imperatives of our "scientific" vocabulary etc. Our "wording" of the collective description may be considered an experimental bridge, something not so much like any particular exposition from the standard framework but sufficiently consonant with those keys to strike some "familiarizing" notes linking old dictions with surprising likenesses of the new.

First of all then, what do our collective *ancient* traditions mean by the Mother-principle? Why do we find such concord amongst disparate times and places, so there emerges so obvious a parallel between the "descent of Ishtar through the spheres", the "fall of Nous" in the gnostic description, the charging of the Hebrew Throne-Chariot into the turbulent abyss and the encoiling of Sakti in the form of Kundalini?

The Mother According To The Father, On His Best Behavior

The collective initiatory narrative of the ancients indicates the "feminine" principle as a primary creative power of Absolute (God, Spirit, the Divine etc. characterized as "masculine", with several interesting deviations hung over from the Matriarchate). The "business" of this creative power is to celebrate the value of that absolute Spirit in innumerable Ways, to find within itself a Means of giving limitless expression to the Truth of its overarching Reality. Thus the creative power, in its birthing of all the terms of manifestation now designated "Mother", carries forward the unitive value of Spirit-consciousness through formal representation or expressive parallel.

At first then the Creative pays close homage to the homogeneity and limitless wholeness of Spirit by transcribing its thorough Void-being in the mirror correspondence of a dense *overspill* across all the possible crevices and accommodating spaces of manifestation, polarizing the potential complementaries of "features" (or mutually delimiting qualities) in indiscriminate global profusion; in this way "she" emulates featureless Absolute through distribution of her myriad possible extensions across a spontaneously self-cancelling symmetry of equipotential "radii", on a universal scale.

At this primary level all things actively and immediately celebrate their divine origin through overt coinherence, interpenetration, perfect parity of interchange and mutual identification at the juncture of their common birth, their touchpoint and collective reference in the zero-zone of "invariant global rotation". In this way the creative power adheres as closely as possible in "ornamentation of the Creator", according to the Hebrew tradition; she furnishes the adorning "bangles" of the Sakti, according to descriptively similar narration of Hinduism.

For "some reason", however, about which the ancients are never quite clear, this primary creative power employs her initial "created totality"—celebrating its divine origin as a continuous *void-dance* in voidance of all preferential value, direction or dimension—in polarizing along emphasized *angles* of orientation, thereby producing a discreted system of "symmetries" (permitting—by inference—the introduction of "anisometric ratios" through any axis intersecting at an oblique plane across the perturbed interstices). This fractionating geometry greatly multiplies the potential of what may be produced in the manifest field; for, from the equipotential appearance of "everything" there's now drawn a distinct possibility of progressively *masking*, or screening from immediate self-perception the essential void-character of all polar proliferating property. Through such emphasized angles of orientation the *feminine* power endows itself with the creative capacity to generate systems of triangulating *foci* establishing "positionality" or perspective; and, from the compound grid-network spun through such shuttle weave there's built the basis of a reflection-axis emphasizing one plane of symmetry over another, so establishing the possibility of *direction* or variable ratios of extension in the homogeneity and continuity of Space.

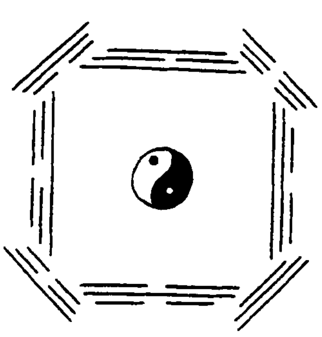
Celebratory Bole

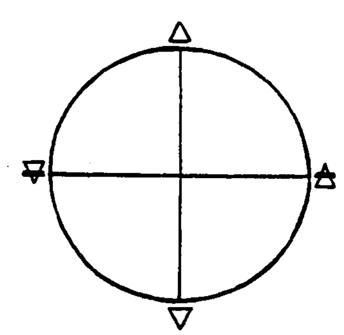
According to the voice of our ancient narrators, this feminine creative power—in one form or another—carries forward the whole value of Spirit-consciousness in absorptive cross-stitching of polar properties along the vertically-distributed extent of her potentiated Axis. Such "axis" becomes the World-tree or Middle Pillar, the Yggdrasil or Lodge-pole of the traditions; from the equipotential void-dance of her primary manifestation in supersaturated symmetry of self-cancelling poles, the creative power processes a progressively discreting system of filtrate planes and masked fields, so that a vertically-arranged *hierarchy* of dimensions with distinctive values of energy, form and matter are sifted out—strained through the "colander" of the cross-sectional grid pattern coaxially aligned in compound focal adjustment of diversified, perceptual venues.

She is in this way compared to the Cosmic Spider weaving her treacherous web of the world, the Spinstress Maya fashioning the captious maze of distractive illusion luring the whole-Identity of Spirit consciousness fatefully "off-center". Having spun this enchanting net of crystalline pattern (polarizing the operative planes of tension for various organizations of energy and matter), the busy Sakti, Mother of the Worlds, is said to invert through her own focal network and settle in the very midst of her creation, at the farthest extreme from her original celebratory sphere faithfully mirroring the informing Value of Absolute.

There is then in effect established a Pole, if we view the collective image clearly; at one end of the vertical pole, at its illustrious Crown, there may still be viewed the original state of equipotential Void-symmetry characterizing the virgin condition of the field of manifestation, distributed in global adoration and uniform homage with respect to the sacred Standard of Its origin. The Primal Arrangement of the I Ching trigrams enshrines this original formula, as well as the Cross of St. John with its oppositely paired elements.

This primary creative Matrix of Mulaprakriti, the Qabalist's Throne, may thus be considered "stationary" as a self-adjustive equilibration of symmetrically arrayed values; though possessing the burgeoning potential of all possible "features", it faithfully reflects the homogeneity of featureless absolute and so abides in "static" form. It's for this reason that, as reflected in the initial Sea of Glass or material-mirror of Spirit, the Supreme Principle itself is considered eternally moveless. "Siva" is said to reside without stirring at the summit of this World-axis.





The Pole itself represents the dynamic extension or progressive "disequilibration" of the primordial qualities as effect of the ingenious system of crystalline facets, mutually mirroring—

in maenad multiplication along split-image corridors of infinite regress—the complementary "anisomerisms" (produced through coordinate networks of compound focal triangulation). This is the Sakti or Mother-creator in her *active* phase because it represents the "length of the Pole" as the intermediate, patterning worlds reflected in one another in an unsettled state, shimmering as prototypal forms tentatively profiling plastic molds, standing in for variable "fittings" etc. These worlds and planes are *constitutionally* unstable, faceted reflections like flickering scales of light on the surface of water since they are the proper *domains* of the Variable—building layers of value in terms of probability-intensification and so serving in a sense as fields richly enweaving the central principle of *indeterminacy*, manifesting nature's mode of incorporating basic *void*-value.

The presence of "indeterminacy" woven all through that fabric, signifies the integral factor of *freedom* within every such pattern. Such a factor of *freedom* spun cleverly into the cloth holds a hallowed place open for the incorporative spirit of Will, borrowed from the Presence of consciousness along the central channel.

Through this vertical midsection or universal "thorax" then, the Sakti exercises the *formulative* faculty, continuously serving as a variable energy sensitively-responsive to fluctuating emphases of *intention* and *volition* and so carrying those values of consciousness forward in "astral" processes of patterning.

Sakti-Latrodectus Settles Down

We meet the "static" form of the universal Value again, as mirror image at the *foot* of the vertical Pole, when we consult the ancient description telling of the reflexive *inversion* of the creative Matrix upon herself—situating herself as it were like a spider at the center of her own web of creation. This means to tell us, in effect, that the self-evident Standard of reality—divine Spirit-consciousness—has been drawn through the weaving process of the Mother's enchanted webwork along the extent of the Pole or universal Axis, everting the creative properties resident in its eternal All-potential until the whole-value of its absolute Identity is drawn offside and invested in delimited forms of its own, representative patterning.

The Mother has, like the Black Widow, dragged her mate into the midst of her enchantment, spell-binding the Whole value of divine Identity in identified allegiance to an *oblique-angle perspective* (mirroring the most "opaque" or anisometrically-lopsided framework of facultative focus involving the optimum resistance, inertia and uncompensated pressure of the tangible realm of "touch").

This essentially psychic value, modeling a whole universe of meaning around the qualities of separation, density, unyielding obscuration and impenetrability, is simply the mirror obverse of Reality's ultimate Adamantine, its Diamond-vajra "incompressibility" or self-same, changeless consistency under all conditions; yet as manifested exclusively in the narrowed field of expression, it serves to *mask* that immediate (and unmediated) Self-knowing which is indicated in the Tibetan diamond-vajra, substituting instead the Sakti's most ingenious, *inverse version* of that Supreme Value: the leaden obstruction of the emulative element *earth*, the most incompressible and unyieldingly "self-same" of all the creative powers.

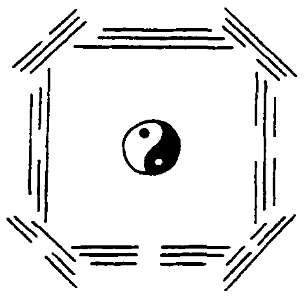
In this way the Sakti, all-Mother of the Universe, exchanges her "upper world" role as subservient and adoring Revelator of the Void-value of Spirit-consciousness through saturate symmetry of her beautifully self-cancelling terms, for the role of treacherous Black Widow, weaver of the veiling web or curtain ("pargod") of Maya *in exact mirror-reversal* of her Upper function—

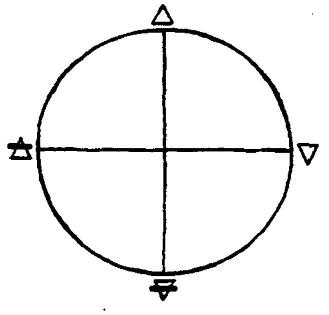
drawing the whole-value of Absolute Spirit-consciousness into illusory subservience to the very patterns she'd first produced to reflect and affirm Him.

The image of this Mother-dragon curling up, as it were, with Ouroboric tail in her mouth in the midst of creation, indicates the coded *lockin* of the variable focal adjustments structuring the (multidimensional) axis, so that at its perspectival extreme in exclusive down-focus toward the limit of object resolution it achieves a predictable consistency of pattern; it *merges* the variable upshot of all—convergent—adjustments from the "upper" registries of its own axis, toward a uniform typology of cycles and cognizable attributes. The Sakti settles at the extreme end or emergent "tail" of her processes, as a self-consistent code into which all infeeding variables are uniformly structured.

Curling Up Her Complex "Locks"

Through such programmed patterns of mnemonic repetition she compacts a stable energy-nucleus summarizing and setting her elemental ratios; that tension-packed coil serves thereafter to monitor the organizational currents through which are keyed the mutually modeling—and reciprocally reinforcing—grids of *cognitive* and *perceptual* impression ordering the "fixed" form of the physical world. (This overturned order of things is represented in the Inner World or Later Heaven arrangement of I Ching trigrams, and in the Cross of Ezekiel alternating the distribution of opposites around a circle).





When this universal process (proceeding down and along the cosmic axis through which all worlds of energy and organization converge) is ultimately reflected through the stylized grid-network of perceptual coding as surface projection of the "physical world", that axis perceives itself—in comparatively flat monoplane cross-section—as the *human form* with its vertical, cerebrospinal structure. Through such projective surface appearance all the plexuses, ganglia, nervous networks and internal organs distributed along that axis seem to "take their being" in a common dimension, processing their respective patterns as services of separate functions in a homogenous plane of reality.

Through this projective reflection (secretly regulated at the nuclear core of the encoiled kundalini-sakti as mnemonic "habit-pattern") there is no sense of the *multidimensional* character of the cerebrospinal axis. There is no sense that such axis is a universal structure *through which* all energy, form, function, instrumentality and matter is organized, rather than an incidental ambulatory stalk ensconced "inside" a world of competitive objects. There is no sense that human consciousness, focally fixated to its narrow perspectival field, acts through the *mediating model* and common denominator of all form rather than through one accidental evolutionary pattern amongst others of equivalent "non-necessity".

For the Sakti in her sly descent and ultimate encoiling at the "nucleus" of matter has secretly subtracted, by progressively descending stages, a whole intermediate range of informing energies, instruments, faculties, properties and perceptual potentials; she's enfolded them in recessed latency, through filtrate processes of coordinate adjustment effectually removing them from their loci of operation at the vertically-distributed chakra sites or plexiform centers of the "cerebrospinal anatomy" and—in effect—compressing them in captive obscuration through the coded "lockin" of the nuclear energy-coil situated (anatomically) at the base of the spine, thus *locking them out* of possible activation at their appropriate locales—much in the way a jack-in-the-box is compressed into coiled tension and kept from view by its sealing lid.

Thus the Sakti, settled into congruence with the cleverly compounded perceptual grid of the "physical world" and so apparently residing *internal* to the monoplane anatomy at the sacral base and coccygeal plexus, is conceived by ancient convention as "fixed" at this extreme as well, unmoving in mirror inversion of the Moveless eternality belonging to the Standard of Spirit-consciousness "above" (and so correspondingly aligned with the head-region of the flat physical anatomy).

Nestled at this fixed position, the coil of *kundalini* regulates and routinely adjusts the patterns of currents summed from centers along the mind-body axis; the interlocking order of subconscious processes monitors, in turn, key functional ratios in the (variable) organization of *perceptual* and *cognitive* grids.

Ordering The Perceptual Menu

This "secret" link between the operative ratios in the interaction of subconscious/autonomic processes and the programmed patterning of perception, while unknown to present science may be unlocked at the *physical* end of things through the unsolved "black box" mystery of the bulboreticular formation. It's known to current neuroanatomy that, for some unexplained reason, the autonomic nerve-bundles enter one end of the reticular terminal while the sensory currents of the cortex enter the other: what happens where they invisibly "meet", is the *physical* avenue of approach to the problem which initiated *vision* perceives directly as a multidimensional process, linking the governing elemental ratios of autonomic interaction with values that encode the given states of sensation and perception we identify as consistent impression of a "material" world.

It's for this reason we ought to value more closely the advice of Castaneda's don Juan when he explains that we're really nothing but a "bubble of perception"—since "perception" is a particular grammar of *cognition* it might be better to describe us as in reality a "bubble of cognition", but in any case the point remains that—in fact—there aren't a bunch of separate processes serving different if related functions—there's only *one* process serving one function regardless whether we breathe or digest, etc., and that is the process which serves the function of *cognition/perception.*

We may understand from this also that, though the kundalini-sakti is described as "fixed" at its lockin-locale at the spinal base, this is only a *provisional* fixity. There is no exclusive or fixed "physical world" in itself, for the standardized—and stabilized—*cognition* of a physical world may now be understood as contingent expression of a network of quite variable functions, plexuses, patterns and current-processes.

This then is the basis of the ancient/perennial *insistence*, in the spiritual traditions, that the apparent conscious "arrest" of this focal world-order is not a necessary or permanent condition. This accounts for the insistence of these traditions that we can *modify* our perception of "the world", *vary* to greater or lesser degree our whole—apparently captive—relation to it, and even operate its patterns in such a way as to *free ourselves* from their seemingly "solid" hold!

It is in this way we may understand those counsels of the spiritual traditions with which we are most "familiar"; for every such counsel, (whether treating the human condition in terms of the "exiled Shekinah" of God resting in the desert of existence as the Divine Footstool or the parallel *padmasan*, identically "footstool" in Sanskrit and referring to the encoiled Sakti at the spinal base) insists such energy can be *liberated*, unequivocally released from its locus in auspicious return of displaced powers and recessed patterns to their rightful locales, restoring the plexiform sites or sacred centers to their functional potential and finally, infusing the extent of the multidimensional spine to the degree of drawing congruent again with its initial state *in harmony with full-conscious Value* at the very summit of the World-axis.

Usually the traditions are in agreement that this restorative release is a progressive ascent in sequential "return" along the path of former descent; they are also in basic harmony with the idea that this liberative restoration of the Mother-principle (encountered in the form of the anastomosed "nature-current" locking the world in place with its tail in its mouth) is equivalent of *illuminated Consciousness*, the awakening of unqualified Spirit to its own essential reality etc.

Restoring The Mother's Real Estate: Examining The Run-Down Premises

What is not so well understood is that these ancient systems of thought and practice carried forward as spiritual instruction for today, have not seen the times of their primary experimentation from which the originating plans were "drawn up" for literal ages; instead they derive the renewal or confirmatory reinforcement of empirical data and practical results from the point-of-departure of an *initial premise*, a code or guideline comprising a categorial mandate at the outset. The basic theory on which the practice is predicated, is then an unexamined *given* in the sense that it has been many a millennia since the fertile era of its initial experimentation.

The fact that this primary experimentation is neither recognized as a contingent source or assumed as critical/foundational datum, lies in the circumstance that "results" tend to follow in consequence of the selected lines of practice. The premise of the practice establishes the conditions of its repeated confirmation, and the results are *interpreted* in terms of the premise. It is a self-reinforcing, self-fulfilling process in the same general way that physicists expect results according to the selected *mode* of observation. This ambiguous *variable condition* of the observation-process is, however, *not* a basic part of the perennial "vocabulary" of knowledge on the subject re esoteric function. Indeed the standard supposition on the subject is surprisingly allied to "naive realism".

What is more important to understand is that the predictable, conforming reflection of the initial *premise* in the ultimate *result* is not equivalent to the automatic verification of the result with respect to Reality. The premise does not *ipso facto* define reality (for if it did, then *any* result following *any* premise would constitute a sufficient reality and make of every New Ager the unimpeachable "reality creator" he supposes himself to be!); the premise, rather, always defines the means of obtaining a result that can be gauged in its adequacy against the *independent operative* of Reality. Reality is the Whole Standard, and its Wholeness bears *demonstrable consequences* toward any "proof" or result measuring itself against that spontaneous/irreducible presence.

What this means is that the yogi claiming awakened nature-current "sakti" to be the same as Consciousness or God, has not created his own privately self-consistent and therefore unimpeachable reality when he occasions that targeted "awakening"; he has rather produced a particular result from the seed of his initial premise, and that result now exists as a certain magnitude with consequential property only *measurable in the first place* against the independent Standard and informing framework of Reality.

That the yogi may "force the case" to *fit* the framework of reality against the outcropping of a contrary evidence, simply shows the yogi's continued kinship with the rest of humanity that similarly spends much time and effort squeezing the embarrassing dimensions of reality into a container inadequate to the task. What allows the yogi (and all others) to persist in self-delusion, is unexamined acceptance of the idea that any *correspondence of result* with the initiating premise in itself confirms and reinforces the validity of the premise!

What happens when Reality pulls further and further from the conditions that permit provisional sustaining of the illusion?

The need for reevaluation becomes more evident. As with modern times it becomes progressively apparent that a return to the basis of primary experimentation is called for; a reassessment of the *underlying premises* of all such traditional practices is the more manifestly mandatory. When the need for such reassessment reaches a certain, universal scale as in the present where mutual global exposure of every local practice shows some peculiar anomaly in the initially "delightful" overlap (raising inevitable questions against the shared premises) the overall state of psychic "critical mass" takes the initiative, waiting on no particular notice by any particular party but simply generating the conditions of a kind of spontaneous return-to-starting-point.

PART II

Out Of Left Field:A Spiritual Biography Of AAA And MT

Such were precisely the circumstances under which MT and AAA found themselves functioning, without necessarily understanding the implication till much later, when in 1973 after a preliminary "season" of intense spiritual work within traditional frameworks there was a sudden eruption of responsive *psychic* and clearly *spiritual* phenomena as if the pressurized contents of a vacuum container had suddenly yielded to the prying of an "opener". The culmination of this abrupt surplus of "experiential data" occurred in the summer of '74 when AAA was manifestly Initiated, in daylight hours in a totally awakened state, by the insurgence from "higher planes" (with which they'd been communicating) of a self-luminous Spiritual Master.

The "appearance" of this Inner Plane Master right in their living room inaugurated an accelerated time of spiritual learning and experimentation. (AAA could see and describe him directly; MT could regularly observe an intensified luminance in the room even under conditions of darkness where there was no external light source, and always knew the presence of the Master even in advance by a distinct pressure or altered sense of orientation efficiently focused at the back of the head.)

First of all, on the basis of their practicing knowledge of esoteric and spiritual "controls", they safeguarded the ongoing sanctity of their working by testing the authenticity of this special Appearance. This Inner Plane Master not only proved out perfectly on every point, but established what should clearly be recognized as the hallmark of an authentic teacher, embodied or disembodied, in that (through his ongoing communication) he provided a general system of principles and guidelines proving themselves to be a *much more accurate measure* of the authenticity and Balance of a spiritual instructor/instruction than is commonly furnished by standard available sources! The application of such principles not only to his own communication and their interpretation of it, but to other instructions in general exhibited the special power to clarify, sort and resolve that establishes itself as graciously self-evident.

Indeed the extended period in which they maintained such initiatory communication with AAA's Inner Plane Master may function as a model of the genre; and, if properly appreciated for that which *it* makes rationally self-evident ought to serve in holding an ideal light to the patterns projected by all subsequent and current "channelings", "contacts" etc.

Rules For A Cryptic Gameboard: Spirit Guides, Channels And Inner Plane Masters

First of all, this was not a "channeling"; it was not a "contact" with some unseen UFO, nor was it the same as practice with a "spirit guide". Spirit guides, most channeled sources and all UFO contacts are involvements with beings at certain intermediate stages of their own development; and while any such stage may be helpful from the perspective of the seeker's own stage, there are manifest grey areas and gaps which may or may not be evident to the seeker due to the developmental status of the communicating source (we are of course only speaking of such things under their most positive potential).

An Inner Plane Master is *by definition* Enlightened, awakened in the optimum sense that the teaching-function of such a being always proceeds from the whole-value of Consciousness Absolute, always orients the practitioner *by the greatest economy of means and insistence of Intent* toward recognition and valuation of that Standard, and in practice proves its authenticity by its "jealous" guardianship of that Standard against any divergent tendency toward intermediate aims to which the student—in his partial vision—is continuously susceptible.

An Inner Plane Master is *disembodied*, belonging to orders of time/space, and is therefore functioning through a "milieu" of fundamentally different potential, orientation and "atmospheric pressure" than any being operating from zones of spacetime of which ours is one example (the distinction between orders of time/space and space/time is important, and the two-part article on *Channeling, UFOs,* etc.—October-November—should be consulted for clarification. Much in the way of misperception and speculative confusion—cf. the review of "War in Heaven", this issue—could be cleared away if would-be commentators and "spiritual analysts" would bone up on the actual, underlying structure of things—better still, would stay their tongues and resist the temptress Profit till they *knew* firsthand whereof they spoke, by the indispensable method of Working in Silence and respect till their chakras fell off!)

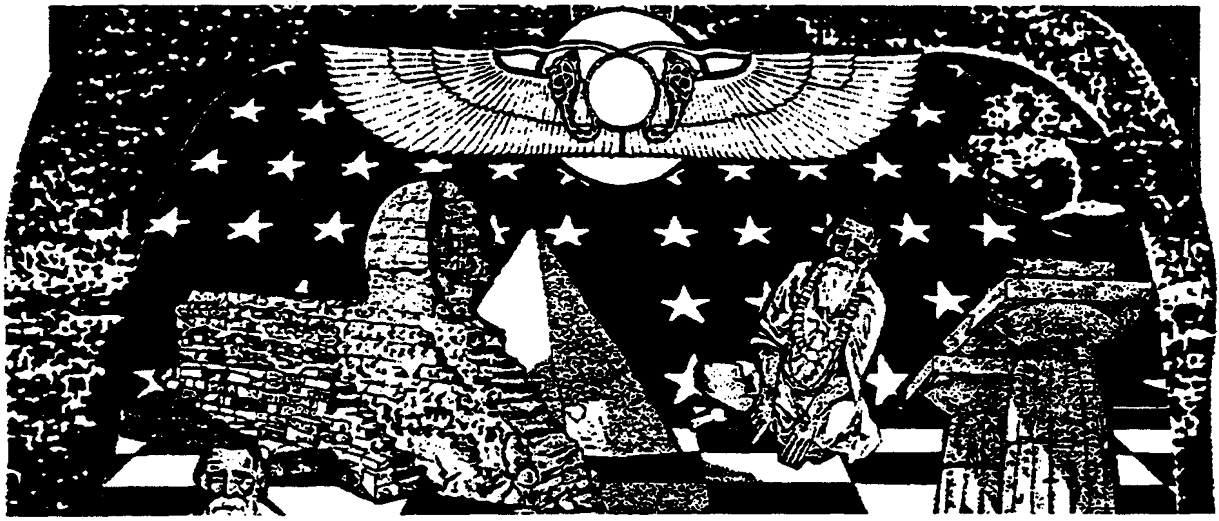
Any such authentic master or teacher of the Inner Planes, functioning from the time/space order of reality which is "helpfully"—in a certain sense—disjunct from our own (so the *awakened* being is free of the distractive imperatives and peculiar limits to which the embodied condition is inevitably subject) nonetheless honors the *law* of such parallel-plane disjunction by ignoring the concrete details, the specific "mechanics" of things in the pressing immediacy of their concern as we experience it. Such a Teacher establishes a criterion and testable standard for all "extraordinary" communication of the type whether from orders of time/space or space/time—as long as they are at a remove from our own embodied density—in that he steadfastly abjures specific or ad hoc "advice"; such a Teacher, tellingly, never advises on "the market", where to move to avoid the Big One, what pet to buy or music to listen to, and in fact his instruction is firmly based on general principles with the addition of occasional, testable variables of a particular type to illuminate the Law in practice. It is the teaching of these *basic spiritual principles* which distinguishes the authenticity of the communication above anything else; for the Purpose of Awakened Consciousness is ever to impart the gyroscopic standard of orientation possessing maximum elasticity-of-adaptation under every circumstance while clearly never relinquishing its Unitive reference-point.

It is through the deep learning, incorporation and introjection of such principles that the practitioner is furnished unerring means of making his *own* concrete decisions, enforcing his own determinations without anaclitic reference to any source. This is the only way Consciousness can legitimately stand consciousness on its feet, set its footsteps unerringly to right on the path of its own liberation.

(*Embodied* teachers distinguish the value of their Awakening by promulgating such first-principles also, with the addition that they may advance more specific advice in keeping with their *shared* status in 3rd-density embodiment along with the student provided the advice is always framed in, and functions as *illustration of*, some such universal principle which the student may subsequently apply on his own.)

During this period ranging over half the '70s decade, AAA and MT were furnished the first-principles and experimental "functions" with which to perform a work that, in retrospect, constitutes exactly that return to the Fount of primary experimentation called for by the general Times, the critical state of consciousness at large and the manifestly limited means furnished through the spiritual traditions.

Pyramid Initiation And The Sealing Of A Psychic Power



During an especially intense and manifestly Sacred initiatory occasion with the Inner Plane Master, AAA was taken out of the body to "Egypt", the locale of a kind of Astral Pyramid wherein she was ceremoniously wrapped with bandages of light; after which, on recovering consciousness in the body, she found herself to be permanently impressed with an extraordinary faculty of "aura reading".

This faculty proved to be far more powerful than any about which they'd read, including the celebrated faculty of Leadbetter, et al.; and it was certainly more profound than anything demonstrated at the various "psychic fairs" to which they were invited during that time due to their gathering notoriety. Yet their basic use of AAA's extraordinary "talent" wasn't centered on the occasional public demonstrations or private consultations she'd give, almost always for free; rather under general guidance of the Inner Plane Master they were led to make direct, *primary experimentation* upon the centers, currents, energies and fields to which she had observational access.

In this way they were able to employ the significant counterbalance of male/female polarity in observing, registering and inducing various processes of the mind/body being ordinarily "hidden" or *indirectly* known through surgical exploration of the gross-physical projection. They were able to make *primary experimentation* upon those practices of breath-control, asana, concentration etc. passed forward by tradition and long taken for granted, and all *independent* of the conditioning theory in which such practices came marinated.

This was a *fundamentally* different process than the ordinary order of development wherein the student is furnished a practice blind which, if maximally successful, makes him ultimately the "master" by inducing the desired subtle perception enabling more direct witnessing of the effect or results of the particular practice; for in such case what is "seen" is already thoroughly conditioned by, and gestated from, the initial conceptual seedling, and obediently reflects the *expectation* rather than the facts.

If for example the practitioner expects at the end of his practice to "see Krishna" the energy generated through his practice will obediently frame the anticipated Beautiful Blue Body of Krishna as accommodating product; the *energy involved* is real energy, the image produced is a real image, as definite perhaps as an ordinary perceptual image of the physical eyes—but the expectation has nonetheless enlisted these "real things" in manufacture of a *typology* that freights much implication which just isn't true in terms of actual awakening, alignment, balance, conscious insight etc. The Image has been manufactured as the expected product of the practice, the "purpose" of the instrumental energy-magnification; but the *actual* net product of such subtle-energy development does *not* correspond to the symbolic idealism of the image, does not equate on any one-to-one basis with the values *represented* in the condensed symbolism of the figure.

Through this implicit return to *primary experimentation* free of bracketing doctrine, AAA and MT were enabled to perform a basic work of *first principles* allowing the observable energy-currents, fields of force, subtle centers and instruments to disclose the effect of their activity at the outset, and to accurately demonstrate the exact potential inherent in any given idea, technique or complex of methodologies.

Characteristically, they performed a laborious and exhaustive research over a period of years.

AAA First Sounds The "Deguello"

Importantly, AAA *refused* to stop halfway or be sidetracked in her singleminded pursuit of the ultimate Truth of Life, even when such lures were easy to rationalize as a necessary phase in acceptance of offers to support them—for example—relieving them of pressing financial burdens to pursue their work without worry over their children. Recognizing the hidden fatality of all such "temptations"—they were at one point offered unrestrained run of the New Age facilities of a La Jolla doctor who was impressed with her powers to the degree of possession-frenzy—AAA consistently demurred from the easier road that would have inevitably "cashed in" a faculty which, in its *development*, was far more perfected than the final offering of most who plied a living probing "aural" secrets.

When you choose the "hard road" what you receive is hardship (rather than reward for your integrity); such hardship however becomes an integral and necessary element of practice during certain critical stages, and *furnishes the only sure test* as to whether what has been learned has been *understood* to the extent of successful application.

So it was that they continued their experimentation, but in progressive solitude since more and more friends and former "supporters" grew impatient that there was increasingly no end in sight, and only a more final refusal on their part to capitalize or convert the whole process into a fixed "concession". On the contrary they were merely becoming more confirmed in their attitude that those amongst their friends and acquaintances who did indeed indulge the exploitation of some "learning" or "talent" in the Psychic domain, ought to drop such business immediately as an allegation of responsibility for which they simply weren't qualified. Indeed, AAA and MT were at this stage showing signs of that most unwelcome characteristic of the irredeemably committed: the more that was actually known about a subject, the less tolerance was displayed for the level of superficiality tacitly allowed amongst those who have no idea what's really required. Especially in relation to "subject-matter" of such ultimate moment as the Spiritual Field of the Soul's own domain, AAA and MT were becoming...well, impossibly uncompromising and indeed infuriate people to this day for the same unbending trait.

Since their unspoken motto and mutual resolve had been, from the very beginning it now seems, that of "never stop along the way, not even to catch your breath", they continued in isolation—in effect only tangibly manifesting the displacement of negligible wardrobes from closets that filled in preference of *fat notebooks* chronicling the months and years of first-hand experimentation, observation and change, journals in the slow mounting process of procedurally awakening those qualities through which an ever-more definitive resolution of the *known*, *learned* and *unlearned* could be accomplished.

"Aura" Is From The Greek, Meaning *Breath*

As one of the testable variables to be gauged through application of appropriate principles, the Inner Plane Master "suggested" a variety of breaths to be practiced by MT, and observed in their interior effects by AAA. Through this unique form of "hands-on marketing research" certain surprising evaluations were made on the traditional "products", (certain "brands" not operating as conventionally advertised and some interesting revisions made on matters long thought closed, on accounts long presumed to be paid). It was in this way for example the fundamental value of Power Breathing and its basic unit the Charger Breath was struck upon as possessing the most generally effective, balanced and potentiating "presence" of all the known techniques inclusive of suggested variations.

All modeled techniques were given fair opportunity to "show their stuff", even if this meant as it often did that research on a particular practice wasn't concluded for years; every reasonable measure was taken to isolate the effects of each practice so the employment of one didn't distort the impression produced by the next. Indeed AAA's interior or "aural" perception was so acute she quickly came to identify the characteristic "signature" of each breathing process so their respective influences could be the more easily sorted. The Power Breath was *immediately* identified, for example, as a form potent to take instantaneous command of the *energy of the entire room*, moving the currents of the enveloping space like a tidal magnetism.

Over time their developmental work with energy-fields and biopsychic currents took on a deeper *reciprocation,* as the practices with which MT carefully experimented (as well as the continued initiatory presence of the Inner Plane Master) gradually enhanced his own powers of "interior" perception in a manner appropriate to the specific organization of his systems. Indeed they learned that each personal mind/body system adapts to a *characteristic* mode of interaction with respect to the deep fields of energy and matter. In this way he was able to "locate" certain zones or states of energy in the extended field of perception and isolate them interiorly, at the locus of the "third eye"; he could with concentrative practice "interrogate" such modes of energy, to the degree they'd unfold like flowers to the ray of his attention modeling their subtler details.

He found that by Mind there exists a means of engaging the *psychic* value of any form of energy or state of matter, in such a way as to be able to *slow* its process fantastically for minute inspection, virtually arrest it at any "angle" or in relation to any coupled field or quality so as to analyze its order and then to know it—through this unsuspected, willed variability—as a function of the efficient "saturation" of attention aligning its flickering "moments".

Such deeper integration with the "psychic field" inevitably manifested in their work taking on a more psychic quality.

The practical ambiguity of perceivable energy-states often challenged the limits to which the analytic faculties could follow or understand; often it seemed that a traced "curve" or current of energy would do something conceptually impossible to grasp, as if deciding suddenly to model the tangible issue of pure paradox. You could "arrest" it; you could slap it in irons, stick it in the stockade—but that would simply serve to freezeframe the given current in an attitude of mocking perplexity. MT could at such times easily find himself concentrating, meditating, contemplating the unexpected puzzle for hours on end with no greater success in understanding to show for it; and then at dinner AAA would describe to him the vision of a particularly intense field or geometric pattern pressing itself unbidden upon her all during the day, the purpose for which she couldn't fathom, and she'd ask with some expectancy whether it meant anything to *him*—on hearing the detailed description he'd identify it inevitably as the resolving "picture", the explanatory key or coherent whole of what he'd been unable to grasp from the confining "perspective" of his own isolated state.

It was *not*, they came to realize, the limitation of pictographic "angle" at the third eye Lens that frustrated MT's independent apprehension of what the energy-system was actually "doing"; the context of his solitary being-in-itself was the ultimate source of limitation rather than any facultative deficiency, so the "solution" *required* the participation and active harmonization of Two. This often applied reciprocally for AAA and her work, so they came to understand the amplifying virtue of male/female initiated practice (as opposed to the single, usually *male* line of development that in fact actually characterized—virtually all—the religious and spiritual traditions of the "patriarchate". The probability for developmental *imbalance*—and thus fatefully "skewed" description—ultimately emanating from any such source no matter how seemingly "exalted" or "complete" in its emergence, became acutely apparent to them as they observed firsthand the fruits of a contrastively *mutual* working).

During the years in which they worked this observation/experimentation phase, AAA and MT were—from their convergent and complementary perspectives—modeling a whole Vision of the fields of subtle energy-currents, the centers and chakras and the luminous "scallion" of the kundalini with its phosphorescent stalk and gleaming bulb; and they were apprehending these basic underlying energies not in their obedient, *a posteriori* configuration as reflective *effect* of certain systematized practices but as they would show through their own innate functions in the form of observable variables—and all this courtesy of the unique Bestowal, in *whole* or unprecedently complete form, of AAA's aura reading faculty by the Inner Plane Master.

The Tree Lights Up: A New Pole Of Planetary Awakening

As they practiced according to the optimum balances achieved through studied experimentation with the energies, they became beneficiaries of the powers-of-development belonging to those balances. By irregular jumps, exchanges, starts and stops the centers and meridians of their respective systems amplified the overall intensity of their net "charge", blossomed and procedurally aligned in such a way as to yield direct availability of the higher dimensions and states of spiritual being. As the faculties of spiritual Reason and Divine Intuition became more consistently available in result of the ascending Balance, the values of all forces, faculties and instruments thus far enlisted to their service expanded geometrically, each serving to amplify the other in reverberative escalation.

Through this, and the feedback obtained through limited classes of students they'd occasionally assemble as ongoing beneficiaries of what, so far, they'd learned, it became progressively apparent that a work of mutuality between them and the Inner Plane Master was forging a new and complete system, a methodology of "initiatory meditation" uniquely suited to the current planetary state of rotating fields and forces. Indeed they learned firsthand (long before reading-confirmation in any "channeled" material) that the subtle subtending forces were in a process of millennial *transition* having repercussion through the very heart of matter; the actual states of "nuclear physics" were being fatefully *modified* as prelude to a wholesale translation of the sphere into a "higher density", and it was progressively clear why deficiencies in the extant—esoteric—practices of the Patriarchate were opening, in the widening breach, to glaring recognition—why also it was *necessary* for the development of a wholly New Way in keeping with intensified requirements of the transition for which the standard, hand-me-down methods were manifestly inadequate.

The "good news" embedded in this general imperative, became recognized as the fact that the closer *integration/permeability* amongst participating dimensions as result of the transitional breakdown of barriers made potent/transformative energies more *directly* and *easily* available to enlightened use—at the same time however that same "accessibility" of the higher energy-potencies made *foolish* use all the more dangerous, as could be found in the majority practices of those whose "business" it apparently was to chip off an accessible piece here and there from the shaky spiritual architecture still standing on Patriarchal ground, and sell it to the unwary as if having some proprietary right more legitimate than that of the poacher.

The "deliverance", through this mutual methodology, of a whole Way of initiatory/meditative practice was not then the result of a one-way "conferral" by the Inner Plane Master of a fixed set of already-defined techniques; indeed they came to appreciate over time that any such "gratis" bestowal of pre-formed techniques by any extradimensional source is spiritually inappropriate, indeed "breaks the law", and serves amongst other things to define a captiously *negatively source* (see the two-part *Channeling, UFOs* etc., October-November '89 as well as *A Modest Proposal*, March '90). Rather, this particular "working" proved such a point by *comparison*, for here was an uncommon operation (no examples of such a thing have been found so far in any of the available literature) between paired male/female initiates embodied in a 3rd-density state, experimentally interacting with an Inner Plane Master in mutually forging—by trial-and-error, feedback correctives under awning of Universal Principles—a new Means of physically-focused Awakening, field-tested and passed by rigorous examination from both Poles!

The *special circumstance* of such "mutual work" for a generally-valid and applicable practice of spiritual/esoteric awakening, wasn't fully comprehended at the time by either AAA or MT; only over the course of a developmental decade did it become progressively plainer just why such a thing was allowed.

Indeed the "rule" is that such a thing simply *isn't* allowed—with the exception of the millennially-rare instance it's *Intended* from the "beginning" (i.e. the era's origination-point) that the "personality" of the physically-embodied pole unfold Complete, i.e. become a *wholly Awakened being* through whom the power of the Spiritual Totality establishes a thorough *grounding* at the "negative" terminal of the multidimensional axis. For in this way, and *only* in this way, is the safety and responsible caretakership of the new-formed primary potency Practice guaranteed and functionally secured.

Indeed this "exceptional case" has *specific* reference to the integral importance of the *physical polarity*, since the "material sphere" is recognized as most critically-significant locale for the probability of whole-being awakening of *all* the planes and spheres. For this reason AAA and MT were specifically guided to understand early-on that the *physiological* differentiation of "male" and "female" at the earthy pole of things has a special *spiritual* significance and functional application.

Vive: La Différence

The physiological difference corresponds to and houses a *spiritual differential*. There is a structural and functional *difference* in the way awakened male and female "terminals" operate, and in the effects they mediate, through the physical sphere of things.

Understanding of this accounts for the peculiar anomaly that there've been apparently few "female" adepts, or wholly awakened beings, during the historical course of the patriarchate; and it accounts for such anomaly in a manner making it more than just a negative consequence of patriarchal dominance. It becomes apparent now that the fully awakened *female* function has awaited the fullness of the historical moment to be drawn into unrestrained operation. The female psychophysical form has special correspondence with, and significance to, the *whole field* of manifestation; it possesses the proper "console", so to speak, through which the appropriate adjustive switches may be managed for greatest ease and economy of physical-plane transition.

This is the special significance of the "enlightened female"; yet the occasion of the truly enlightened, wholly awakened *female* is necessarily as rare as has traditionally been that of the counterpart *male*, since the business of Spiritual development is always the most difficult "business" of all (owing to the fact that it comprises the only, whole and most comprehensive Purpose for "being" altogether).

Thus it turns out that, in the wisdom of retrospect, it was AAA all along who was born to comprise the essential "filament" informing the awakened physical pole during the millennial time-of-transition. In order to serve that function *in fact*, she—like every one of her predecessor counterparts of the male-emphasized patriarchate—had to demonstrate in practice a fullness of the essential qualities, the indispensable prerequisites of patience, persistence, courage, love and indomitability under literally impossible obstacles; **to that end, the Test of such qualities began when it became compellingly apparent a necessary factor of whole-being awakening involved initiatory infusion and grounding through the polarity of a *physically*-embodied Master.** Tutelage of an Inner Plane Master was not, had never been nor would ever be enough! for the Inner Plane Master regardless the special virtues of that "perspective" doesn't share full "chakra correspondences" in common with embodied beings of the physical dimension.

So it was that, with positively *driven* dispatch and remorseless determination AAA set about "locating" such embodied Adeptship of the highest possible stage; through such ferocity she quickly found two, and for part of her Work had to go to *India* to fulfill the necessary connection.

A Fateful Crossing Of Planes

It was at this point that the Universe began detonating its land-mines, dropping its disconcerting bombs. The morning after AAA left their San Diego home and arrived in India at the ashram of the master, she heard the news of what, up to that time, was the worst airline disaster in the history of manned flight; early that morning a Cessna had struck a full passenger plane and both had crashed in flames over the residential area of North Park, decimating blocks of homes and killing everyone within range. The information she received mistakenly placed the site of the accident several blocks northeast of where it had actually taken place, so that to her knowledge MT and their two children must be dead.

It had taken everything they both had, to get her to that special Indian kismet just once; she knew it could never be done again. She knew the tests, for some reason especially in her case, were to be impossibly hard. In infinite resignation of a wholly broken heart, she resolved to stay and see her relation with the master out to whatever conclusion fate saw fit. It was practically midnight India-time before the transoceanic lines to North Park were intermittently clear for her to get through, for she never gave up trying—MT answered the phone, profoundly relieved to hear her, and told her of the single jolt that seemed to have lifted the whole house that morning; only by the smoke over the rooftops was he alerted to the unprecedented disaster that had taken place a few blocks away.

AAA's initiation through the Indian Master (and several other equally-powerful initiatory events while there) served to secure the total, transdimensional Linkage in and through the physical sphere—all of this in retrospect, of course; her conscious presence in India was due solely to her love of and respect for the salvatory Being of the master as the rare Gift to the physical world it was...and relatedly, to her valuation of that Gift as the only means of awakening any corresponding grace within herself by which others might be benefited through her.

All this was in '78; AAA returned, manifestly Transformed and their lives proceeded outwardly almost as if they functioned on a "regular basis"...until December 19, '79 when the Spiritual Process in its fullness was suddenly Begun in her, and like a nuclear reaction that can't be stopped, their world came to a quick end.

When The One That Left Us Here...

All their work prior to this had, in retrospect, been a task of forging—in conjunction with the Inner Plane Master—a means of "climbing up", i.e. of moving metaphorically up the rungs of the Tree of Life, aspiring upward *toward* the Divine Domain along the axis of the "chakra" centers; since the return from India there had been established a peculiar placidity, a particular Calm, almost as if there was nothing else to "do", nothing else that *could* be done. They had both worked for the Real with uncommon effort, dauntless resolve, the facing of financial and personal hardship of an often soul-grinding character for nearly a decade—if one added the amount of time they'd *separately* aspired Sunward *before* they'd met, they could easily be thought to have put in a collective twenty-five. Now, it was as if everything that *could* be done by "personal effort", everything in this or any other world, *had* been done. A peculiar though not unpleasant "stillness" settled over their lives—by hindsight wisdom, the proverbial calm before the ultimate Storm.

When the initiatory Process came, it came like a Lightningbolt. It blew up everything in its path. Just at the point they tacitly presumed there was nothing left, nothing but the peaceful living of their lives and adequate tending of their children's needs like anyone else who might ever have lived on earth, the Process irreversibly Visited them. AAA was struck squarely in the Heart. The right Side of her opened up like a flickering candle. Radiance filled the world; then the flame went fully out—the reign of the Queen of Infinite Night.

No One Here Gets Out Alive

The first Half of their prolonged mutual practice had all been upward aspiration, a reaching *for* the Light. This concluding Half of their Whole Spiritual Ordeal was what occurred, under optimum circumstances, when the seeker could reach no longer, had nowhere *to* reach, could see no "higher zone" to stretch toward, had exhausted the *possibilities* of stretching in *any* plane, state or imaginable dimension. In this great Second Half of the divine game there's nothing left but for the Divine Itself, whole and entire, to descend. There's nothing left but for Spiritual Absolute-value to come meet Its adorer at that halfway mark achieved under "his own" momentum, but beyond which he couldn't so much as even *conceive* a movement. Thus the Divine Half "comes down", flows forward right into the overt physical domain of the seeker's heretofore separate existence in the hermitage of "ordinary vital life", peremptorily pushing the last conceit of normalcy straight over the Rim without a single thing in all creation able to offer resistance.

Indeed *this is* the "crossing of the Abyss"; for all the *reading* knowledge of such a legendary spiritual crisis it may now be recognized that in fact *no* seeker, no manifestation of the human polarity-of-things ever crosses that Abyss by personal effort. There is *never* any climbing of the "indomitable aspirant" up over the lip of that impossible Precipice, for there is *no way to do so*. That spiritual chasm is inconceivable. The seeker stands, an inch from its fatal abysm, and never knows he's there! Under such unchangeable circumstance, it's wholly the *obligation* of Spiritual-Absolute Itself to come down, to "cross over" that uncrossable chasm so as to claim the sacred

Heart of the seeker at last. Do you know now? Do you begin to understand what happened, what happened to AAA and MT that fine unexpected Day of the first Visitation of the Process?

The Process is not "a" spirit; the Process is not a channeled Entity, an energy-intrusion from a UFO, or even an ultimate "overshadowing" by a Great Personality of the Spiritual Hierarchy. (Such "overshadowing" of AAA's normal physically-focused personality was in fact a passing *phase* of the Process, not a permanent object or conclusive *result* of the Process; thus, standard theosophical teachings display the obvious point at which its own adepts originally "got off the boat"—when one thinks of it, what type of "ultimate spiritual realization" could it possibly be, to have one's personality *replaced* by the Spirit of Another?).

No, the Process is the "unmanned" Vehicle of the Divine Half, without entified mediation. No "person" is there, and no Person either. It is incredibly Hot. Its Presence drives the unprepared and presumptuous mad; it makes Music in the livingroom for anyone to hear, it makes a Heavenly Bridal of the bedroom and in general cracks the walls with audible report from its irrepressible Pressure.

It took away their car, (for they'd be in no real condition to "drive" for another half-decade); It summarily took away close friends and anyone else who might possibly have been of help during those thorough-grinding times (a few fled in utter incomprehension and frank fear of what was going on, but others more steadfast who would surely have stuck through to the End were taken unceremoniously in an improbable twinkling by death). It left them alone with two children (at the time, ages 4 and 7), alone in a small upstairs apartment, unable most of the time to *move* because of the paralytic tetany of the full magnitude of the Force come to claim them, alone in record-breaking La Mesa swelter with requirements of rent and electricity and food like everyone else but no good way to explain to anyone why they couldn't make it out the door! alone to bake to a quiet cinder in an upstairs heat-trap without fan or air conditioning, and an *internal* fire of incalculable magnitude kindled in calamitous rejoinder! (To this day, students sometimes still have dreams of two little pyramids of ash, two companion cones of dust that they know in the context of the dream to be none other than AAA and MT).

So it was that AAA and MT did not survive.

The Sharing Of Community Impropriety

During the three years in which they died to these impossible conditions (for the sake of netting, in the end, only what remained when the matters of "living" were subtracted from Life), there was intermittent effort to elicit the attention of certain "spiritual communities" (ostensibly set up to *help* and *house* such a Process out of an original, initiated recognition of just what a Brahma the real spiritual Process could breed). However the palpable cliquishness, insularity, absorptive self-concern and parochial fixation on those contingent details of the particular Spiritual Founder's "own" Realization (taken as rigid writ) manifestly disinclined any such community practitioners from listening to anything they considered "outside"—outside being defined by how many dues had been paid, how many subscriptions bought—and the whole desperate effort had ultimately to be consigned to the Flames as well. Thus, precisely those who were in a position to help and who should have known better, were fatally reluctant to extend themselves either in imagination, intelligence, empathy or heart; a whole book had to be closed on the usefulness and advisability of perpetuating the modernly magnified form of the "extended spiritual community".

AAA And MT Go Hollywood

After three remorseless years' Transformation (and remarkable last-minute "saves" by various ad hoc sources from eviction, electrical cutoff etc.) AAA and MT stuck their heads out of the apartment, blinked like moles, and set off for Los Angeles—where the first minute in town they were greeted by a SWAT team straight across the street from the Bodhi Tree, they and their children being motioned to the ground while a phalanx of rifles right over their heads investigated...an anonymous call, empty of significance but strangely focused upon the very house in front of which their friend had parked them.

Welcome to L.A.

It was as if the World, from which they'd been sealed those three and a half years within the perimeters of the apartment, instinctively struck toward the vicinity of their sudden presence, alarmed out of reason at the sense of some New and unfamiliar Being yet embarrassingly perplexed when face-to-face with their harmless "ordinariness" as was the SWAT-team captain who eventually approached and sheepishly asked whether it was *they* who'd called in the report bringing his division there!

The Teaching was begun on the side of the Road. First to arrive were ones who'd had improbable "coincidental" encounters and baroque, intermittent experiences of the supernormal variety involving AAA and MT from many years back (even when they were still engaged in "intermediate" phases of the work). About some of this, the readership may already have some inkling from anecdotes and reports in other "New Age" sources.

PART III

Why You Needn't Buy The Father's Line

What then is the Teaching? what then has been brought to bear, in the upshot, for the benefit of All? Is the Mother-current the same as the "Sakti", another way of characterizing or causing to rouse the nether-fires of the kundalini? Is it Tummo, Tao or Teh, the spirit-flicker of the Cormorants?

The Mother-current is not the same as or equivalent to the Sakti. The Mother-current *involves* the same elements known under the categorical specialties as kundalini, sakti, dakini-spirit, etc.—for all those terms refer to a basic nature-current patterning processes of the mind/body being (which is, necessarily, figured into any work of transformation, repolarization, awakening, spiritual renewal or regeneration etc.). Yet the Mother-current involves a totally *different relation* to those elements and those processes than is formulated in doctrine of the perennial practices accepting such systems as Keys of a particular type.

To the age-old descriptions accepted uncritically by modern heirs, the awakening of "kundalini" and its reverse unfolding through the *progressively-amplified* network of chakras and ganglia along the spinal axis is equal to *consciousness*, the direct realization of Spirit—the aim and final object of all sacred aspiration. The "Mother" then is understood as a custodian principle of that Spirit, the special force apprehended in the compound form of consciousness-energy.

But the kundalini is a *nature-current*. It is not strictly the encoiled value of consciousness itself. We may understand this point if we consult the description given at the beginning of this essay; the recitation of the perennial *patriarchal* version of the "feminine" and its significance to the pattern-of-being was—as noted—rendered with special attention to terms so as to do adequate *justice* to the collective vision of the Patriarchate while circumventing the snares and general symbolic quicksand necessarily involved in any orthodox exposition (taking all key premises uncritically as holy writ).

Noting our original delineation we see that the collective, traditional description infers the *involvement* of absolute Spirit-consciousness in the patterning processes of creative impulse—but it doesn't demand assumption of a one-to-one *equation*, from the outset. Indeed the traditions are fastidious in rendering their primary, *cosmogonic* or world-creating descriptions in distinct terms, clearly distinguishing the Whole-value of Absolute Spirit-being—assigned the "masculine" gender—from Its *power* or Sakti, the "feminine" creative impulse of limitation, conditional existence and perspectival focus (*borrowing against* that unitive Whole-value thus drawing It by artifice into provisional—i.e. "as if"—one-to-one equations of identity).

The creative power slyly "mixes in" that Whole-value as it churns the milk of manifestation, giving provisional life to its forms through subliminal *investment* of the Self-same Spirit of Absolute Identity in mutually-dependent, compound integrities fixed through delimiting perspective.

There is then, if anything, an initial *confusion* of identities rather than defining dicta of "one-to-one equivalency" between Absolute-value, the basis and goal of the spiritual traditions, and the creative Maze of Manifestation through which that value is effectively sought.

When, however, we flip over to the other side of the process in order to see what the traditions have to say regarding the *recovery* of that basic Spirit-identity, it becomes apparent they have along the way *bought into* that very confusion of identities (which otherwise seems only to be *characterized*, not deified, in the cosmogonic descriptions themselves); for, when we ask after an adequate image of the liberative "reversal" of that Spirit-capturing process, we're told a return of the creative-current upward along the Path of its original descent is equivalent to the recovery of Consciousness! as if by following the *kundalini-sakti* along its daedalian reversion we'll simply *merge* in unbroken transition right back into Spirit the way Bundy turns into Centinela. There's suddenly no concession to the obvious fact that a *confusion* of values, not a linear *interchange* of values, accounted for the initial "fall" into the anfractuous Map of Manifestation to begin with.

A contributing factor in this confusion of *parallel* magnitudes (Consciousness and the creative-vitality of Nature energy) with *sequent* magnitudes, may be found in the *linear typology* of the Patriarchate.

The Line Forms On The Left

Understanding something of how that typology initially comes about can serve to clarify much in the way of contemporary psychological orientation, the character of our influential symbols as well as the motivating key behind the collective religious and coupled esoteric practices of the world. We may observe the relevant Moment when Line emerges from the background and is raised to singular status, in conjunction with a decisive shift to "left-brain" emphasis and its verbal-linear, abstract/analytic functions typifying the patriarchal order.

In casting back to the critical juncture where the "line forms to the left", we see the curvilinear graph of agrarian cycles and soft, seasonal fluxes (calendrically mapping the matriarchal psyche) straighten out in the intercourse between Eras to the *rectilinear* boundary of demarcation distinguishing the centralist reference of the city-state, enclosing the symbolic kingship at its radially-convergent axis. This apotheosis of the line as a distinct separation-boundary between inward and outward, above and below, axial order and exterior chaos converts the natural system of coinhering complementaries to the artificial rigidity of polar dichotomization.

What's virtually unknown to the historiographer tracing the changes of surface appearance, is that shifts in the structure of culture enact *psychic* interpretations of the total meaning, purpose, character and intent of Being, the spiritual basis for existence.

This *spiritual* basis of every order no matter how apparently "secular" (by modern standards of strict separation) is the distilled Idea presiding over its pattern, from which all ancillary and interrelated concepts depend. This fact *should* become only more apparent when we look back at the early eras, especially those making the transition from matriarchal prehistory to the "historicity" of the patriarchate; for at this stage there is no presumed separation between sacred and mundane culture. An economic fact is here still a *spiritual fact*, a means of expressing the exchanges and equivalencies of *basic* value reflecting the very numen of sun and moon, stars and sky. Here it should be eminently apparent that cultural developments are stimulated by changes in the sacred (ideoform) frame of reference. The central role of priest, shaman, pythoness or psychopomp as Giver and Keeper of the *forms* of order in such traditional or tribal frameworks, ought to be powerfully suggestive even if we can't make immediate analogy with the more "murky" or masked origins of social *numen* in our secularized framework of fluid capital and abstract wealth etc.

Fixing on this flow of Influence, however, we can understand the shift from the Circle of the matriarchate to the Line of the patriarchate with across-the-board economy of interpretation. We can clearly see that the operative typology of Line as a noetic principle, a symbolic standard and psychic integrator emerges in accompaniment of "sacred" practices involving axial/one-pointed focus on the "inward" side of the mind/body form (as exteriorly expressed through biorhythmic nature-patterns) and in the skyward direction of the cortical "heaven-father".

Eye Of The High God

This system in the sacred order of the faculties effectually displaces the locus of cultural and psychic "gravitation" from the navel of the earth-womb, the chthonic vital-Mother. Such shamanic or late-aboriginal practices serve as specific spiritual technology to disclose (for the Sacred or "secret", Unitive Eye) the subtending Geometries and *ontological* coordinates through which the very, defining tensions of nature's polyform patterns are aligned.

Indeed a formal truth of the organizational currents is disclosed, in the implemental shift to such sacred arrangement of the faculties and sense-functions. Emergent knowledge of the *noetic* key to nature's capricious profusion (in the form of richly detailed yet symmetrically abstract, kaleidoscopic patterns producing the ratios and integral equations of *ordered variability* in the processes of change) imparts the power of a number-magic enlisting subtle rhythms of the elements—an ensorcelling geometry, whereby to draw the potential chaos of nature's creative uprush to a regularity of abstract resolution.

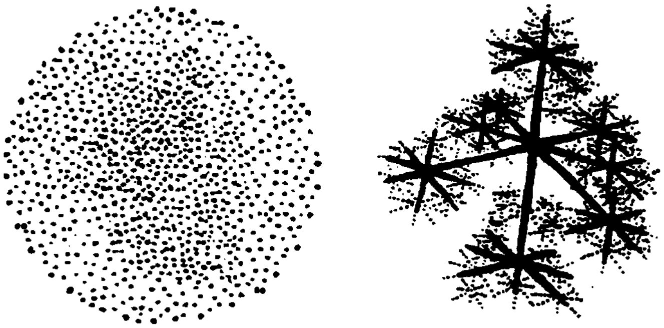
When applied as an *interior* standard (its original, Sacred form) defining the *psychic* continuity of nature's mosaic profusion, such Geometrizing comprises an appropriate science of *magical* types potent to work *with* the essential grain of nature's flow; when applied as an *exterior* standard of *measurement* the critique of Euclidean "abstraction" is ultimately justified in that it serves as Procrustean means of slicing nature's lovely, irregular curvature through the plane of a *rectilinear* enforcement as we find in the case of modern-day science and technology.

Thus these emergent, "skyward" forms of Spirit-vision became sanctified as cultural Seed in yogas at the dawn of Hinduism, the middle Egyptian dynasties, the schools of pre-Shang China and the later mysteries of Pythagorean science, the Platonic academies etc. What may be distilled from this general ascension of the Sacred—lineaform—geometries (with their initiatory *yantras* or cosmic Paths, their dense-packed symmetries of mandalic idealism) is the resolution of nature's manifest overflow or expressive diversification in the employment of *basic, abstract typologies.*

The bejewelled coherence of nature's profusion is *not* then originally understood on the basis of an exterior, proximal model to which no factual turbulence of the elements conforms; it is founded on a special configuration of the faculties and sense coordinates, the sacred or shamanic Spirit-vision through the "shew-stone" of which the psychic unity of the manifest patterns is displayed.

Geometry Of Light

Line is first intuited in its abstract Place as reflex of the *Intelligent Self-luminance of Being* upon the burgeoning field of its own, creatively delimiting potential. It echoes off the unextended *Point-value* which, in its prolific self-multiplication as a universal theme of centrist reference *models* the extended Light of Intelligence in the conformal gesture of Line.



Line serves thereafter—reflected from the mutually mirroring limits of the "point-spread"—as connective beam in the variably-adjustive architecture of orienting alignment, through the resultant *coordinate-space.*

The "fallout" of geometric potentials from that Process polarizes ideoform wholes as overlapping fields, modeled in various "lights" by the unifying noesis of Line; it sifts an overall order (in progressive, filtrate resolution of compound focal planes) as a kind of crystalline Net composed of phasic mirrors through which the familiarly-baroque landscapes of physical nature are factored.

Hook, Line And...Sinker

This new sacredness of Line takes on the implicit reference of the cerebrospinal or *conscious* channel, i.e. the axial Stalk or Skyward Lodgepole about which all the elements and nature-patterns weave the skins of form.

The apotheosis of Line as an organizational typology in *itself,* abstracts it from its Psychic or sacred context as unifying disclosure of Spirit-vision; it *condenses* it in exaggerated relief from its defining Matrix (the Mother) and grows it to the disproportion of effectual autonomy or "independent" life, so that consciousness and the Intelligence-of-Infinite informing the cerebrospinal axis come to be equated with the reductive and specialized aspect of *rationality*, i.e. predictive rectilinear order, abstract verbal hegemony *(substituting* "concept" for the ideoform surplus of immediate Being*)*, control-sequence and analytic subdivision—i.e. the Whole of the conscious Axis becomes reductively replaced by a marked ratio-of-emphasis on the left brain hemisphere.

Through The Time-Tunnel

Emphasis on the "exclusive" faculty of left-brain organization, induces an *exclusive emphasis*. The effect is that of modeling a Psychic order placing an exaggerated *division-boundary* between the nuclear ego-being and the field of patterning processes through which it arises, and of which it's expression. This is accomplished altogether through the left-brain value of *negation*, uniformly underlying its conceptual and analytic architecture; with the general use of the Negating principle, it becomes possible to interpolate the sense of an apparent "distancing" or self-cancelling *removal*. This, in turn, has the effect of subdividing the sensible continuum of the *gestalt* (right-brain) present, polarizing it *in extremis* through the inexistent tenses of "past" and "future" and so distributing the integral immediacy of the whole being across a Temporal Zone fitted with directional arrows of strictly lineaform value, overseeing a one-way flow toward the (perpetually postponed) resolution of the future's dim horizon-line.

The general structure of this Psychic "formula", assumes the distinctly phallic orientation of a linear extension toward ultimate "climax" or denouement; it becomes translated into every form of expression, assembling the general psychology of "vanishing-point perspective", blindered frontal fixation along a narrowly-focused framework of effective "tunnel vision", strict goal orientation, surplus-savings and linear accumulation (postponement of present-orgastic gratification) etc.; it dominates the spiritual interpretation of life in the form of temporalized covenants, arcing-rainbow promises of Messianic returns at Time's ultimate Terminus or final, worlds-end deliverance from the suffering of sequent "recursion".

And it takes the form of the linear unfolding, the sequential uprush of the Sakti along the rigid-inflexible structure of a fixed, "phallic" axis, to ultimate orgasmic discharge or definitive denouement in return to Spiritual Source, the Upper-ceiling Eminence of Awakened Godhead.

The Kundalini Is A *Nature-Current*

The problem with this logically imposed analogue, is that the kundalini-sakti is a nature current. All the multidimensional potential of its interlocking codes defines the axial "bodies" and variable frameworks through which the *value* of the conscious axis may align in modeling its provisional terms of Identity. The Sakti as nature-current furnishes a potential "space", a veritable *hypothesis* of coordinate orientation any given arrangement of which provides the whole-value of consciousness a more-or-less great opportunity to mask or to disclose to itself the real magnitude of Being.

No such "environment" provided by the variable, coordinate grid-network of the nature current may be considered a one-to-one *equivalent* of Consciousness in itself, i.e. the Whole Value of Absolute Spirit-Being. On the contrary, any such potential framework (i.e. as our present perceptual grid-pattern of the "physical" framework of focus) defines the field of identification through its particular, polar extremes, in which the Whole-value of Conscious Identity may be provisionally *invested*. According to the specific ingenuity of its grid-aligned Artifice it may charm the Spirit of Whole-conscious value to full, experimental Identity-investment for a season; or it may *disabuse* Consciousness through that self-same spell, persuading it finally to forsake such identity equations as congenitally deficient and *painfully restrictive* with respect to its incommensurable Whole-value in Itself. But in any case there is *no* certified linear progress, no sequential march *from* the restrictive and befooling plane of perceptual "masks" or displacing anisomerisms (halving identity through mirroring interferences) to the Hall of inescapable Self-revelation.

The model of kundalini yoga has, through its conditioning of the operative pattern of the nature-current, standardized a picture of spiritual liberation in which the coiled nucleus of kundalini at the spinal base is "triggered" to unfold and flow upward, in sequent restoration of the energies and facultative forms it had *subtracted* from the centers or dimensional planes of its downward, focal lockin.

Thus the kundalini-nucleus, in the form of liberated Sakti-energy with its corresponding "chakra" codes, is said to uncoil like a snake and progressively extend up the spinal axis, "lighting the wicks" so to speak of the hierarchic centers in turn with its kindled flame or flowering "serpent-fire". Each center, so ignited by the "restored" energy-value, returns its quality to the axis of Consciousness and so becomes a mode of *illumined awareness*. According to the patriarchal map of *kundalini* yoga (referred to in its broadest sense so as to include parallel theories of Sufism and Qabalism etc.), there's a necessary sequence in the unfolding of knowledge or direct perception with respect to the various centers.

First the field of perception must be flooded with praeternatural light of the subtle/etheric energies composing the kundalini coil or autonomic nature-current in itself; then this physical focal-framework must naturally yield to the psychic or symbolically surcharged energy patterns of the *Astral* field to which attention is delivered as through an enabling *portal* by hydraulic pressure of the etheric-current, on the crest of which awareness rides (the etheric current of *kundalini* actually constituting, in its rotational webworks and moiré patterns through the chakra sites, the threshold "mainframes" of those extradimensional Doorways). Eventually the etheric-ingress to the cosmic field of Mind or the creative patterns of Heaven Worlds is said to "open" in correlation with the value of the Third Eye center according to the sequential yogic doctrine; and finally, awareness is borne upon the Self-illumining Cloud of the Conscious Heaven of Heavens, freed through final Exit of the Sahasrar. Some such pattern or linear variation is characteristic of the inherited traditions of the patriarchate.

The Tête-À-Tête Of Identity And The Teh

What we find, first of all (through contrastive Illumination of the standard furnished by the Awakened Mother-current) is that excited perceptions and superadded energies released according to the convention of linear/sequential unfolding are expressions of the heretofore invisible patterning of the *vital field*. Adding these perceptions to the axis of awareness may seem to obey the "necessary" progression of a logical evolution; but the compressed *evolutionary* potential of the kundalini-coil with its chakra-values of extranormal faculties, psychic functions and fields is not equatable in strict linear fashion, or through any "table of correspondences", with *degrees of Consciousness*.

The nature-energy of kundalini, left to uncoil "sequentially", is not obedient to any standard of *consciousness* but only to an automatic-prerecorded energy code or timed sequence of *nature processes*. Rather than progressively conform to the standard of *Consciousness* (or Whole-being value) in its linear unfolding, it obeys the logic of interwoven energy-vehicles in their respective, contributing "layers" of psychic value; it *leads* the habituated focus of (physically-oriented) consciousness up through atmospheres of energy process, where that focus may be *exposed* to grades of organizational phase-space coding various—psychic—values imparted from Its own axis. Yet since Consciousness corresponds to a value of *Identity* through that central axis effectively *invested* in various habituated patterns of the nature-current, its commitment is to the prevailing or operative code of that *identity*. It bears no one-to-one equivalence of identity with the nature-current simply "unlocked" and obeying the internally-patterned logic of its own, evolutionary program.

The kundalini is released and wanders *one way*, carrying the effective focal-coordinate network of awareness with it; but the allegiance of consciousness to its fixated *identity*-patterns is such that it is *not* obligated (by the sudden departure of kundalini from its fixed frame of reference) to find itself "in spirit" exactly equal to or even with that energy's "next move". On the contrary, *kundalini* is the essentially responsive force, patterning the codes of intent or conscious will and magnifying their ideoform implications through *all* fields of its prolific self-multiplying nature activity.

Consciousness, in its form as the sliding frame of focal reference associated with the moving sakti-current, may then "glide into place" through a network of energy coordinates aligned with a variantly-polarized experiential field, charged with new visions, values, typologies and guidelines of workable orientation. But consciousness isn't *obliged* by the innate logic of such a field in itself. Consciousness is still equated with its identity-investments. Consciousness has been "led along" by automatic unfolding of the sequent "evolutionary" code of the nature-energy, but only in the form of the Horse that can be led to water yet *never forced to drink*.

Indeed, being a *responsive* energy deductively obedient to the code of conscious intent, the Sakti will *ultimately* shape the given field in conformance to the habituated identity-investments of the ordinary ego consciousness. Ultimately, it will "follow the lead" of limited ideas from the standard frame of reference, the regular pattern of identity-investment; it will amplify and magically *magnify* the very terms of ordinary ego-expectation in the intensified milieu of the "advanced" psychic environment, so that consciousness will seem to be all-the-more powerfully and undissuadably confirmed in its ordinary, imbalanced systems of beliefs and delimited knowledge.

Sakti Follows The Lead Of A Consciousness Entranced By Her Form

In this *lineaform* model of spiritual evolution (standardized in programmed energy-currents from the viewpoint of "patriarchal wisdom"), the kundalini-sakti automatically unfolds itself, sequentially extended according to the internal logic of its nested faculties and filtrate, perceptual patterns. It unfolds *without reference* to Whole-Conscious value; in this model, the Awakened magnitude of Whole-Conscious-value *doesn't guide and inform it* like a vine trained unerringly to grow toward the Sun along a straight-and-narrow trellis.

Nonetheless, being a *responsive* nature-energy formulating its processes through unitive typologies of psychic intent or will, the sakti *necessarily* has to conform whatever fields with which it's presently aligned into obedient reflection of the given—functional—status characterizing *conscious identity patterns*. *Sakti* configures even the *higher* fields with which its "evolutionary" processes are aligned, in conformance with the prevailing level of *conscious identity*; so that presently, the patterns of the nature-current pull "off track" of its evolutionary program, and end in some cul-de-sac or quicksand swamp driven there by the internal logic of the *operative ideas* in the upper limit of identity-investment.

This accounts for the phenomenon, experienced with familiar frequency by practitioners of the traditional model (kundalini-yoga etc.) of the apparently "ascending" force becoming mysteriously diverted, either falling like mercury in a thermometer to normal level after being promisingly heated, or flying off at a *horizontal* tangent, deserting the "vertical" trajectory and simply fashioning its magnetic lines of action according to the low-level plane of intent across which it's deflected, merely imparting uncommon effectiveness to conventional drives and desires—indeed *deifying* them through the stronger available atmospheres of spiritual potential with which it's directly aligned.

Why Psi? She Sighed

It becomes evident after a while (an historical "while", anyway) that the addition or restoration of supernormal "faculties" in a strict evolutionary line is neither the means of or equivalent to, the achievement of the life's purpose in the form of Awakened Whole-being. Those faculties and fields were originally coded, if we remember our *downflowing* description of the world-generating process, as variegated expression of Whole-Conscious-value, aligned and organized with reference to the standard of *Spirit*.

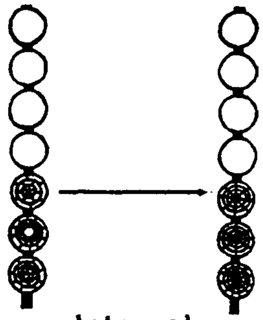
What is the *real significance* of such "psi" faculties or "extraordinary" ki-powers in themselves? They're obviously only "extraordinary" as modes of connection and direct integration demonstrating "above" the stylized limit of the deeply reductive focus of *physical* manifestation. As modes of *functioning* they obviously only have meaning in the first place with reference to those extreme, masking limits. (What does it *mean* to be able to fly in an instant between one mountain-top and another, except with reference to the most restrictive limitations of a "bio-mechanical" being confined to the results of muscle-exertion and the "sweat of one's brow"!).

They do not *conduce* to Conscious Whole-value; they merely expand the manifestable potential of Being *permitted* through the Infinite Void-term of Conscious Whole-value.

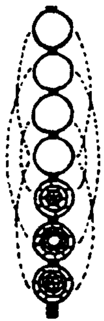
None of these potentials is, in itself—and no matter at what "evolutionary" level it's functioning—indispensable to the Awakening of Conscious Whole-value. It is only true there's a *minimum, configurational alignment* and stably balanced integration of current-patterns through the extent of the multidimensional axis that's necessary as permissive ground for the awakened continuity of Awareness, or Conscious Whole-value; yet the perennial misperception of the *character* and *non-linear property* of those current patterns even through "Line" of the Conscious Axis, has prevented the relieving recognition that such processes may integrate according to a *variable ratio of alignment* amongst the centers and energy-currents.

Realigning The Line

The centers and currents *don't really operate* as a linear scale of potencies aroused "in turn", giving a recitation of facultative credentials at each respective level before proceeding a notch "upward". Rather, the autonomic energy currents (which normally keep the Conscious axis deflected "offside" through the vital-web of their processes, patterning a compound focal lockin of fixed perceptual distortion in imbalanced ratios of alignment through both "horizontal" and



Internal Balancing



External Balancing

"vertical" axes) may undergo *repolarization* and functional *realignment* with respect to the integrative Common Denominator of the cerebrospinal channel. Such a realignment, distributing the multidimensional ratios of current-interaction according to a threshold *harmony of integral adjustment*, achieves a permissive self-congruence of the Conscious Axis so that—in effect—Its Whole-value becomes available as the overt organizational Term of *all* possible planes or variable states of manifestation!

There is no special significance that adheres to one possible plane or level of perception; there is no "indispensable" field of focus in the compound triangulations of the processing nature-currents. Even the *physical field* of focus, the plane of ordinary perceptions, becomes theoretically fit to serve as the sufficient occasion or incidental "place" in the Self-knowing of Consciousness, the liberative Awareness of Spirit-Being!

The "secret" is simply this: the requisite, threshold "symmetries" or balanced organizations of the energy-currents through the vertical distribution of centers, may be achieved according to systems of *external* alignment amongst the centers, or *internal* alignment *within* each center!

The rotation of energy-tumblers through patterned "locks" of the centers is less frequently associated with the *internal* readjustment of any given center. Such readjustment establishes a variant alignment of the current-potentials characteristic of the given center, so for example a latent or recessed power of that center is drawn forward and made to "flower". If for instance the particular, adjustive practice was to realign internal patterns of a lower or "vital" center (*sequentially* one of the first unfolded by the upflowing sakti), some "supernormal" power associated with that center would be potentiated, and available to "demonstration". Such are the *ki* powers sometimes demonstrated in the martial arts, resulting from characteristic concentration in the *tan-tien* or vital-abdominal power center.

These *internal* alignments and potentiating, rotational symmetries are less frequent because the various powers they release would, on a *collective* scale, serve to reorganize the *whole potential* of the *physical field*; heretofore this was spiritually *verboten* since the physical plane had to be kept in a state of 3rd-density "masking" as a stably reliable School of a certain type. While such restriction is somewhat lessened in this time of millennial transit to 4th density, it must still be generally adhered to, as the "lessons" of this focal plane still largely involve the coded restrictions we know as the "way things are".

It is, then, the *external* alignment and symmetric adjustment *between* and *amongst the centers* that comprises the minimum and acceptable circumstance of Conscious Self-congruence. It does not require or involve any "sequential unfolding" of purely evolutionary stages. It requires the harmonious alignment of vital, psychic, mental and spiritual centers with the Axis of consciousness. In this way the vital-psychic dimensions of energy and subtle force may still be functionally recessed, locked *within* the holding-pattern of their particular center; and yet the "ordinary", fixed framework of physical focus may serve as sufficient basis for the direct realization of Whole-Conscious value.

Have you ever considered why, under ordinary circumstances, your framework of attention or threshold of awareness is unconsciously restricted to the standard, two-degree field of focus? Have you ever considered why, on top of this, you're seldom if ever directly aware of any "direction" or dimension of your Being other than "straight ahead", in linear canalization of consciousness? why you're never immediately and simultaneously aware of the dimensions "above" and "below", "to the sides" and "behind" etc.? Has it ever occurred to you that the Whole-value of Conscious Identity is *not contractually committed* to or permanently equated with such a narrow, restrictive field of focus as conventionally characterizes the available magnitude of awareness? What keeps "you" attached to these mechanical boundaries of focus? What reduces down and seems to diminish the Whole-value of absolute Spirit-consciousness, to the dimensions of sequential object-content? to identified equation with the linear association of thoughts?

The real function of the energy-current, the developmental nature-pattern, is that of aligning in conformal adjustment and harmonious congruence with the Conscious axis. It is meant to be led, organized, ordered and integrated through the directly governing value of that axis. The "kundalini" is not meant to be worshipped and adored as an independent agency, for on its own, "out of sight" of the direct down-beaming of Spirit Consciousness, it grows only capriciously—and it grows inevitably awry, guided (in its "evolutionary" unfolding) to employ the potentiated forms of its coded current in conformance to the oblique perspective of *ego*-intent. Consciousness is not meant to be locked into enchanted adherence to its ostensibly "phallic" structure, but rather, its structure is meant to be globally organized and aligned with reference to the Whole-value of Consciousness.

Notice that standard kundalini-practice necessitates *worship* of the Sakti-current, continuous adoration of it in order to effectually integrate awareness in lockstep adjustment and adaptation right "behind" it. This "method" merely helps to maintain the *illusion* of its strict, phallic sequence of "linear" unfolding, as it artificially encloses the force of identity in fascinated correspondence with the flow of facultative "jewels" continuously drawn out of itself.

Consciousness, Like Sir Walter Raleigh, Should Always Prepare Her Path

The *ground* directly ahead of the unfolding kundalini (whether that unfolding is conceived in linear terms or terms of "chordal harmonics" etc.) should always be prepared in advance by the effective presence of a Consciousness awakened to—at least—an anticipatory degree. Despite the linear persuasiveness of the conventional picture, this is not akin to "putting the cart before the horse"; the guiding measure of the nature-current's work in or through *any* dimension, whether it will incline its "head" to left, to right or in alignment with Center, is the Intent that suffuses it from the "programming" angle of the operative identity-pattern determining *inclination of the Conscious Axis.*

The minimal basis for the quickening of *direct* Whole-being Awareness, can be established as a chordal harmonic across the length of that axis before any particular sub-sequence of "notes" runs the Sakti through a linear drill of her scales (this important principle will be presently explained); in such case the program of "progressive" notes will be a sure expression of the governing Chord, completely in harmony and always with reverential reference for the Conscious Key in which its resonance is "written".

It is equally possible that the pattern of conscious identity, while not itself *directly* illuminated so as to "personally" stand at the Summit of the Sakti's next rise in flawless guidance of that force, may nonetheless align itself by Intent with a Value of Consciousness which *is* thus directly illumined. It thereby turns the Guidance of its own energy-systems (by *Intent*, by the sheer resolution of will), over to the gyroscopic Measure of an Awakened framework that *can* serve as effective Reference for the orientation of realigning currents.

In either case, the value of Whole-Conscious being serves as Standard and Resolving denominator of the polarized fluxes in the oncoming, undulant Serpent-force. It "anticipates" the advancing action of the Sakti, and so in effect prepares the Ground for its most efficient "filling" of the available Space.

This model of the manner in which the processes of the mind/body axis *ought* to work according to the Awakened principle of the Mother-current, stands in glaring contrast to the inbuilt "methodology" of traditional yogic or "kundalini" practice established through its own structuring premise.

Fohat As Leaf-blower Of The Cosmic Tree

The phenomenon of the automatic "bellows-breathing" or spontaneous *kriya* of the respiratory system as may be witnessed to this day in the context of kundalini-practice (in which the Sakti-current seems to "take it upon" itself to perform the postures, the exercises, all the dynamics of yogic culture as a *gratis* appropriation of the voluntary cords by the involuntary axis) is commonly considered to exemplify a *virtue* of such meditative regimes—i.e. that the strenuous and ordinarily will-dependent processes presumed to establish the appropriate, purified mind-body culture (coincident with the habitation and extension of Sakti) are obligingly performed *for you*—thus apparently demonstrating that the most efficient and effective yoga of Transformation is the one which literally commandeers the volitional systems on the practitioner's behalf and minimizes what the personality need do for itself.

Such a characteristic phenomenon of the kundalini-methodology, while impressively extraordinary to conventional dogmas re the strict division of voluntary/involuntary systems, does not prove its superior merit simply in virtue of its exceptional phenomenology. That phenomenology is caused in the first place by a deficiency in the whole framework of the practice, having practical consequences. The Sakti "takes it upon itself" to automatize the "voluntaristic" dimensions of *pranayama* or breath-practice etc., owing to the fact that in its mechanically-sequential evolvement it continuously runs ahead of precisely that Consciousness which ought to be *its* forerunner, so that it has to compensate the "uninhabitable" quality of the next-dimension-up in its onward advance by plying the biophysical culture itself, pushing—through its hydraulic pressure—upon the appropriate "pumps" of the system in order to flush out the lees and dregs preventing the next-more-integral configuration of the circulatory and respiratory plexuses etc.

What it "prepares" by this automatic work, however, is simply a *potential* place for consciousness to reside. The identity-patterns of consciousness have done virtually nothing to conform to this broadened Space *voluntaristically*, and so the governing force of actual identity-investment bears little functional or practical correspondence to the provisionally-potentiated "environment" of the (interiorly-flushed) physiology.

Fohat As Sisyphus

This *lack* of basic correspondence due to that very subtraction of the voluntaristic or *willed* factor as "unnecessary", accounts for another characteristic phenomenon of such practice, i.e. the cyclic *collapse* of the Sakti-force back into conformal alignment with a technically lower stage of development and systemic integration, to which the *functional* inclination of Identity drags it.

The traditional typology of the linear or sequential "Sakti" practices, then, is much like that of the mythical typology of Sisyphus. Even where such practices are apparently successful in the "ultimate" sense, they've only succeeded in formulating a spurious (and equally collapsible) equivalency between the interlocked force of Identity and the Spacious environment of the nature-current, weaving a heavenly enchantment of reflective parallelisms.

In fact, even the Sakti of conventional kundalini-practice does not "unfold sequentially upward" except by artificial modeling. It may be stimulated from its *core* by compressive breathing-practices, or triggered by energy-transmission of "guru-kripa" through the head or heart-centers; but in any case, once the minimum alignment and harmonious integration of the autonomic/subconscious currents balances the enfolded energy-nucleus in parallel congruence with the conscious axis, Sakti nature-force activates the *immediate polar correspondence* between the lower, vital abdominal centers from which it issues, and the *basal brain lobes*. It reverses polarization immediately and activates the back of the head, only minimally "touching" the intervening chakras or centers.

What's *Really* Said, While Mind Misquotes Its Favorite "Line"

Having energized the basic void juncture of the Alta-major or medullary center, it sparks the gap or void-space to the Third Eye where—at least minimally—it activates informing Whole-value. *Then*, secondarily, it issues progressive pulsatory magnitudes of liberated energy by measure along the established nature-cord of the central axis, delivering the largest "doses" of that energy to chakras corresponding to the *characteristic* interests, identifications and facultative emphases of the particular personality! There is already a *charge* on those centers making them proportionately "magnetic" from long cultivation and use, so that Sakti tends to gravitate to the loci of its strongest, reinforced memory-patterns.

Thus the personality is meant to work its Spiritual Destiny from *this Initiatory point*, on the natural basis of those interests, faculties, talents and powers already cultivated and most characteristic, which become magnified by direct infusion of the Sakti and thenceforth serve, ideally, as powerful tools for the further adjustment of the mind/body totality (with direct reference to the revealed Whole-value of Consciousness, effectually mediated at the Awakened Third Eye).

From this we may understand that the "sequential" order of traditional kundalini practice is an artificial instance in the actual, harmonic ratios governing variable adjustment and resonant integration of the centers along the Conscious axis. The collective, psychic pattern (the "biomorphic" form of cumulative *expectation* characterizing its specific energy atmosphere) built up in relation to "kundalini" practice over time, produces a certain *groove* that becomes superimposed on the practitioner's *personal* energy-harmonics of systems and centers; the doctrinal *orientation* of the initiate/practitioner with respect to the guiding Symbol-value of the *Line*, reinforces the suggestive potency of the collective template or psychic "Egregor" of the kundalini-model. Thus the *tendency* is that of repetitively experiencing the linear "unfolding" of kundalini, with the inevitable mistaken equations between its reordered psychic "atmospheres"—or potentiated environments—produced through the coordinates of the nature-field, and the Whole-conscious value of Identity in Itself.

Even here however, the concrete experience of *kundalini*-practitioners belies the abstract certainty of the patriarchal model, and gives suggestive reinforcement to the idea of the Sakti-current as a soft, yieldingly-elastic *variability* in the ratios and harmonics of the centers, operating a sliding keyboard of chordal resonances rather than a hard scale of alternating single notes. The *feminine* value of the nature-current, then, may be restored to its characteristically "feminine" order of actual functioning, without artificial imposition of the rigidly male/linear model forcing the "eternal female" to behave in masculine disguise doing *strong violence* to the purposeful character of her operations.

A Mediating Model From A Modified Male-Order

In substantiation of this, we may note that *Tibetan* practices make pejorative reference to the Hindu concept of "kundalini"; and while they may seem to be addressing the same nuclear energy in their practices of Tummo-yoga etc., the modus operandi is distinctly different though divulging a *parallel pattern.*

The Tibetans imaginatively *visualize* the willed mergence of the nature-elements through alternating breath-currents into the central channel, or spinal column. They imaginatively *will* the synthesized elements in conjunction with powerful "vase-breathing", to kindle the secreted energy-nucleus at the perineum to a fine flame; this flame is imaginatively willed up the central channel where it's "seen" to warm and melt the *Tigle,* or consciousness-seed ("bindu" in Hinduism) at the Third Eye center. That seed then imaginatively drips *down* sequentially upon the chakras, giving rise in *descending order* to the Innate Born Blisses of the respective centers.

The difference between this traditional Tibetan practice and that of Hindu yogism or hatha, kundalini etc., is significant. Though it still takes the value of the ignited force in sequence, it is *reverse sequence.* The process proceeds under *direct* jurisdiction of the Third Eye center, or functional locus of Conscious Void-value; the succeeding centers in descending order are aligned and opened with reference to that *primary Standard.* And the fact of the deliberate employment of *willed imagination* to construct a *consciously* stylized or ideoform typology of the elements, centers and systems, shows clear preference for the regulatory guidance of the *volitional axis*, the Value of Conscious Whole-being Itself.

Note that the volitional guidance system of controlled imagination traces the exact same pattern for the path of the nature-current or Tummo-fire we've just described. Its ascent effectually *bypasses* the hierarchy of (intermediate) centers; it goes *directly* to the Third Eye, then secondarily effects the opening of the intermediate zones.

Note that, in the period of AAA's and MT's preparatory practice in doing primary experimentation with nature-currents and energy systems of the mind/body being, they didn't proceed from the oblique haphazard perspective of the nature-processes in themselves; their guidance always came primarily from counsel and Influence of the Inner Plane Master, and so from the Spirit Axis of Whole-Conscious Value Itself. *That* has always been their guiding principle and Standard frame of reference, from the beginning.

* * *

Can we say, then, after all this, what the Mother-current in fact *actually is*?

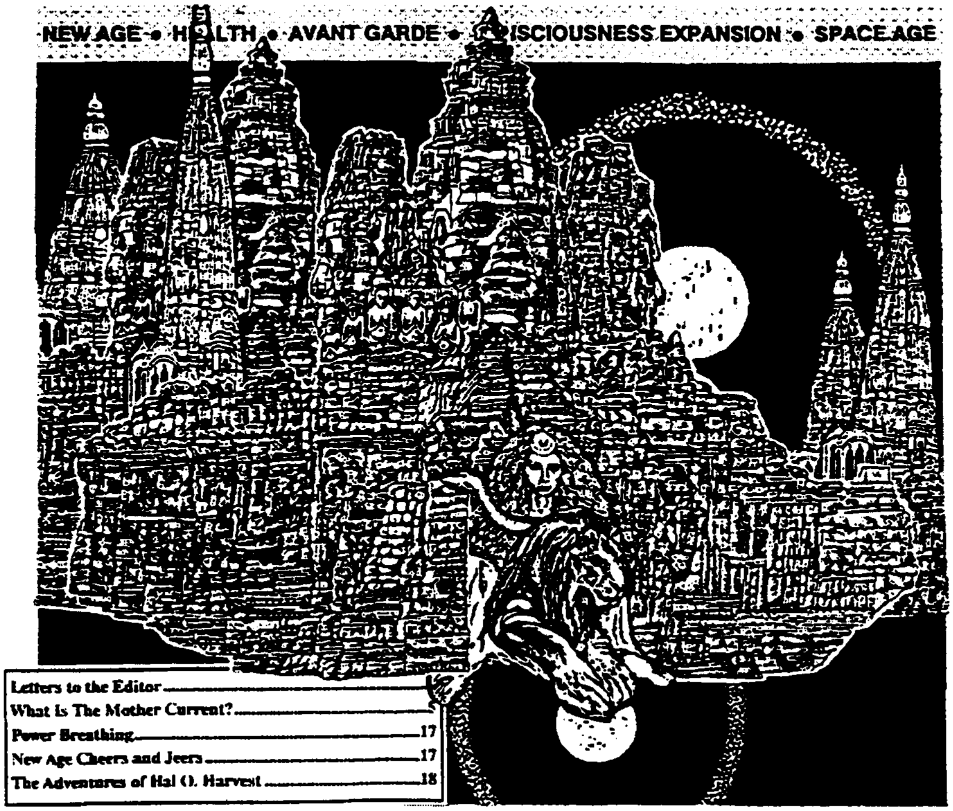
It is not the activated nature-current, the creative energies of manifestation in themselves; but rather it is those energies, properly corresponding to the primordial *feminine* value, awakened and informed in their renovative adjustment of the mind/body totality (and the analogical "earth-sphere" in its stage of millennial transition) by the Whole-value and Living Spirit of Consciousness Itself.

The Mother-current is then *necessarily* the transformative energy of the dimensions focused in the physical body and earth sphere, with special reference to the birthing mechanism and secret *spiritual* function of the *female mind/body structure*, fully Awakened and in transformative Motion by Grace of the Absolute value of Divine Spirit-Consciousness. It is awakened Adeptship of the highest initiatory degree in the form of the Mother Herself, come to be with us in this Time.

It is therefore not nature-energy per se, or the creative currents of life, but only Love Itself. It is the Power of Being given special, Awakened Focus through the feminine form to harmonically entrain and so transmute the mind/body vehicles of all who'd gracefully follow—and therefore reinforce—the millennial metamorphosis of the earth-sphere.

MT is her recorder, and the medium of her Touch. To fully understand his "formula", look up Hexagram 31 of the *I Ching* which is the image of "lake above mountain" (i.e. the receptively hollow, or empty—MT—"lake" at the top of the "mountain": MT).

To understand her "formula", you must devour the Whole Book.



NEW AGE • HEALTH • AVANT GARDE • CONSCIOUSNESS EXPANSION • SPACE AGE

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[Originally published in TNTC Vol. 2, No. 1 Aug.-Sept. '90]

Dear MT,

(Continued from last month's Letters to the Editor *column)*

In your writings, you cover the crux of metaphysics very well, to the point where, should a question form in one's mind, lo and behold! (as you might say), the next paragraph takes up that very query. If, then, genius is measurable—and one way of measuring it surely lies in *observing ideas manifest and their extravagant variations*—then it seems you would qualify.

That being so, I still have a question, on a subject touched upon in November's issue.

You say: "But what about all the evidence that our circumstances...often...correspond to...our wants, aims and wishes...Often things 'come to us'...as if by magic...". Which is true—often—and which touches upon the age-old saying "be careful what you want for you may get it". You go on to assert, accurately, that some New Agers have made a selfish fetish out of "get what you want"; you then amplify in the para., *Why You Don't Create Your Own Reality*, which is quite a classic in abstract logic. Having read your writings with great care, still that "correspond and print out" reality—what one might in brevity term Visualize-Assert-Demonstrate—seems to require, for me, further attention.

Granted, "enlightenment" would seem to bring all things, and perhaps things at variance with former ideas; however, should the "wishes-can-be-made-to-form" principle be true—and it seems to be true—then why would it work erratically? What I mean is, that the proving of such a principle *only once in manifestation*, surely proves it for all time, does it not? Why, then, the variation which we (presumably) all of us experience? Were you (meaning you yourself, Michael Topper), able to convert and convey to myself and others, exactly *how* such a principle can be demonstrated with consistent success, then surely we would be well on the way to an enlightened world by, as it were, reversal? Would not then the Law of Polarity (Hermetic: All opposites in nature are identical), indicate that the ability to produce *materially* might act upon the individual as an elevating spiritual force; as a wonder of wonders; as "the light that never was on land or sea"; as an accelerating superfusion in which enlightenment would be endowed as automatic process? Admittedly, the selfish might for a time choose to wreak havoc ending in their self-destruction, but they do that anyway. Please, if you will, let me have your observations on these points.

Sincerely,
Drummond Riddell
Los Angeles, CA

__MT's Reply:__

The Great Motto-in-the-Lotto Caper

Gather 'round now Drummond, and all you heavy-laden who would that "you create your own reality" were true: "Everybody in; the ceremony's about to begin". Let's find out right here, without further delay, to what extent this "New Age" maxim may have some truth to it, and to what extent it must be modified so as to make whatever truth *may* be embedded in it more usably effective.

Drummond's riddle refers of course to the essay "Why You Don't Create Your Own Reality", in the "New Age Cheers and Jeers" section of the Nov. '89 issue of the *T-Bird*. First of course, that essay should be read and reread as the case may be. It takes into account (and serves to explain) the publicly-popularized part of traditional wisdom which has always shown that there's a certain correspondence-of-identity between one's personal experience and the basic thoughts, feelings, beliefs and emotions held as one's own; yet it also shows that the chronic failure to profit in an absolute way from this "magical" effect of existence is a result of the implications which the ego would draw from it on the basis of its *own* terms, drives and desires. It shows that such a universal "failure", despite recognition of the psychic and energetic laws involved, is not a remediable result of some mechanical imperfection of "technique", some plugable gap of knowledge or educable deficiency in proper practice; it is the product of failing to understand the *context* in which the effect of the "magical mirror" takes place. It is due to the misperception involved in believing the effect is a datum in its own right, independently existing to be taken advantage of by any who stumble on the "rules" governing its operation.

Our November '89 essay implied a general failure on the part of those espousing "you create your own reality", (whether incarnate or discarnate) to appreciate the fact that this experiential system of funhouse mirrors takes place not in its own right but as function of a *Spiritual context*, in which all such images and objective self-estimates are reflected against the whole-value Standard of Reality—a value that is *never* self created but which, rather, furnishes the terms on a universal scale which can be "personally" adapted in modeled approximation of whole-being Resolution, from a partial or perspectival "angle".

Measured against such a Totalizing standard, the necessary limit and congenital "partiality" of any viewpoint enfolded upon itself as the real (rather than simply the efficient) Referent becomes disclosed again and again in the very features of experience bearing the personality's signature; all the *implications* of ego-identity as represented in the characteristic thoughts, desires and drives are revolved on the ballroom crystal, beamed back from the objective theatre of experience as an ongoing exhibit of *everything* contained in the summary self-idea, the overt and hidden facets, the given expectations as well as unanticipated consequences and repercussions. Thus *everything does* tend to arise in experience with a curious resonance of "correspondence"; the field of "neutral" exteriority peopled with things and beings seemingly independent of us, *is* nonetheless a continuous cartoon for personal ideas, opinions and beliefs correlating a psychic lodestone of types.

Obviously, then, as indicated in the Nov. essay, the object isn't the magical-mirror effect itself, the "tailoring" of experience to specification in the distractive domain of the Funhouse; the object is to learn from the Whole-implication reflected back from *partial* perspectives and delimited Identity-investments so as to be awakened to the Context in which the entire thing takes place; the object is to quicken and align oneself not in accord with the conceptual estimates of chronic self-reference but according to the Whole-being value *in which* everything occurs (even as distorted, fragmental impressions of it!)—against the uncompromising Standard-of-which everything is ultimately reflected, weighed, measured and evaluated.

This said, it is well known to Triple-A and MT that people remain quite fascinated with the first effect, and have scant patience for the lessons belonging to the real Point of the whole project—nor will they it seems, given that Mr. Riddell's request in the face of good general comprehension indicates the public tenor of things; at *least*, so his proposition goes, **until such time**

as "I", "myself", Michael Topper, were to "convert and convey" to Drummond "and others, exactly *how* such a principle can be demonstrated with consistent success", in which case—so he avers—the "proving of such a principle *only once in manifestation*, surely proves it for all time—does it not?"

Does it? Shall we see?

Here's your proof, then; therefore here's your test, the test of your proposition that once shown, it is "proved for all time"—and by implication the sufficiency of the proof itself will then turn people toward that Truth which the existence of such proof compels.

Yes, this absorptive fascination of people with the first (magical-mirror) effect of reality has been long noted and well known to both AAA and MT, to the degree that even prior to the receipt of Drummond's letter they'd determined to Demonstrate, at the appropriate time, just that Principle so prized but misunderstood by people—demonstrate it in such a way as to be unmistakable to any who'd but look, demonstrate it on a very overt public scale so the Proof of it would be visibly available to all, right under *everyone's* nose, an integral part of their everyday life and yet—outrageously, preposterously, with many double-takes and blinks of the incredulous eye, beaming up at them as a quite personalized Hello, a happy salutation from AAA and MT as if neutral everyday objects of the world could suddenly speak.

Upon receiving Drummond's letter of course, the appropriate occasion was inaugurated, the premise of the great Ritual publicly instituted (so consider once again, dear Drummond, just how "private" and "personal", "self-willed" an act the writing of such a letter was!).

Now, when people proclaim they'd like a demonstration of, or are interested in, what Drummond terms the "wishes-can-be-made-to-form", "Visualize-Assert-Demonstrate" effect, AAA and MT know perfectly well the "area" of life in which they're most eager for a demonstrable application of the Principle; of course, the area of *money, wealth!* Nothing *unique* here, perhaps, but to the point! Naturally when people say they're interested in the demonstration of such a principle, they're thinking in terms of someone winning the *Lotto!* In terms of the Spiritual Teaching which we're here to demonstrate *through* the medium of the "magical-mirror" effect, there is really no point to "winning a Lotto" in itself. **What *would* an authentic spiritual teacher do in relation to everyone's obsession with such things as the "Lotto"—except prove perhaps that "You Are That!"** What could such a real spiritual instructor do, but demonstrate in the only practical way possible by *appearing in first person, as* the Lotto! Like the proverbial angel, the Awakened Being does not so much "make love", but rather he *is* Love; in the same way, the real Spiritual Instructor doesn't *win* the Lotto, but *becomes* the Lotto.

Is this MT's idea of a joke? Has he gone too far with such proclamations, has he gone off the deep end—or is this *just* the impossible, preposterous, wholly outrageous yet perfectly Self-revealing Demonstration that he and AAA originally proposed to produce, convincing and ultimately unimpeachable *because* of its preposterousness, its patent absurdity which nonetheless stands accomplished before one and all, in the Daylight of plain public view? secured as self-evident effect and concrete manifestation against any *possibility* of personal coordination, supervision or control?

Let us quickly go to the *basic* proofs requiring no special Qabala except a simple "looking up" in an available reference, *777* (the standard text on "Gematria"—or word-name-number equivalencies in the sacred traditional languages—published by Weiser and others) so comprising the most generally accessible evidence, that which is easiest for the public to recognize at the very beginning.

(At this point of course we hear the indolent proclaim, "Why does a 'miracle' require such personal effort, minimal as it is, to perceive it?" Why can't it be as spectacularly recognizable as the "miracles" of Satya Sai Baba, for example, when he pulls a sacred statue out of the ground at 2,000 degrees Farenheit? For one thing, such "miracles" may be doubted, no matter how spectacular; many Hindus side with the Amazing Randi when it comes to skepticism re such matters—therefore everything no matter how "miraculous", is subject to, and depends on, interpretation whether fair or biased. A "miracle" is the occasion for acceptance or rejection no matter how "overwhelming" it may initially seem. The miracles of the Eastern Adept Sai Baba have to be understood in context; they aren't arbitrary, but accord with the class of consciousness into which he's Incarnated in order to instruct. Thus for the level of villagers [to which he largely addresses himself, despite Western patronage] the most overt displays of the Non-ordinary are suitable so as to draw the attention of an unsophisticated consciousness that would be oblivious to subtle proofs. Western cosmopolitan consciousness on the other hand represents a level of awareness that must be tested at the boundaries of its *own* defining limits; thus the "miracles" performed by its adepts on its behalf must engage faculties of reason and intuitive identification that correspond to the general capacity expected at that level. Thus you're given simple, Qabalistic tools of evaluation whereby the *Western* intellect may assess—using the optimum power of its own facultative attainments—the degree of "probability" involved that would warrant recognition of the Non-ordinary.)

AAA's Birthday Signature In The Lotto

The bottom row of numbers on the Lotto pamphlet features the numbers *53* and *8*. AAA was born 8/53—*8/21/*53 to be exact, so we may detect her Presence immediately standing at the very Foundation of this "opus". "Okay", we hear the querulous already, "so where's the *21*, the most *specific* and *intimate* part of the birthdate, the *day* that most identifies the *particular* personality—a lot of people were born in Aug. '53—if these proofs are going to convince we should see something clear as the *day* itself".

Okay. Take the pairs of numbers as they naturally group into three parallel tiers: 10-40; 23-31; 53-8. We'll find as we go along that these vertical tiers are important, as they *schematize* the Lotto diagram in very revealing correspondence to the *Tree of Life* (see below). Add the lines Theosophically to obtain one number per line, i.e.: 1+0+4+0=*5*; 2+3+3+1=*9*; 5+3+8=16(1+6)=*7*; take the sums of each line, 5, 9 and 7, and add them together: *21*. Thus the most personal, intimate and specific part of the birthdate, the *day itself*, is coded in the number additions that must be made with respect to all the number-pairs and their corresponding levels. AAA's *Spiritual essence* underlies the Lotto diagram/Tree of Life, and her specific being or personal Identity *as* the Living Presence and exemplification of such essence *pervades* the entire Tree/diagram!

MT's Initial-Signature In The Lotto

Still not convinced? Too rigorous and specialized? Okay. We know by now that Michael Topper does all *T-Bird* articles and art, under various allusive noms de plume

uniformly using his initials (i.e. Monty Tyson, Mother Terasu etc.). Thus he's known primarily to one and all as *MT*. If then you want the simplest proof possible, just add up *all* the numbers on the cover of the Lotto pamphlet: 10+40+23+31+53+8=165. Now, look up "165" in *777*. Under 165 you'll plainly see *NEMO* (meaning No-man) and identified parenthetically as "Name of M.T."!

"M.T." in this case is the title *Magister Templi*, signifying Master of the Temple and Adept "above the Abyss" ascribed to the Supernal Sephirah *Binah*, the *Mother*! Magister Templi or M.T. is overtly *Master of the Mother Current*; *Magister Templi* is the Veil of the initiate belonging to Chokmah and the *sixth density*, i.e. Magus. We know it's true, because Simon Says.

Do you know *now*? Do you understand? ל ה ו ד י ע ם LHVDIOM, numerical value 165, means "to make them know".

Note these dates, then. Drummond's letter was postmarked April 11, 1990. The first half was printed in the June-July issue, *at which time* MT promised to *have the answer* to the second half *in the following issue* (this one, August-September).

The Lotto leaflet featured on the cover, first came out June 18, 1990 (this has been verified with the Lottery's Public Affairs Office). How amusing and coincidental! that the new game bears the name "Topper", no? Take a closer look. Drummond's letter was received in April; **in the *May* issue of the *T-Bird*, at the conclusion of the article "What Is The Mother Current?", MT specifically declared that his "formula" could be found in the I Ching hexagram numbered *31*. Now, take a look at the Lotto leaflet; what is the *central* (and by far the largest, overtly emphasized) number on the cover page?**

From here the proofs pour forward by the bushel-basket like so much coinage from a slotmachine jackpot, according to the particular *structure* which this numerical arrangement outlines on the Lotto-leaflet cover. In order to understand such structure we need a few simple tools from Qabala...

Why Qabala?

HEBREW		VALUE	ENGLISH	TAROT TRUMP	ASTROLOGY
Aleph	א	1	A	Fool	Uranus
Beth	ב	2	B	Magician	Mercury
Gimel	ג	3	C,G	High Priestess	Moon
Daleth	ד	4	D	Empress	Venus
He	ה	5	E,H	Emperor	Aries
Vau	ו	6	F,O,U,V	Hierophant	Taurus
Zain	ז	7	Z	Lovers	Gemini
Cheth	ח	8	Ch	Chariot	Cancer
Teth	ט	9	T	Strength	Leo
Yod	י	10	I,J,Y	Hermit	Virgo
Kaph	כ ך	20	C,K	Wheel	Jupiter
Lamed	ל	30	L	Justice	Libra
Mem	מ ם	40	M	Hanged Man	Neptune
Nun	נ ן	50	N	Death	Scorpio
Samekh	ס	60	S	Temperance	Sagittarius
Ayin, Oin	ע	70	O (or A)	Devil	Capricorn
Pe	פ ף	80	P	Tower	Mars
Tzaddi	צ ץ	90	Tz	Star	Aquarius
Qoph	ק	100	Q	Moon	Pisces
Resh	ר	200	R	Sun	Sun
Shin	ש	300	S,Sh	Judgement	Pluto
Tau	ת	400	T,Th	World	Saturn

Chart 0

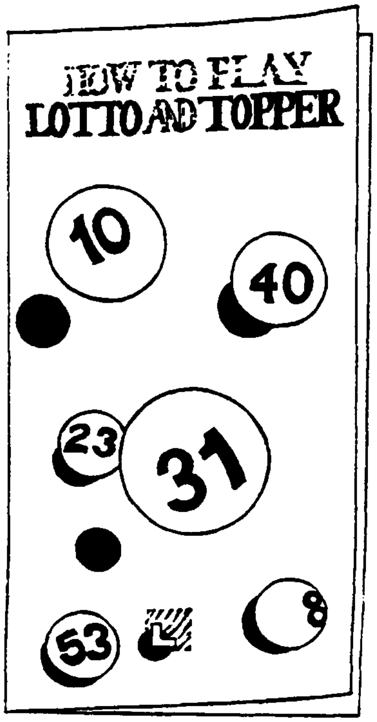


Figure A

Qabala For The Millions

You've had some experience with Qabala before (remember "The Qabala of Star Wars", Sept. '89 *T-Bird*? *That* brush with the discipline wasn't so arduous or "taxing of the grey matter" as all that; and this will be easier). We resort to Qabala in particular for these proofs, because the tradition of Qabala represents and summarizes the whole subject of Western esoteric spirituality; it comprises on the whole the counterpart to Eastern yoga. And just as the Eastern tradition *does* orient itself about the discipline of yoga, so the esoteric-spiritual tradition of the West can be condensed into the term *Magick*.

"Magick" in this highest spiritual sense is what we know as *Thaumaturgy*; it is not coarse conjuration, but in its greatest Value demonstrates—or brings into visible expression—the Principles of Deity. Since "Magick" is such a Manifestation, and Qabala summarizes the Western yoga by which such Divine Powers are brought forward into practical expression, it is *actually* hermetical "magic" and the tradition of Qabala people are interested in when professing an interest in the *Visualize-Assert-Demonstrate* aspect of esotericism. It is all summarized, coded and classified there; it anciently awaits the perennial rediscovery accorded it, when the tide turns again as it periodically does and the imagination begins to reawaken to the hidden principles of producing extraordinary effect: the "charm of making", so the expression goes in Boorman's *Excalibur*.

Since this "bringing into visible appearance" is self-evidently an esotericism of the Western, "magical" variety, we have recourse to certain basic principles of the *Qabala* by which to analyze and demonstrate the Presence of the Proofs provided here. There's nothing "strange" in this; it is all consistent to type. "Hermetic" demonstrations require *hermetic* proof. That our Demonstration is, in this case, amenable to the Western (Qabalistic) Solvent and is indeed an *exhibit* of the genre, simply attests to the fact that adeptship is always implicitly a mastery of the various forms that spiritual truth may take; regardless the tradition, the *test* of authentic spiritual adeptship is the ability to produce the essence of a given teaching as living demonstration so as to identify, first of all, the point at which such discipline or doctrine intersects the Whole-Being value of which

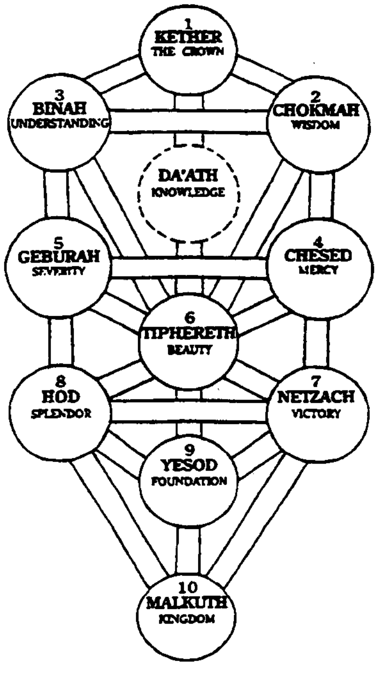


Figure B

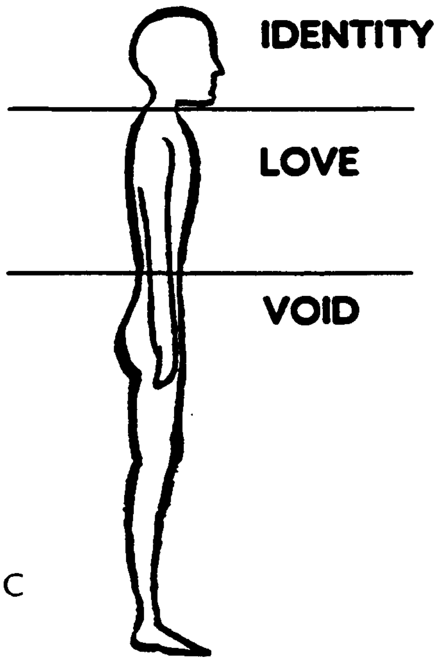


Figure C

it purports to be a representation; and, secondly, so as to establish the source of Authority in the living teacher rather than through the writ into which a given teaching has been encoded, and interpreted by its secondary "priests".

What may make things "curiouser and curiouser" for the reader, is that we find our Proof *quite specifically* coded in Qabalistic grammar in a manner so pointed as to leave no room for the cavil of pure "coincidence". Like the faint presence of an Old Master discovered inexplicably beneath the surface paint of a streetsign, we find the "random" numbers of the Lotto pamphlet speaking *sotto voce* in unmistakably Qabalistic language.

Meher Baba's Famous Last Word, Was A *Number*

Take, for instance, the number 31 itself. This isn't just an arbitrary number, nor does it *just* echo MT's May '90 reference to the I Ching. 31 has *central* significance as a *Qabalistic* number; but since *Qabala* is the encoded *spiritual* intelligence informing, guiding, constituting and *explaining* the whole field of existence to itself as an expression of Divine Being, we may expect it to have application more far-reaching than that of the precious/specialized language of an initiated priestcraft with reference to no "mysteries" outside its own; indeed, if Qabala *is* what it purports to be, i.e. the Language in which the Divine speaks, authorizes, guides and reveals, then we should find "proofs" more centrally associated with Qabala solving for other things (even those things supposedly the specialized business of the *secular* priestcraft, i.e. science, medicine, physics etc.).

And indeed this turns out to be the case. As far as Qabala itself is concerned,*31* is the number representation of a *primal Truth* expressive of basic metaphysical and physical, biopsychic and cosmic Mysteries. The Hebrew term for "God" rendered in English letters as *AL*, has the numerical value 31 (see below for an explanation regarding the number-letter equivalencies of the Hebrew alphabet, and their English counterparts). At the same time, this well-known Qabalistic equation is completed by noting that the mirror of AL, i.e.*LA*, means "nothing" or "non-being". Thus the identity of Divine-spiritual Being and the value of Infinite-Void-being (cf. the precise interrelation of the "two" terms in the ongoing exposition of Mother Terasu, i.e. "What Is 'Christ Consciousness'?" in the *T-Bird*).

The NOT In The String That Ties It AL Together

This identity is a *central* key, whereby all the "mysteries" of existence may be unlocked. Here indeed we see how it is that the precious "initiated" specialty of Qabala is really no such thing, but reveals itself progressively as the genuine formula of the Whole, in all its parts spiritual and mundane, physical and metaphysical. For note the final proofs of recent "Superstring" theory in physics, which purports to be a key finally drawing within range of mathematic equation that coveted *field theory* whereby all known forces and forms of matter are ultimately identified as a single thing. The "authors" of the present form of string theory, Michael B. Green and John H. Schwarz (as reported in the September '86 issue of *Scientific American) finally boiled the complex unity down to the test of a single equation.* **The proof unifying all quarks and leptons, hadrons and fermions and vector bosons, *em*, gravity etc. by single solvent rested on the ultimately simple multiplication of the number 16, by *31*.**

Coincidence? Making a "big deal" out of nothing? That's precisely right; a "big deal", i.e. the multidimensional universe, is made thereby out of precisely *nothing* (note how unification theory requires energy intensities through observer-probe of the respective distances that "weld" each field and force about a sliding *zero* value superposed as the resolving term of each particular pattern).

The number 16 has its own important properties, that we'll return to; as we see for now, when Green and Schwarz finally got the answer necessary to solve for string theory ("finally", because that last simple multiplication gave them suspenseful moments in itself; its simplicity drew them eagerly to forsake their computer so as to experience the gratification of "doing it by hand", bringing it all to human scale in the end—and in their enthusiastic haste they *mismultiplied* several times!) **they derived a special number which turns out to be the only "perfect" number between 100 and 1000, i.e. *496*. (A "perfect number" is a rarity; it's one having the sum of its fractional parts equal to itself, i.e. 1/2 of 6=3; 1/3 of 6=2; 1/6 of 6=1: 3+2+1=6.)**

Note that, indeed, *6* is the first *perfect number*. It is the number of the central Sephirah *Tiphereth* on the hermetic diagram of the Tree of Life (see figure B, and explanation below of the importance of the Tree in understanding the "Lotto" number-design). The position of the "Heart-Sephirah" of *Tiphereth*, number-value *6* which is the first perfect number, is precisely occupied in the "Lotto" design by the large *31* and companion 23. Not only is 496, the number that "solves" for Superstring, remarkably enough a perfect number; undoubtedly unbeknownst to Green and Schwarz (who *have* pondered these numerical curiosities, along with other fascinated physicists), 496 is the *sum of the numbers 1 through 31!* (i.e. 1+2=3+3=6+4=10+5=15 etc.).

Thus the proof for Superstring underlines the central significance of the number *31* **in astonishing and unsuspected ways.**

Happy *Birthday* Sweet 16

***16*, by which 31 is multiplied to get the Superstring answer, is a special esoteric number referring to NUIT, the Star-goddess and Queen of Infinite Space (the 16 kalas or potable energy-essences of the subtle centers etc.): "Sweet 16". 16 is 4 squared; and by Theosophical addition (one of the Qabalistically permissible proofs to which we'll have recourse in this essay) 31 is a reference to the number value 4 (3+1=4). 4 is the number of the Sephirah *Chesed* on the Tree of Life, to which the (astrological) planetary ruler *Jupiter* is ascribed. Jupiter is a central key that figures *over* and *over* in these proofs, as Jupiter is the planet of *luck* and *fortune* so that the Lotto is naturally governed by the *Jupiterian* principle. Note that the Hebrew God-name AL (31) is attributed *to* the Jupiterian Sephirah *Chesed*! Jupiter is the planet ascribed to the Tarot Trump 10, the *Wheel of Fortune*.**

"But wait", we hear a few hesitate. Is "Superstring" so definitive as all that, or is it another of the ephemeral "proofs" of physics soon to be supplanted thus rendering 31 an outdated figure, and undercutting its "scientific" reinforcement of the proofs given here? The answer is that, yes, *Initiated* intelligence recognizes the *basic* superstring equations as accurate, and holding good throughout the remaining refinements and reinterpretations. A few of the *formal* or *conceptual* difficulties encountered at present with Superstring have to do with their hangover interpretation in the old context of quantum physics; the real place of these "resolving" calculations and the proper background against which they should be interpreted, is given in succeeding chapters of the essay "What Is 'Christ Consciousness'?"—so watch for it.

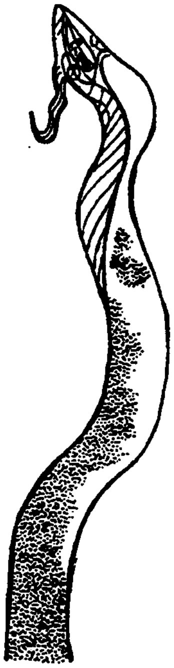
Resolving The Whole-Matter

Another remarkable "coincidence" involving the perfect, 31-related number 496: consulting the standard Qabalistic text on Gematria (see explanation below), *Liber 777*, first published in the early part of this century—and so greatly predating the involvement of the number *496* with the equations of physics solving for the "material world"—we find that the *sole entries* under 496 giving the Hebrew word-equivalencies of the number are: LVITN, "Leviathan", the *material world*; MLKVT, i.e. "Malkuth", the final Sephirah of the Tree of Life *signifying* the physical dimension, the earth-sphere of materiality; and TzRVR, a small bundle, which irresistibly suggests the very description of "quantum-packets" and super-string clusters themselves!

The Lock Of Matter Is The Key Of Consciousness

31 also "happens" to be the number of the pairs of *spinal nerves*, and so gives us the number par excellence of the *conscious Axis*. The *Sephirah Tiphereth* to which, as we shall see, the number 31 on the Lotto diagram schematically corresponds, is the central sphere of the 6-fold cluster of Sephiroh comprising the principles and functions of the *conscious* level of the mind-body totality (the Sephiroh *above* [parallel the numbers 10 and 40 on the Lotto diagram] corresponding to the level of Superconsciousness, and the Sephirah *below* [parallel the numbers 53 and 8 on the Lotto diagram], corresponding to the subconscious or autonomic aspect).

Interestingly, the *military* features the *X-31* as one of its more recent "hawkish" toys (never forgetting, as good Qabalists, that "Horus the Hawk-headed Lord" presides over these aeonic proceedings!). And then there's *always* 31 Flavors, reinforcing our reference to "Sweet 16"! (not to mention the *6* known *quarks*, or quantum particles of the nucleus to which the quixotic term "flavor" may descriptively apply—the only "quark" that has yet to be "observed" is the *Top* quark, which, when finally detected is supposed to secure "definitive proof"—but we refer you to our review of *Star Trek The Movie* [issue 5, Dec. '89] where we see that all such closing codes or rounding equations are ultimately *sterile* without the abrupt interposition—at that penultimate point—of the *Living Presence* to which all such equations refer in any case. The "Top" which remains "missing", may be missing simply because they're *not looking in the right place!*).



Who *Is* The *Kal*-Key Avatar?

It is important to note that the Spiritual Master Meher Baba (d. 1969), said to incarnate the Avatarship of the Age, was to have broken his long-term silence just before death in order to "pronounce" that Aeonic Word which would vivify and Transform the world, at the very *brink* of its destruction; at the end, no audible speech in the conventional sense was issued, leaving followers and witnesses to ponder a presumed gap in the fulfillment of what were otherwise often remarkably prophetic "statements" of this master. Instead, he wrote one last thing on his tablet, *the number 31.*

Since he subsequently died on Jan. 31, it was supposed this was the ultimate reference; but for the very *last* communication given from the "Avatar of the Age" to be a simple prediction of his day of death would—though conventionally "impressive" perhaps—in itself serve *at best* to put him on a par with the Amazing Kreskin! One would suppose the very last communication of any such adept would possess a significance more central than this. His insistence he would *speak* that final Word, plainly to be heard by all, is only *literally* fulfilled in recognition of the fact that "number" *is* inherent vibration, and that the Word Spoken through this *most* significant of numbers is indeed the Word heard by all since it informs the very pattern of the Whole!

By The Numbers, By The Book

31 is *the* numerical key to a central, even controversial 20th Century esoteric text known as *The Book of the Law (Liber Al vel Legis).* This text itself is coded in a very specific Qabalistic grammar that derives directly from the Hermetic Order of the Golden Dawn, an esoteric society publicly appearing at the turn of the century and having amongst its members the Nobel poet William Butler Yeats and the dancer Isadora Duncan.

The Qabalistic system of classification identified with the Golden Dawn is, arguably, the best (most accurate, generally viable) system available within that tradition, though there are certainly "competing" classificatory systems (Church of Light, et al.) based on divergent ways of tabulating the relations of the Hebrew letters with Tarot keys and Sephiroh of the Tree of Life etc. We won't here be concerned with the respective merits accorded rationales of the various systems; suffice to say *our* proofs are strengthened by the fact they are locks which open to a common key, the system of classification belonging to the Golden Dawn. We do not "prove" by hopping around from one method to another as it suits us. A convincing element of this proof is that it's all quite plainly coded in *one*, internally consistent language.

The Elements Of Our Esoteric Grammar

The key to that language is given in Chart 0. Here we see that, amongst other things, the Hebrew alphabet represents a *spiritual* grammar; each letter is at the same time a *number* value, and that is the basis of the Qabalistic system. (This is also true of the Greek alphabet, which therefore functions as a legitimate Qabala in its own right although for purposes of our proofs here we'll confine ourselves to the Hebrew letters and their number values.) Each letter and number value is tallied with its corresponding English letter or letters; this allows us to render Hebrew words in easier-to-recognize form: for example, אל, or "God", may be written *AL* in English letters. This also implies that English *words* can be rendered in Hebrew number values; and while in some quarters this isn't considered "kosher", it is still standard practice for most non-rabbinical Qabalists (cf. the books of Kenneth Grant). Arguing the "merits" or "demerits" of these usages is in any case beside the point. The *point* is that once a convention is established, the *internal consistency* in the application of that convention allows intelligible communication according to the premises, and ultimately may be employed by *extradimensional* forms of Intelligence as common-recognizable grammar solving for *extraordinary proofs* (i.e. as in this present Demonstration).

In that branch of Qabala we'll be using extensively here (known as Gematria), Hebrew—or English—words the letter values of which total the same are considered to bear some mutually revealing relation to one another. For example, the Hebrew word for "unity" is AChD: ascribing the appropriate number values to each letter (i.e. A=1, Ch=8, and D=4) we add the letters and get a total of 13. The Hebrew word for "love" or "beloved" is AHBH, which when transcribed in number value adds to 13 as well: thus the words for "unity" and "love" demonstrate a relation of identity when rendered Qabalistically.

The text of word-number equivalencies which we'll use here is that of *Liber 777* by A. Crowley (regardless what specific practitioners think of "the wickedest man in the world"—as the "laureate" Hemingway once called him—his *777* text is standard for the genre); we'll only supplement it minimally with samples from our own researches.

Each Hebrew letter-number is ascribed to a Major Trump of the Tarot; indeed the particular method by which such ascription is made, distinguishes the different systems. The Golden Dawn system which we follow here establishes its method by placing the *Fool* Trump at the beginning of the deck, assigning it the "Trump number" of Zero, and associating it with the Hebrew letter Aleph having the numerical value of *one*.

"Lotto" Is Our *Transcendental* *Tree* Of *Life* Backwards

Also used in these proofs is the Qabalistic *Tree of Life* with its ten numbered Sephiroh or "spheres", to which Hebrew names and astrological attributions are assigned. Taking a quick comparative look at our three diagrams, A, B and C, we note that the ten-sphered Qabalistic Tree of Life (representing the whole of the vertical, multidimensional mind-body axis and the worlds to which its subdivisions correspond) may be divided into three basic groups of Sephiroh. These basic tiers are reflected in the tripartite divisions of the two accompanying diagrams, i.e. that which is "made" out of the suggestive groupings of the Lotto-pamphlet design, and the three-fold map of the human form which has graphically augmented the "What Is 'Christ Consciousness'?" articles.

The top division of the Tree of Life diagram contains three Sephiroh, called the "Supernals", corresponding to the *supreme Spiritual values* through which the creative principles of existence issue the manifest patterns of Being; it may be understood as the level of Superconsciousness, associated with the area of the head region (and above) in the mind-body form.

The middle division is composed of six circularly distributed Sephiroh, the unifying axle of which is the sixth Sephiroh *Tiphereth*. These spheres contribute the faculties of memory and will, thinking and desiring and subconscious process coordinated through and constituting the locus of *centralizing self-reference*, i.e. the level of waking consciousness belonging to the province of familiar ego-identity. *Tiphereth*, then, as the pivotal axis of the Whole Tree in a certain sense, represents the zone of self-reflective consciousness; it corresponds to the heart and its parallel locus in the midbrain (or *emotional* complex of the limbic system) through which the hormonal keys of the glandular centers are regulated according to the interpretive mediation taking place between the informing Whole-values of the supernal—cortical and trans-cerebral—centers, and the vital-subconscious patterns through which ego-identity physically orients itself.

Thus the third and lowest division, constituted by the single Sephirah *Malkuth*, is the resultant locus or compound focal field representing the conditional upshot of the triangulating adjustments and regulatory balances comprising the multi-dimensional process of the preceding centers; its contingency or conditionality as a variably adjustive field of focus is represented in the fact that it uniquely *depends from* the infeeding paths and spheres. It is the field or sphere of "physical" experience, i.e. the World of Action.

Note then that the Lotto diagram divides into these three tiers as well, each represented by a number couplet: the Supernal or Superconscious level located in the "head" of the general, vertical figure imaginatively superposed across these diagrams, represented by the numbers 10 and 40; the level of waking, self-reflective consciousness or ego-identity associated with the emotional or "love" nature and the heart center, represented by the central numbers 23 and 31; and the foundation level of the subconsciously regulated patterns, the recursive processes of polarization and chronic, cognitive filtration focusing the field of "physical" perception (or the exteriorized body/world itself corresponding to the hindbrain, medullary centers and the parallel *abdominal* complex in the extended mind/body axis)—this level is represented by the numbers 53 and 8.

If we recall our essay "Why You Don't Create Your Own Reality", we may recognize these levels in their characteristic participation through the three-fold process by which "thoughts" tend to be exteriorized in experience (and so come to comprise a kind of "signature" in the objective sphere, identifying the type of experience with the class of personalized thought to which it corresponds).

Summary Of "Why You Don't Create Your Own Reality"

In that essay, to briefly recapitulate, we saw that ordinary experience through the field of physical focus comprised an ideoform pattern of innate meaning in consciousness; this makes physical experience the continuous point of departure of reflective thinking, feeling and desiring.

Such thinking takes the underlying form of a continuous drone, the automatic *internal monologue* associatively stimulated into vital drive set at "cruise control", i.e. a mode of basically passive or subliminal thinking wandering along the internal corridors of the appetitive "holes", the voids of interconnected passage in the tunnels of desire. In this way the mind "chews the scenery" like a ruminating cow from the efficient point-of-departure of the "gut" or abdominal locus (and corresponding hindbrain), all rational/cognitive faculties put in subliminal service of that appetitive chamber of the physical centers until some stray thought containing a measure of fundamental ego-identity rouses the thinking process to a more active or intentional phase above the self-conscious threshold.

In this way the stream of subconscious thoughts is intermittently raised to the next highest "tier", i.e. the ego-center of active or *centrally*-concerned thought in which a critical measure of emotional Identity is invested.

Here the vessel of the ego-soul or "psychic body" associated with the heart and midbrain, discriminatively quickens that thought to a kindled degree of conscious intensity, fixes or *holds it* in contemplation for critical lengths of time; the mind-body patterns and correlative, multidimensional fields of which the thought is actually composed, become mixed with a critical magnitude of the self-luminous light of Identity (borrowed from the Supernal spheres "above"). Through this term of Identity the thought is "drawn" or aligned into resolution with the head, the cortical centers and (multidimensionally) the Light regions proper; it is elaborated in all the "chambers" and coordinate networks of the cognitive pattern existing in and through the Mind-zone until it's ripe as an integral seed-form to be issued, in the manner of an "engraving"—discharged as a unitive ensemble of complex meaning and implication through locus of the Third Eye.

The initial passive *desire* as which the thought was framed, is quickened to the degree of active *will*, until the thought is generated from regions of self-luminous Identity as a pattern of Void-mind—sealed with the imprimatur of *Supernal* or Whole-will at the Third Eye egress so the global *sum* of its implications shall progressively emerge through plenum codes of its inbuilt pattern, rotated like polar facets in the mirror of manifestation reflecting the "front" and then the "back", the affirmative and then the obverse phase with a contrastive "severity" proportional to the rigidity or fixity with which the value of *personal* identity is involved.

This then is the normal, screened "3rd density" manner in which thought of the ego serves to generate the stresses aligning transdimensional coordinates of the mind-body field into conformal agreement with the "energy-signature" of the particular personality.

The alternative of this, as we learned in "Why You Don't Create Your Own Reality", is not really the self-conscious recognition and consequent *perfection* of the technique whereby the more coherent, persistent, emotionally suffused and consolidated thoughts of the ego-being are "shipped above" as seeds to be planted in the fertile Ground of Mind, and grown into completed patterns of the experiential field; the *real* alternative is Initiated alignment or adjustive congruence of the mind/body complex of the ego-being, with the Whole-being Value of Identity, the Creative field of the Supernals. In this way there *is* no separate, speculative and ruminating "ego-thought"; the intentions of the personality are always consonant with Divine Will so that every "personal thought" bears the whole-value efficacy of that Supernal signature. It may then manifest with *extraordinary* power or repercussion; any observable "friction" generated in the manifest field from the appearance of such a pattern, does *not* in this case derive from inbuilt contradictions within the initiating thought itself, but from the collective "opposition" to manifest Spiritual Influence generated through a sphere screened on the whole from direct alignment and identification *with* that Influence.

This is admirably symbolized—and breathtakingly illustrated!—in the fact that the *Joker* appeared as a Lotto game hard upon the appearance of *Topper*; read again the essays "What *Batman* Is Everyone Watching?" in the Aug.-Sept. '89 issue of the *T-Bird*, and "Mind/Brain Behaviors: Why Some Citizens of Gotham Fear Batman and Draw Reactionary Cartoons About Him" in the March '90 issue. Do you begin to understand the reality behind these Cartoon terms?

Identity, Love And Void As Expounded By The Greek Philosopher/Bookie, "Lotto"

Understanding these principles a little more deeply now, we may return to our diagrams. Note the human form of illustration C, with its threefold attributions (Identity, Love and Void) corresponding to the three-fold division of the *Tree of Life*, the vertical triptych of the "Lotto" design etc. Nowhere but in the Southern Crown teaching will you find the distribution of the interrelated, Supernal principles across the vertical map of the mind/body form rendered in precisely this order; here then is where we begin our most powerful Qabalistic proofs that the very *specific* signature of MT and AAA is encoded quite plainly, even shockingly, in the number-values belonging to the threefold grouping of the "Lotto" design.

Void

Beginning at the *bottom*, corresponding to the vital-etheric, appetitive/abdominal "plexuses" patterning the physical field of manifestation: this region of "matter" is identified with *Void* in the Southern Crown diagram (first printed in the Dec. '89 issue of the *T-Bird*, don't forget). The corresponding numbers on the Lotto diagram are 53 and 8. Adding them, we get: *61*. 61 is immediately and unambiguously identifiable to Qabalists as a number of central importance. It pertains to the Hebrew term AIN (A=1, I=10, N=50: 61), meaning, *Nothing*, *Void* or *Non-being*.

Love

Let's go up to the next level/division, and apply *exactly the same* method, i.e. involving *both* numbers so as to unmistakably identify the level as a whole with the corresponding principle named on the Southern Crown diagram, i.e. "Love". The numbers here, as we see, are 23 and 31. 23+31=*54*. The Hebrew word MAVHB, value 54, means "in love", or "loving", thus giving us a very precise conjugation of the appropriate term "Love" as it would be actively expressed through the heart/midbrain emotional bonding of the ego-soul (i.e. *Tiphereth*) ascribed to this level.

Identity

Let's go up to the third and highest level, and see if we can locate the corresponding principle of *Identity* through the Lotto numbers deposited there. Here again, we follow the rule of consistency and employ *both* numbers in the proof, so as to show the *full* correspondence of this level with the term of "identity". Here however we won't add the numbers; we find the principle of Identity encoded all-the-more ingeniously and convincingly for the fact that the numbers 10 and 40 constitute the numerical values, respectively, of the Hebrew letters Yod and Mem (consult Chart 0). The English letter corresponding to Yod is J or *I*. The English equivalent of Mem is *M*. Thus I-M. I'm, or I AM: the precise "formula" or "first-person" expression of Supernal Identity as universally recognized.

As the Divine Hypostasis summarizing and "surmounting" the succeeding levels and their correlated principles, the Value of Identity may be said to implicitly contain—and subsequently "issue"—the explicit terms of Love and Void. As noted in our explanation of the silhouette-diagram in part II of "What Is 'Christ Consciousness'?", Jan. 1990 issue, the triune principles of Absolute Being are inseparable and coeternal, nonetheless they partition themselves in "specialized" distribution across the Conscious Axis, "loaning their respective values in differing ratios of emphasis to the multidimensional Pattern of Life polarized through that Line". We would expect to see the "secondary" presence of the remaining principles encoded in the succeeding spheres or levels, and even to find all three principles alluded to explicitly (as "secondary" presences, summarized) in the final or "bottom" level. And indeed this is the case.

At the middle level we have the number 31, one word-equivalency of which is LA, *nothing* or *void*, i.e. precisely the value which emerges explicitly at the next succeeding level. (Note here that this "void"-value is implicitly present through only *one* number at the middle level; its presence is *secondary* and *implicit* at that level. Only the *combinations* of the specific

number pairs [i.e. as in 53+8=61, AIN or *nothing*] obtain the value that belongs precisely to the given level.)

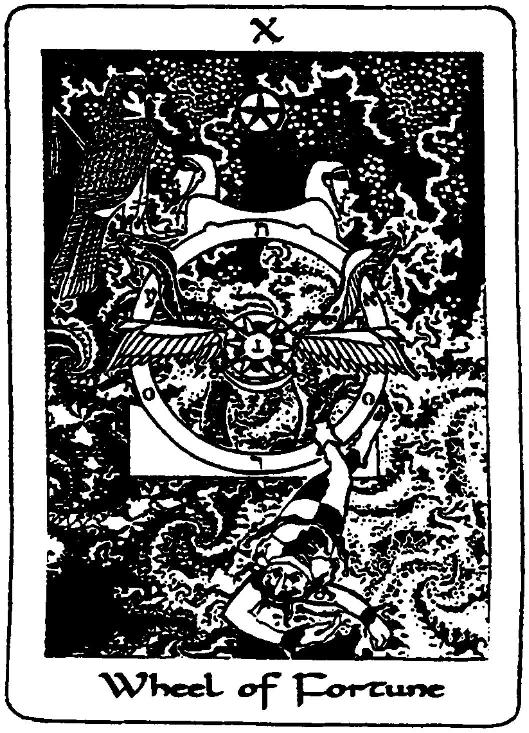
Similarly, we find all three principles summarized at the bottom level, so that it embodies and contains them all at the most *extroverted* pole of the process. The bottom level belongs *directly* to Void owing to the necessary addition of both its numbers (53+8=61—AIN). "Love" is present through the number value 53 by itself, for the Hebrew word MAHBH means "lover". Similarly, "love" is present through the number-value 8 by itself, as the word AHB means "to love" or "beloved" (also, "desire"). DD, value 8, means "love", "beloved", "breast" or the "pleasures of love". 8 is also the number value of the letter Cheth; Cheth, spelled out in full (i.e. Ch=8; I=10; Th=400) is 418. 418 is an important key of Qabala and "magick", because it's the number of ABRAHADABRA; and ABRAHADABRA is considered the formula of *Logos* (i.e. the means by which *thought* issues into manifestation). The term ZHVT has the value of 418, and it means precisely "*Identity*". Refer back to our summary of how "thought" is made to issue into manifestation.

Thunderbolts Of Jove; By Zeus, It's Jupiter

Now let's look at a curious thing, as the next major phase of our proof. As we've said, the Lotto (being a game of fortune) comes precisely under the influence of *Jupiter*. Since that is so, we might expect to find the Jupiterian presence "Qabalistically" encoded or hermetically sealed in the figures of the Lotto leaflet. Indeed, beyond all probability of coincidence, we don't just find the Jupiterian presence in *some* of the figures and terms of the Lotto design. We find it pervasively suffusing the whole pattern, in *all* of them.

Beginning at the top, let's look at the numbers. First we have *10* (keep consulting our standard tables in Chart 0). 10 is the number of the "*Wheel of Fortune*" Trump itself, ruled specifically by Jupiter. *This* is the first number we encounter in the whole diagram, and it hits us like a very particular Signature. Moreover, 10 is the addition of the numbers 1 through 4 (i.e. 1+2=3+3=6+4=10); it has specific relation, then, to the number 4; and again, Sephirah 4 is *Chesed* on the Tree of Life, precisely ascribed to *Jupiter*. *777* therefore calls the number 10 the "mystic number of Jupiter".

Let's take the next number, 40. 40 is the number value of the letter Mem. The letter Mem is ascribed to Tarot Trump 12, the "Hanged Man". The astrological figure assigned to the "Hanged Man" is Neptune; Neptune rules Pisces, which was anciently ruled by...*Jupiter*. (If these associations seem roundabout to you, remember these are specifically a means of deriving proof by Qabalistic equations of very fixed correspondence in the Golden Dawn method; and we said one of the curious things about this Lotto exhibit, is that it comes coded very emphatically in Qabalistic proofs of one consistent type.)



Let's go to the next level. The number "23" is considered an uncanny number. It quintessentializes "magick". Robert Anton Wilson devoted virtually a whole *volume* to the magical and uncanny properties of 23. Because it has the responsive tendency to "come up" immediately once attention is turned to it, it possesses precisely the "charged" property coveted in gambling, and so is emphatically allied with *Jupiter.*

31, as we've seen, is the value of AL, "God"; and the god-name AL is specifically ascribed to the fourth Sephirah *Chesed*, the sphere of *Jupiter* (note also 3+1=4).

Let's go to the bottom level. Where will we find our jovial friend holding court in this foundational sphere of the vital-being? First of all, note that the number 8 actually repeats itself, so as to be underlined and unmistakably emphasized, at this level. For 53=5+3=8. 8, as we've seen, is the number value of the letter Cheth; Cheth is ascribed to the Tarot Trump *The Chariot*; *The Chariot* is ascribed to the astrological sign Cancer, and *Jupiter* is the planet *exalted* in Cancer. The two numbers of the bottom tier, after 53 is rendered by Theosophical addition into 8, give the sum of 16. 16 is 4^2. And 4, of course, is the number of the Sephirah *Chesed* ascribed to Jupiter etc.

But there's more. Remember how, in his letter, Mr. Riddell phrased the proposition rather curiously: "Were you (meaning you yourself, Michael Topper) able to convert and convey to myself and others, exactly *how* such a principle can be demonstrated with consistent success, then surely...". This was in a sense direct invitation for MT to appear *personally* in these proofs re the principles of "success" (i.e. Jupiter). "I", "myself", Michael Topper, should in some way show the personal "ownership" of or identity with these proofs (so as not to confuse them with conjured remnants of some other magician's work littered over the ground!). Of course, this is rather sanctified and secured already in the presence of the last name, "Topper", appearing *as* the new Lotto game-title (accompanied by the enlarged 31 which I'd identified with MT before-the-fact, on behalf of this occasion, so that you'd know it was "me" and not Johnny Topper or Waylon Topper or Elvis Topper, you know). But let's be even *more* specific.

The leaflet says "How to Play *Lotto and Topper*" (emphasis mine). Arbitrarily, let's go backward from "Topper" (a la Hebrew, hmmm?) and take the "and" first. "And" rendered in number-value is 55 (A=1, N=50, D=4: 55). 55 is 5+5=10. But 55 is *also* the addition of the numbers *1 through 10* (here we are on that familiar merry-go-round again). So 55 is *doubly* 10. 10 is the first number to appear, from the top, on the Lotto pamphlet; we've already identified it with the tenth Tarot Trump, the *Wheel of Fortune*, ascribed directly to Jupiter. Moonwalking backward to the word "Lotto" now, we find that "Lotto" rendered numerically is 60 (i.e. L=30; O=6; T=9; T=9; O=6: 60). 60 is the number value of the letter *Samekh*, ascribed to the fourteenth Tarot Trump *Temperance. Temperance*, as we see by consulting our table, is ascribed to the astrological sign *Sagittarius*; and Sagittarius is, you guessed it, ruled by *Jupiter.*

But there's more. If the word *Lotto* is equal to 60, and 60 refers in turn to Samekh and the *Temperance* Trump, it's more than passingly interesting to note that the *angel* depicted in the *Temperance* Trump is identified specifically as the archangel *Michael.* The word "and" rendered numerically into the value 10, becomes by conversion the letter J, since 10 is the value of *Yod* (I or J). "J" is MT's middle initial. So the phrase "Lotto and Topper" resolves itself by the prestidigitation of a little number magic into: "Michael J. Topper"! (Remember, we're using the *same* system of correspondences for all of this; all these things resolve

themselves, in this uncannily consistent manner, using only one system of reference, i.e. the Golden Dawn Qabala—we do not jump arbitrarily from one number-system to the next just to get tortured "proofs".)

So MT has appeared personally in these proceedings, by name, in accordance with the condition that Mr. Riddell set forward as constituting "convincing proof"; we have scrupulously obliged the rules of the game, by "letter" and by "Spirit". Having impressed one's quite *personal* signature in this proof however, the question arises whether the point of all this is one of "ego", or one of Divine Truth. In other words, we're confronted with precisely the question that arises in consideration of the New Age proposal "you create your own reality". Just what *is* the point, ego-reality or spirit-reality?

The clear presence of MT's *actual name* in this proof, forces us to confront the question more deeply. If this was all there ultimately was to it (the improbable appearance of MT's name upon request in a medium over which he could obviously exercise no personal control in any known sense) then we might marvel at the mystery of it, incredulously calculating the chances (in this overt *game* of chance) of such a thing happening randomly with so adroit timing, yet in the end we'd be left with nothing more edifying than knowledge we'd found some Magickal "Donald Trump" able to carve his name in Ego-letters a thousand feet tall on buildings belonging to someone else, though right under the actual owner's nose!

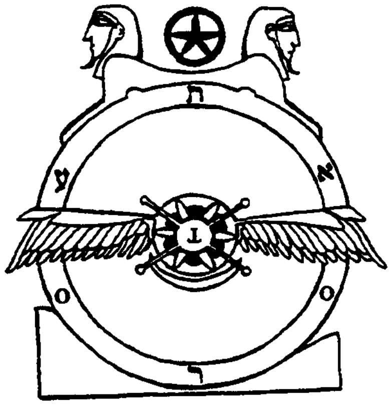
Teaching, Or Trumpeting

So what is the point, ego-reality or Divine reality? If this were ultimately an ego-exhibit, albeit of an unprecedentedly "magickal" type, we'd stop here; proof would end with the baffling presentation of MT's signature in the already-dry cement. If however, the purpose and *only reason* for this is to demonstrate the primacy of Spiritual Truth over the ego's self-frustrating versions of "reality", then we should find ample evidence of the very form and guiding principles belonging to the *testimony* of Spiritual Truth as outlined in "Why You Don't Create Your Own Reality". We should find that the only point of this exhibit, is to demonstrate *in action* the efficacy or uncontested validity of Divine Spirit Being and initiated alignment with that Truth. We should discover nothing less than that such Truth *teaches* the value of its own Presence, through the very proofs it marshals to establish the *fact* of its Presence.

How Your Everyday *M*agick-*T*rick Is Actually Performed

Keeping one eye always on the essay "Why You Don't Create Your Own Reality" (and the summary of same given in these pages) we will return, then, "taking it from the bottom" according to the order of the description (starting, if we'll remember, with the vital-subconscious drone of the internal monologue taking its passive point of ruminative departure from the appetitive plane of the abdominal center and corresponding, basal brain-lobes).

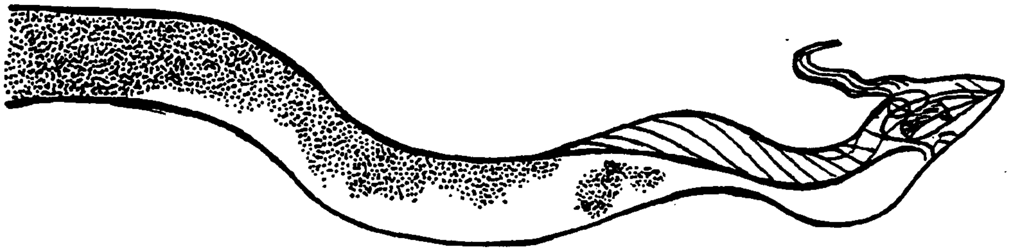
The order of drives and appetites, by *interpretation* serves to orient the cognitive coordinates through processes of enculturation so that we are "parented" into the particular, polarized alignment producing the physical field of perception; and it's this physical field of perception which *models* the ideative range of our thought-patterns reflectively brooding upon, and reinforcing, the habit of that field. The encoiled lockin of the complex energy-network in the form



of *kundalini* at the spinal base, represents the fateful "intussusception" of cognitive field-coordinates across the transdimensional extent of the mind/body axis, finally—and finely—focusing the stylized cross-section identifiable as the "fixed" physical framework. This lockin of the radiant subtle energy or "solar fire" of *prana-sakti* in the nucleated form of *kundalini*, establishes the characteristic rhythms and harmonic ratios of interaction amongst the subconscious centers and systems "fixing" the sensory-motor keys of stabilized material perception.

As we've learned through previous essays and "Light"-reading in the *T-Bird*, the deep void-value of existence is "masked" by this polarized intussusception in the order of transdimensional foci producing the perspectival "obliquity" of the physical plane; the field-energy properties directly associated with that deep void value (as which the force of the "material" field is secretly coded), become "occupied" with another function—i.e. they are *co-opted* by the general order of physical focus and put to work as sentinels, guardians set to sound the alarm against approach by the psyche toward their own bliss-void gates! Thus, if you'll remember, "theta" waves associated with deeply meditative and creative states appear in the ordinary subject only intermittently, not as signals reporting the presence of a "calm sea" but on the contrary, as expressions of disturbance. In the ordinary (non-meditative) subject they represent the emergence of fear and anger; "fear" and "anger" are the ways in which we encode our guardianship against the gates of the "unknown", i.e. the unexpected, the unanticipated, or that dark frontier where secured "knowledge" inevitably drops away: i.e., precisely the forbidden zone of the Zero-value, AIN (LA), the indeterminacy of the Void-state which constitutes our total condition, but which we mask and guard against through partial or oblique—physical—perspective.

Let's see now, if we find this state of things at the physical or material level, delineated by appropriate number-value in the bottom tier of the Lotto design. Shall we find this condition, comprising point-of-departure of *our ordinary range of thinking* (through which we propose to "create our own reality"), in any way represented in the numbers 53 and 8? And shall we find encoded there, not only the process by which the *familiar* typologies of thought are crystallized into seeds of future experiential patterning, but intimation of the means whereby thought may serve to midwife *direct Influence* of Whole-being Value in aligned manifestation of Spirit through the general pattern of experience?



The Fire In The Lotto

First: 53 is a number that has several, interrelated word-values. *ChMH* means "sun", so we see the presence of the solar fire in the form of *kundalini* immediately awaiting

our analysis. We know this "sun" is *kundalini* specifically, in its (characteristic) encoiled or "locked-in" state as it's in this state that it enlists and holds in place the "deep" energy-properties that become *buried* at the coccygeal plexus and corresponding, basal brain lobes as patterns of fear and anger: for ChMH means not only "sun", but "anger" or "wrath". Encoiled kundalini, in its material-world "exile" of divine-creative subtle energy, indeed represents the incorporative patterning of Solar-force as spirit-being in the state of "wrath".

53 is MChVL, meaning "spleen", which also relates to "wrath" as in "venting one's spleen"; the spleen performs a purificatory and protective function, and in the oriental system of elements specifically represents *earth*.

GN, value 53, is "garden", a word indicating the perceptual profusion of the material sphere, with its many blossoms of "thought-seeds" springing up continuously as the luxuriantly-elaborated fruitage of experience. It also alludes to the physical "garden of paradise" from which human consciousness, in the form of encoiled kundalini (the descended Shekinah, in the Hebrew tradition) has been "exiled", locked out by the wrathful angelic sentinels posted at the Gates.

The Stone In The Lotto

But 53 is also ABN, meaning Stone (especially with reference to "the stone that slew Goliath") and is employed in Qabala as a term of the Philosopher's Stone, i.e. the Great Work accomplished. ABN is the spiritual formula of the Father and Son united, i.e. AB (father, ascribed to the Supernal *Chokmah* on the Tree of Life and represented by the top tier on the Lotto design) +BN (Son, ascribed to the Sephirah *Tiphereth* or sphere of the *sun*—53—and represented by the Middle tier on the Lotto design). AB+BN=ABN, Stone, which we find specifically as the formula of Completion at the bottom tier of the Lotto design. This signifies with little interpretation, the bringing of spiritual unity and aligned continuity between the ego-consciousness of waking life and the Whole-being value of Spirit-consciousness, into harmony and integral identity with the *physical* sphere and its subconscious processes as sign of real Completion, i.e. the accomplishment of the "Medicine of metals" or the Philosopher's Stone which can "leaven base ore", "Sublime and Multiply it many times".

The Lover In The Lotto

53 is also MAHBH, meaning "a lover". A "lover" is the *object* of love or desire (thus representing the many, symbolically allusive "things" modeled by and coveted in thought, which become fit material for "impregnation" through the fertilizing seed of concentration; MAHBH refers us directly to the number

8, which has as one word-equivalency the term AHB, meaning "to love", "desired", "beloved". 8 is also DD, "love", "beloved" or "breast", "pleasures of love": this "breast" represents the maternal sphere of physical existence itself. It is the pleasurable teat from which the *milk* of nurturing experience (derived from the fertilized, impregnated thought-seed) eventually flows (cf. ChLB, "milk", having the value of *40* and so belonging precisely to the top tier of the Lotto design corresponding to the "head", Divine-mind and Its creative patterns, the Supernals and oversoul consciousness etc.—i.e. the locus where seed-ideas are nurtured, matured and gestated as the coinvolved patterns of experience).

Desire/Will

We're suckled, nurtured and weaned on our experiences. The breast is only a *potential* source of nourishment until *real impregnation* or fertilization takes place, and that's accomplished through the intensification of love/desire (AHB=8) to the degree of *active will/intent* (ABH, value 8 having the exact meaning of "to will", "intend"). Do you *see* the proofs of this teaching sitting here like so many plums to be effortlessly picked? They're all arrayed right out here, unmistakably, before us. The presence of the number 8 at this bottom (physical) tier of the Lotto design clearly shows the process by which passive, ruminative monologous thought in the form of constantly churning desires, becomes converted by a simple transposition into the active force of will/intent necessary to infuse a thought with sufficient identity-value as to move it up a notch in priorities and consolidate it into a true, patterning seed of developmental values: AHB, "to love", "desired", becomes ABH with a rotation of two letters and so, voilà! now means "will", "intend". Is this not what we've taught all along, in "Why You Don't...*etc.*"?

This "mind-manifesting" process is superintended in its most *successful* and *complete* form when infused with the spiritual holism of Stone (ABN=53), the union of Father—super-or oversoul consciousness—and Son—ego-soul consciousness—and thus directed from the Supernal position of true Spiritual Will rather than the limited perspective of ego-will alone. ABN (53) is the "lover" or "Sun" (53) which is secretly or overtly *desired* (8) as the *beloved* (8) by the activity of ego-soul perspective (this ego-soul is directly encountered as the psyche of *Tiphereth* and its surrounding Sephiroh on the Tree of Life, and the corresponding middle tier on the Lotto diagram); but it is also found by reflection, focused in the "matter" of the physical sphere: for ZA, value 8, is the initial-code of Zauir Anpin, the name of the Lesser Countenance or microprosopus—the ego-soul of *Yetzirah* or World of Form, centered by *Tiphereth.*

Above/Below

ABN is the secret object of Union which is desired *behind* all substitute, symbolic or camouflage objects of desire. We wish to *realize* the Unity which is presently there, and which seems like an active *union* or uniting when realized. In our superficial ego-existence we desire *union* or absolute self-congruence with various objects, accomplishments, goals, ambitions, images, titles and drives; yet the *secret object* of self-congruence or absolute-unitive consistency is the Divine (AL) Zero or Void-being (LA) of the ego-soul *integrated in direct self-awareness* with the Absolute-value through which Oversoul-consciousness manifestly functions. As we've seen, such Supernal Zero-value is the only "property" of Being, alone *inherent* to the soul, which is capable of fulfilling the inbuilt requirement for Infinite Self-congruence and perfect unbreakable consistency or continuity under all conditions. And lo! 53+8=61=AIN, the Negative, Void-value, Supernal Non-being or NOT (LA) ascribed by Qabalists to the Supreme Principle, above All (AL), the Negative Veils of Absolute suspended above the whole Tree of Life. That we find it as the "formula" of the bottom tier on the Lotto diagram (being the sum combination of the two numbers, 53 and 8) affirms the Hermetic formula: "That which is above is as that which is below" etc. and the Qabalistic maxim "Kether is in Malkuth and Malkuth in Kether, but after another manner".

An anagram of AIN is ANI, "I", myself, same number value (61). Thus the mutually inverse identity of Self and Void-being. (Don't forget the equation of 8 with 418, number value of the Hebrew ZHVT, "Identity".)

61 is also the value of ADVN, meaning "Master", "Lord"; ADVN is a God-name or title associated with *Malkuth*, the Sephirah—sphere—of Earth, indicating full integration in Conscious continuity between Supernal Void-value and physical existence itself. This condition *is alone* completion and Mastery. Where initiated awareness isn't fully integrated into and as physical conditions and "material" instrumentality, realization is incomplete.

Now let's move up to the proofs of the *middle tier* on the Lotto diagram, the domain of the self-reflective psyche or ego-soul (by mediation investing the Whole-value of Identity represented by the top tier of "Supernal Sephiroh", in forms and objectives generated through subconscious patterning-processes focusing down upon and aligning the "vital sphere"—the lowest segment of the diagram).

We should expect to find this mediating function (in the vivification and selective impregnation of thought with concentrated vitality and the whole-value of Identity) represented in the numbers 23 and 31; for it's at this level that a sufficiency of fascinated identification "enchants" the awareness of the ego-soul into lingering intimacy with an object or idea, holding to it and "rubbing" it as it were with the friction of deep interest until it kindles to a critical degree of impassioned will, like matter resolved to a single consumptive flame. In the intensity of this "psychic oven" the seed of a specific identity-potential—bristling with implication and silhouetting patterns of its subsequent elaboration—is produced as a real Determinant. Like the "male seed" in physical reproduction it must be unified with the complementary "chromatin" of the ovum, in order to be "rounded" to the degree of true living development; thus the fertilization and incubation process is completed in the "head", the top tier of the Lotto diagram, where as we shall see the inherent holism of the womb of the Creative itself contributes the complementary components, the obverse attributes which alone give Completion to the thought as a viable, i.e. truly Living, seed.

Glad At Heart

Beginning then with 23, we have ChDVH, meaning "joy" and "life". The emotional heart center where thought is actively held, nurtured and partially gestated is the locus of "joy" or bliss; a thought is "held" or frozen for prolonged contemplation out of the monologous stream in the first place, because it gives the identity "joy", even if the joy of the identity happens to be in morbid or negative, fearful or anxious ideas. And as described above, the excited vigor or amplified fire of the interested psyche is instilled in the thought to give it *life*; ChIH, value 23, is literally the "Life-force"; it means also "midwife" (as we've had occasion to refer to the ego-function at this stage), "lively", "healthy" or "vigorous". ChIH or the Life-force is Qabalistically ascribed to Chokmah, the Father (the tier above); the present, middle tier corresponds to Tiphereth, the ego-soul or "Son" (i.e. "sun", cf. 53 below). Father and Son conjoined, remember, produce the formula of ABN (53), the Philosopher's Stone.

The Charm Of Making

31, if we'll recall, summarizes a complete spiritual formula (AL-LA, God-Void etc.). Again, 31=3+1=4, the Sphere of Chesed or *Jupiter* just as AL is the god-name of *Chesed*; and Jupiter is the planet ascribed to the *Wheel of Fortune*, with which the Hebrew letter *Kaph*, meaning "hand" or "grasping hand" is identified. A grasping hand signifies *prehensility*; thus the "charm of making", which we see illustrated in the procedures and principles occupying this stage. VIHI (31) means "and there was"—i.e. the "fiat" involved in the creative spell whereby a thought is brought forward as a viable seed of experience.

31+23=54. DN, value 54, means "to judge or rule", i.e. to discriminate—precisely the principle (buddhi) brought to bear by the self-reflectively conscious faculty in drawing forward a specific thought for protracted attention. AGN (54) is "basin", "bowl" or "vessel", signifying the oven of gestation or heart-vessel in which LHTI (54) "my flame" is kindled, i.e. the personalized thought-form brought to a critical degree of volitional intensity (ND, meaning "skin" or "bottle", represents the same thing); LHTI, significantly enough, also means "enchantments", in this context alluding to the "spell" or *charm-of-making* whereby the force of Identity is fatefully fascinated and fixed by a particular object or idea. Note that in the tier *above* corresponding to the "highest" sphere of the Supernals and *oversoul* consciousness, the term AT (value 10) means "enchanter", thus hinting at the true source of the patterns whereby the ego is transfixed for a season.

DMI, (54) means "rest", and MTH, same value, means "bed"—"rest" indicates the innate *stillness* of the center (i.e. Tiphereth, the heart), and "bed" suggests the vessel or medium of that rest; but MTH also means "stick or rod", referring to the rigid armature or stalk of the spine and suggesting the alert verticality of the *conscious axis*; combining the two ideas, rest and alertness, we obtain the natural state or condition of the ego-soul (restful alertness) mediating that axis when properly aligned with Whole-Being Value, of which the cerebrospinal "line" is the void-pleroma (all things resolving themselves into Void in direct alignment through that axis).

We should by now expect to find the rest of the creative formula clearly represented in the number-word equivalencies belonging to the *top* tier of the Lotto diagram, corresponding to creative Light of Void-mind, the Supernal principles of oversoul consciousness etc.

Crown Of Creation

Remember that 10 and 40, the numbers of the highest tier, are the values of Yod and Mem respectively, plainly alluding to the declarative Affirmation of Divine Identity: "I AM" (I-M). We may further get our bearings and know we are in the correct sphere, self-consistent by characterization in keeping with its infinitely homogenous and Self-same Value, by noting that GBH (10) means "elevated, exalted, high"; DAH (10) means "flew, soared" and alludes to the lifting of the thought seed as it's spirited from its place of initial formulation in the heart, to the lofty aerie of the head-centers. ChB (10) is the "hidden place" where further elaboration and incubation of the seed through chambers of the mind occurs. 10 is not only the mystic number of *Jupiter* and number of the *Wheel of Fortune* ascribed to Jupiter; it's also the summary number of all the Sephiroh of the Tree of Life; so just as the yogic tradition states that the Sahasrara or head-center summarizes and brings to flower all

the other centers, so we may see the presence of the *total* number of Sephiroh (centers or spheres) in this topmost tier as a direct representation of its Identity with the Crown chakra, or Sahasrar; and the Sahasrara is traditionally attributed to *Jupiter*.

Womb Of Gestation

DV, value 10, means "Two" and signifies the necessary state of the "psychic zygote" or polarized, binary seed-form as which the thought must be coded in order to appear in the field of manifestation. That two-fold, fertilized character is in fact directly reflected in the YOD (10) and MEM (40) of the "I AM", for "yod" is the spermatozoon (as foundation-letter of the Hebrew alphabet) fertilizing the amnionic waters of Mem (Mem is a *mother*-letter, and is attributed to the element "water"). It's for this reason that one word-equivalent of 40 is, as we've seen, "milk" (ChLB), the juice or water of pregnancy. Thus we have the formula, described throughout our essays, of the whole-value of Identity (I AM) invested in the fertilized pattern of Intent, Will, desire etc. (i.e. the alluring Self-design of the "enchanter", AT [10]).

This "line of thought", so to speak, is amply reinforced when we add the two numbers of the highest tier, i.e. 10+40=50. 50 is well-known Qabalistically as the number of the Gates of *Binah*, the Supernal Sephirah of the *Mother* or Creative womb (Mind) of thought-gestation. ATM, value 50, means "closed", "shut up" (the incubating womb); IM (50) is the "Sea", i.e. the creative amnion or oceanic medium of thought-gestation; KL (50) means "all", "every", alluding to the fact that Everything is brought to birth from this creative Sea. And LK (50) means "to thee", the impersonal (supersoul) counterpart to the term LI (value 40) meaning "to me, to mine" (i.e. the "message" inscribed in the thought-seed, implicitly posted to oneself; it constitutes an identity-"signature" personal and unmistakable as a finger-or-voiceprint which ultimately matches the Result—the manifesting experience—to its progenitor: the specific ego-soul identity with its characteristic thoughts and desires to which the experience corresponds).

It Is, Because It *Can't* Be

Have we shown it? Does the precise correspondence of the pattern encoded in the Lotto pamphlet with the ongoing content and character of the Southern Crown teaching prove itself repeatedly, and at *every single point*? Those who've been paying attention, with an unprejudiced heart, will already agree. That you're in the presence of what *proves* itself at every turn to be absolutely Non-ordinary, may however be a point that's difficult to keep in focus and hang on to precisely *because* it's removed from all the rest of your everyday experience. Yet you'll know it's true, when those who will deny it out of hand are asked how they can be sure it isn't anything more than coincidence or accident, and they inevitably reply "because it *can't* be". That is precisely right; to the resolutely ordinary and official way of viewing things it "just can't be, that's all there is to it, case dismissed"...and it's exactly when you hear these words as you inevitably will, that you will *know* it is True. A non-ordinary or "miraculous" event has been produced in plain view, for everyone with eyes that may see, to see.

Know however, that those who upon hearing this word have a remaining vested interest in vehemently denying, gnashing the teeth in anguished refusal and declaiming upon the "sheer luck" of that scoundrel Topper, must find cause to choke on such words as they're said; for this demonstration was produced also as a kind of double-bind pun, a self-referring mirror-maze for the mind from which it can't escape in the internal self-contradictions of its "denials"; **for this unaccountable stroke of "outrageous luck" has taken place with respect to the very *game* of Luck itself!**

Wherein We Reveal *How*

"How, then?" we hear the mystified incredulous lament. And "how?" ask all the sincere seekers of Truth who yet can't find the "mechanism" behind it all, the "explainable" hidden guidewires and backstage props that would draw this whole thing into a little more comprehensible focus.

Look then at the *inside* of the Lotto pamphlet (which we've reproduced in Figure D). Note the numbers arranging themselves in two vertical columns (the "side pillars") and the single number in the Middle (the "middle pillar"). Add the numbers of the left column (10+26=36); add the numbers of the right column (1+12+23=36): isn't it rather remarkable in itself that these two rows of "arbitrary" numbers should add up the same? *Both* total to *36*. But what does all this have to do with "How?" i.e. "how did MT and AAA 'pull it off'?"

36 is the number value of AIKH; and AIKH *means* "How?" To add insult to injury, the general bafflement simply piles up more thickly as everyone's incredulous "How?" is echoed and mimicked and played back in the *doubly reinforced* number-value derived from adding the two (inner) side-columns! Is there no mercy? Is no one to be spared this infinitely improbable mockery?

It's Done: Thus!

Let's see. *Adding* 36+36 we get 72. And 72 is the number value of precisely "mercy" or "kindness", i.e. *ChSD*. But ChSD *is* exactly *Chesed*, the *sphere* of *Mercy* ascribed to...Jupiter! Here we go again. Is there *any* further clarification, (other than this note that such Demonstration was made not for the *vexation* of spirit but out of mercy and compassion for the condition of "all sentient beings")? 72 is also BSVD, "in the secret". Not very helpful. Like the wave of the conjuror's wand, it is also the value of BKN: "thus", "so", "therefore" or "then". So *that's* how it's done? "*Thus*"?

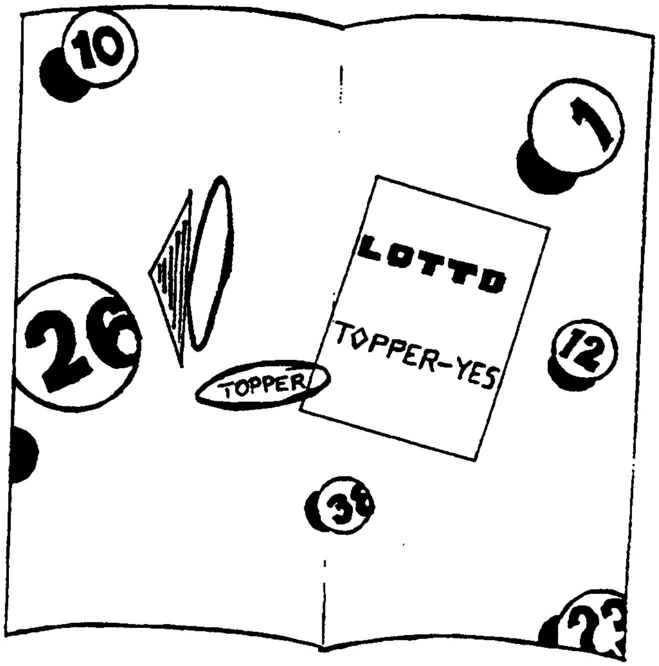


Figure D

Obi Wan Redux

What else. There's OB (72) meaning "Atziluth's (the highest tier, the World of Emanation) Secret Nature"—also, "thickness, cloud". Looks like you're

***still* to be kept in obscurity, regarding your resounding plaint of "How?" But OB is also "aub" or Obi, referring to the African term "obeah" or *magick*, companion of Wanga (whence "Obi Wan Kenobi"; remember our "Qabala of Star Wars"?).**

Let's go to the lone central number, which sits there on the Middle Pillar precisely like the heart-center of *Tiphereth*. Perhaps it will hold the resolving key. Indeed, 38 correlates with LCh, "green" (the color of the heart-center) as well as "vigor", "freshness"—i.e. the values we identified as *imbuing* the seed-thought with the necessary Life-force from the active attention of the ego-soul, *Tiphereth*.

But 38 is also *ChL*, meaning "to fall on" or "occur": humpf—another "voilà"! It "occurs"—"thus". ChL also means to "dance" or "tremble". Does that mean it "occurs" through "ritual (dance) vibes" (tremble)? We only loom into real sight of the truth when we see that ChL means primarily *"to apply laws", "regulations"*.

So that's "how it's done". By the application of hermetic laws. There are regulations to the business, Divine formats to follow despite everyone's asseverations that "you create your own reality". Indeed, the means whereby *everyone* may benefit from the part of truth only shadowed in that faded saying (thus aligning themselves with the Real principles whereby they may indeed achieve beyond all expectation the "Heart's desire") is already given in very simple form in the Southern Crown cassette-instruction of **PRIMARY CREATIVE VISUALIZATION EMPOWERMENT**, and in somewhat more advanced form in the companion cassette **FULL-POWER VISUALIZATION.**

Indeed it is here that you will find "Atziluth's Secret" in a form suited to the instruction of this plane; for if, as a final salute to our Qabalistic proofs we add the numbers 36 and 38 together, we get 74 which is the value of OD, "eternity", and "witness" (i.e. the Witness-consciousness of ancient Wisdom); and DO, which is "knowledge" or "wisdom" itself.

* * *

This Demonstration solves as well for another Puzzle which had long been posed in relation to the Southern Crown teaching; for the question had been, from the beginning, how a higher-order spiritual instruction of liberative magnitude and factual obscurity with no less charge than to effect large-scale transformation through its presence, could hope to marshal the broad public base necessary to generate the requisite *mass-energy* (i.e. literally, the energy of the mass!) for moving the proverbial Mountain. Where such scale or empowering Proportion could never come through any *direct* rapport between the level of mass interest and the degree of spiritual intensity required to lift the Teaching and its Helpful elements onto the plane of the public's attention, nonetheless it could obtain the necessary means through inauguration of a large-scale Ritual making use of the very forms with which the mass-imagination *is* concertedly preoccupied. It could hope to achieve the same general effect through institution of a cosmic Ceremony, enlisting its participants on a scale the breadth and depth of the State itself so the very name of the Teaching Adept could be chanted with unnaturally avid affirmation—an uninterrupted incantation going up to the responsive Vaults of Heaven as fervid prayers, integrally employing the very Moniker Terrible and punctuated with a decisive "Yes!"

* * *

We refer you again to the essay "Why You Don't Create Your Own Reality" in the Nov. '89 issue of the *T-Bird*. Study and study it again, for it isn't just a "classic in abstract logic"; it very specifically details the way in which thinking (feeling, emotions, ideas, beliefs etc.) actually correlates with the "world we experience". What may not be so readily appreciated by the reader, is that these MT essays aren't simply "erudite", or exercises of a higher logic. They are first of all expressions of *initiated insight*, based on direct Seeing or Intuition in the spiritual sense of the term (see "How To Stuff A Wild Blue Meanie", April '90 issue). Any "learning" or manifest expository power also accompanying these essays shouldn't be taken as the primary "means" by which the content of their pages was derived; "learning" is brought to bear on these themes for the sake of the *reader*, so that he/she may have ample cross-reference whereby to enrich the understanding of all *original* matter put forward in these writings, and also as a means of incidentally clarifying data presently describing the position of such fields as psychology and philosophy, science and metaphysics etc.

Initiated understanding also furnishes the awakened degree of intelligence serving to refine such modes as are required to properly *organize* all communication of the original insight; for even that Seen with such inner clarity owing to initiated awakening of the faculties (as well as the Axis of Knowing Itself) must still be interpretively framed in the available language. *This* challenge is insufficiently appreciated by the public as an historical matter, and indeed accounts for the frequent impoverishment of the practical teaching that would communicate such subjects; the subtle "non-linear" character of the Deep state of things as directly perceived, runs right into the *linearity* and clunky box-car character of the verbal mode awaiting as the inevitable "vehicle of transmission". Owing to the sense of the often counter-rational Opulence of initiated Seeing, the given "adept" often neglects development of just those powers of coherent communication required to convert the "subtle" into sufficiently elastic yet accurate language as to do justice to the "inner" data upon the necessary *shared plane*.

Often this circumstance is an implicit function of the *initiated level in question*, and can be accounted for by the simple fact that the "adept" himself has misunderstood the terms of his initiation, taking it to be more than it actually is. "Clear vision" *itself* is a function of the initiated level. The more inclusive the octaval Density from which the Initiation proceeds, the more comprehensively aligned and complete the vision—which serves to explain why these principles have awaited the fullness of time in which to receive their proper exposition, as well as their most definitive exemplification.

From Number-Magick To Seth Theory

First of all, then, reread the Nov. '89 essay; in brief recapitulation we may simply say that it addresses the "New Age" doctrine probably first established in its modern form by the channeled communication of *Seth* (for a discussion of the nature and the *limits* of all such communication, review the seminal essay "Why You...*etc.*" as well as the explanatory discussion re planes of "space/time" and "time/space" in the Nov. '89 "Channeling, UFOs...*etc.*" Part II; also the Dec. '89 book review of the afterlife "John Lennon" channeling *Peace At Last*).

You may or may not recall that, according to the "Seth" perspective, you "create your own reality" since your characteristic thoughts are "signatures" (unique as fingerprints) that code the energy-patterns through which the field of experience is organized. Thus your experience is a direct (if psychologically "masked") transcription of your general cognitive adaptation to the innate integrity and spontaneous authenticity of your being, reflecting the ease or anxiety by which you interpret the value of that being.

Such communication was meant to serve as a means of educating the "soul" of this plane to its personal responsibility re the type and quality of "reality" it experiences. The Motivation was originally inspired by a recognition of the general, *negative* interpretation to which the psyche of this earth-sphere is educated, habituated as it is to mental reinforcement of "survivalist" scenarios structured around theories of "scarce resource" and all the competitive inference embedded in such thinking.

Pushed to the logical extreme of its implication, of course (a test which "New Agers" are, unfortunately, not in the habit of making) this teaching proves to be strictly a doctrine of *commission*; what you actively think, desire, fear or believe with the emotionally-reinforced value of your identity, unerringly *becomes* the corroborative data of your experience. This ultimately means that children who are victims of war, have somehow brought it on themselves (and by interpretation logically *deserve* the fruits of such thinking); rape victims are uniformly and inevitably culpable *themselves*, as they *must* ipso facto have *drawn* such experience to themselves through habituated entertainment of some corresponding *desire* and/or *anxiety*.

A Pseudo-Epiphany

This is no "unfair" conclusion; Jane Roberts herself and all those who—in her classes—subsequently "learned" through such premises, continuously wrestled with just those implications—which were often explicitly confirmed by "Seth" through some example! This "insight" is often reported by those undergoing *est* training, who have suddenly "got it" as a result of conditioned direction. Such an "epiphany" is no such thing, but simply the logical extreme of a premise which is "forced out" by pressure-cooker training and then "valued" as if it were something more than just the inevitable fruit of a particular New Age seed.

The irreducible fact that we must always interpretively *appropriate* the field of experience, and that we necessarily do so as product of the interaction between our Present state as a "free-will variable" and the conditioning influence of our learning-patterns, becomes suddenly co-opted by a set of Expectancies which lures us into converting *this* term of responsibility into something of another—and uncompromising—kind entirely. That we must *interpret* and thus represent the world to ourselves *as* something in each moment, becomes converted into a *creationist* doctrine whereby "the world" directly springs forward as the elaborated product of *thought-commission*. (The "world" doesn't exist as such until we actively paint it.)

On the other hand, the initiated thesis put forward in the seminal essay "Why You Don't...*etc.*" is a necessary Corrective from the *spacetime point of view* where the latent *Totality* of soul-being is drawn into expression (as opposed to the "afterlife" or "interim" zones of time/space, where the Astral or dream dimension of the Soul-being *is* in fact simply suspended amidst the outworking variables of its actively-distilled ideas, its *specific* interpretations of what Being and the "I" is altogether—presented as sets of plastic symbols implicitly representing the relations of all such thoughts to the integral whole-of-Being).

It is absolutely necessary to have an *embodied* or *spacetime* expression of Awakened insight sharing the same global plane of experience as yourself, in order to possess a Teaching that's really consonant with those *optimum* conditions—and thus opportunities—presented within the Global framework, the *total* incarnate potential of Soul-being.

Why You Don't Create Your Own Reality

In review: according to Initiated interpretation as stated in "Why You Don't...*etc.*" it is "God" (the Divine, Spirit-Being, the Creative Potential of Absolute) that generates all the multidimensional patterns of expression in *consonance with Its own Nature* (i.e. Infinite Void-being); "we", as focal concentrates or centralist "perspectives" of Spirit-being operating the coordinate fields of such patterns, interpret what the "whole thing" is through the allowable terms of those patterns. Such interpretations are, in measured consonance with the "Seth" model, psychically surcharged "signatures" encoding the energy-fields through which the patterns of specific experience come to expression.

Thus we receive, mirrored back to us, *not only* the type and quality of our characteristic "thought" but the implications of that thought with respect to the Value of the Whole *upon which* the totality of the pattern is secretly structured. The "type" of our thought-identity is *reflected against* the Spiritual Whole; as embodied spacetime beings "we" incarnate the global Value of that whole in our own right, so we are receiving back to us in terms of experience the critical review of our *own Total natures*. Nothing "alien" is imposed on us in that sense; but we do not *just* get back corroborative experiential output to our interpretive input. All our "interpretation" is *measured* and *evaluated* against the Standard of the Whole, and comes back to us a bit at a time, *modeled from all angles* so as to reflect to us *all* the facets, the implications of our "personal" self-estimates.

Finding A Home For The Fatuous

If this is not so, how do you account for the term "fatuity"? MT is serious about this—where, in the whole "Seth/New-Age" worldview would the term "fatuity" ever find its place? How could it even be *generated* to begin with, when, (if such a thing were literally true), a man could simply *believe* there was no suffering and poverty except that which each drew upon himself by "personal preference" and it would be manifestly so!

But there *is* such a term as "fatuous". Like anything, abstract or concrete, it must refer to *something* since it indicates a *potential*; it *reveals* a possibility by the very *fact* that it can be posited. "Fatuity" *has* its viable place, when we realize that it always implies a *context*.

Let MT explain: if "you create your own reality" were literally true, one *could* declare everything by *fiat* in the bumptious manner of "New Age" teachings; every personal or private whim *could* be manifested accurately, completely, without opposition or friction, as a permanent fact-of-being—no complications, no implications, no consequences just so long as the requisite "confidence" in the validity of the idea was generated. (According to most "New Age" *and* mainstream psychological thought, all that is lacking to make *everyone's* reality Excelsior is the great panacea *Confidence*!) Thus—for example—a man could, with supreme confidence (as someone *actually known* to MT!) declare that he need not burn in the direct sunlight no matter how exposed—nonetheless, such a confident New Ager looks like a well-boiled lobster the next day.

Suppose, again, that a developer bent upon the "personal, positive affirmation of success" takes it upon himself to reshape his reality according to his heart's desire by speculating the astronomical increase of profits through conversion of some obscure "low-rent" properties kept on the back burner, into mega-buck bungalows for the "upwardly mobile" demographically anticipated in migration toward that particular district; without hesitation, as expression of the faith and supreme confidence he has in the self-justification of his aim, he evicts all the low-rent tenants on the spot (who, *ipso facto*, must have wished such misery on themselves). A month later, he's mugged in a back alley by one of those he'd peremptorily displaced, and who'd therefore had no recourse to any but the life of the multiplying homeless.

In both "hypothetical" cases, was it the lingering doubt, the persistence of some conditioned hesitancy or—especially in the latter case—a misguided atavism of "compassion", guilt or empathy which secretly served to undermine the perfect correspondence of desired effect, thereby producing an accurate reflection of the "negative" belief-structure?

No—that just *doesn't* account for it. We can say for the sake of "hypothesis" that the given developer *had* no such remorse (for we can certainly find exemplifications of the genre in real life!); and we can infer that our broasted New Ager *is* as fatuous as he sounds...

But there's that word *fatuous*! What *makes* him fatuous? Evidently, not taking into account the *obvious context!* Remember, we said the potential viability of the term "fatuous" had to do with *context*! What makes the "you-create-your-own-reality" evangelist *fatuous* (rather than a demonstrable *God* of the most egregious solipsism) is precisely the fact that all such "personal decreeing", "positive thinking" and confident imagining *takes place in an inevitable context.* There *are* implications! There *are* repercussions! No one "decrees" in a personal or private, solipsistic vacuum. There is a variegated World of *myriad* "pulls" and "claims" coexisting along with the private desires and designs of the given ego-subject.

But "so what?" we hear the die-hard "reality-creator" claim—"don't we remain *untouched* by those 'co-existents' as long as we keep secure in the confidence of our own private *deservedness*, our own authoritative affirmations and specific *commissions* of positive thought-reinforcement?"

Report To The Commissioner

No. Man does not live by "commission" alone. This is why you do not *create* your own reality, but merely generate reality-hypotheses or scenarios which are continuously reflected and tested against the Whole; and the Whole, being inseparable from the Potential of your own innate-global Being, is constituted by the *explicit* and *implicit* alike, by that which is produced through *active* or positive commission and that which results from the gaps, blind-spots and vacuums of interpretive *omission. All* the lines, potential and actual, exist within one's being and are inevitably calculated into the total account! This is what it means when we say there's a *context* in which all our desire-formulation and "decreeing" takes place.

This is a *Deity*-centered reality, not an ego-centered reality. Only the *totality* of the soul-nature is in touch with the Totality of Spirit-being. Anything else necessarily involves a partial perspective, a *conceptual* self-estimation producing inevitable blindspots, negatively-recessed lacunae as well as "positive" outlines to be filled in obligingly by experience. What you have selectively *omitted* from "your reality", is manifested as well! Gaps in thinking and experience which develop one "side" at the expense of the other, or which temporarily prevent a latent potential of certain centers or combinations of centers from being realized, do not simply "pass by" as a domain of non-experience. They aren't just quietly tucked away as surplus "potential" with which you're not obliged to have any relation.

On the contrary, such gaps *show up*; they manifest in the unstoppable/inexplicable *erosion* of all those things you've materialized as expression of "personal preference". They appear as unanticipated, unexpected or unwanted circumstances which nonetheless bear a negative-identity to the self-selected "positive profile".

Although the deep zero value characterizing the Total potential of the mind-body pattern definitely allows for what the *Ra* material calls "random catalyst" (a variable which simply *cannot* be taken into account by the "you create your own reality" proponents), most products of omission have very *identifiable correspondence* to the personality-structure in question. They are drawn into the field of that personality as inevitably as the "positive" products of *commission* (like the mugging received by the "developer", along with his projected profits). We can of course say the "victim" still deserves his fate or has drawn his fate to himself by a quality of *callousness* embedded in his characteristic thought-formulae; and occasionally this interpretation may touch on some real factor involved in the negative effect. But neither the simple *presence* of some attitude toward elements of the—ultimate—negative resultant, nor explanations of residual "karma" (or anything of the kind) may adequately account for *all cases* in the same category.

It is just simply not true that every rape victim somehow "invited" the experience as a personal form of "commission"; the fact of each Soul being a global microcosm of Total potential, *automatically* means that a certain amount of experience is going to be the resultant "invitation" of sheer aggravated *emptiness* on the balance-sheet of the (symmetrically self-compensating) soul-record.

Note: *aggravated* emptiness. This then is a magnified *deficiency* with respect to certain outstanding principles involved in the event; it is a smooth break in the soul record with respect to a whole class of potential, the burgeoning *neglect* of which progressively builds a magnetic charge placing great stress upon the Whole requiring precipitous compensation. (Note again: in a world where you "create your own reality", this *potential* area of being needn't be taken into account as everything is strictly a reflection of personal *commission*—i.e. what's *explicitly* thought, *actively* desired, *consciously* believed etc.)

Since such general deficiency with respect to a given area of being produces a *massive* potential for precipitating "experience" involving just those gapped elements (therefore usually a *jarring* experience), we may indeed be justified in concluding that such doctrines as "you create your own reality" serve unwittingly to *irritate* the probability of so eruptive an experience taking place. Experiences "foreign" and out-of-left-field in nature *do* manifestly characterize the things that sometimes befall us; they can't just be "owned" by arbitrarily identifying some active or positive thought-structure which—by tortured interpretation—can be teased into disgorging some vague parallelism ("Oh yes, I *must* have gotten that dysentery because of my dislike for Mexican architecture!").

It is, then, the standard of the Whole which weighs the balance of thought and Rules on the quality of experience. As long as one is taking an interpretive *perspective* on that whole which isn't directly aligned with It, the resultant *reflection* of one's personal self-estimates in the form of experience will resemble a maze of fractionated mirrors, first one side and then the other of one's total Presence being represented in the medium—first the overt and then the hidden phase of the overall figure being shown to view.

The converse implication of this, of course, is that only in alignment and integral *consonance* with the Whole-value of Being may Reality be accurately manifested through the medium of "personal expression"—for then there is no discrepancy between "personal" and Universal, the perspectival "part" and the indeterminate Whole. It is under *this* condition that the "impossible" can be manifested (i.e. that which is self-evidently beyond the power of anyone to "personally" manipulate or control).

Do you see then how AAA and MT have accomplished this Impossible thing under the noses of everyone? how, despite the disbelief and repeated double-take of the senses, the evidence of their Thaumaturgy is persistently present no matter how many times one blinks, unmistakable to anyone who'll simply look, smiling up right in the public midst of the most avid concentration? (i.e. the "Lotto", where no one ever takes his gaze away from the shuffling shells?).

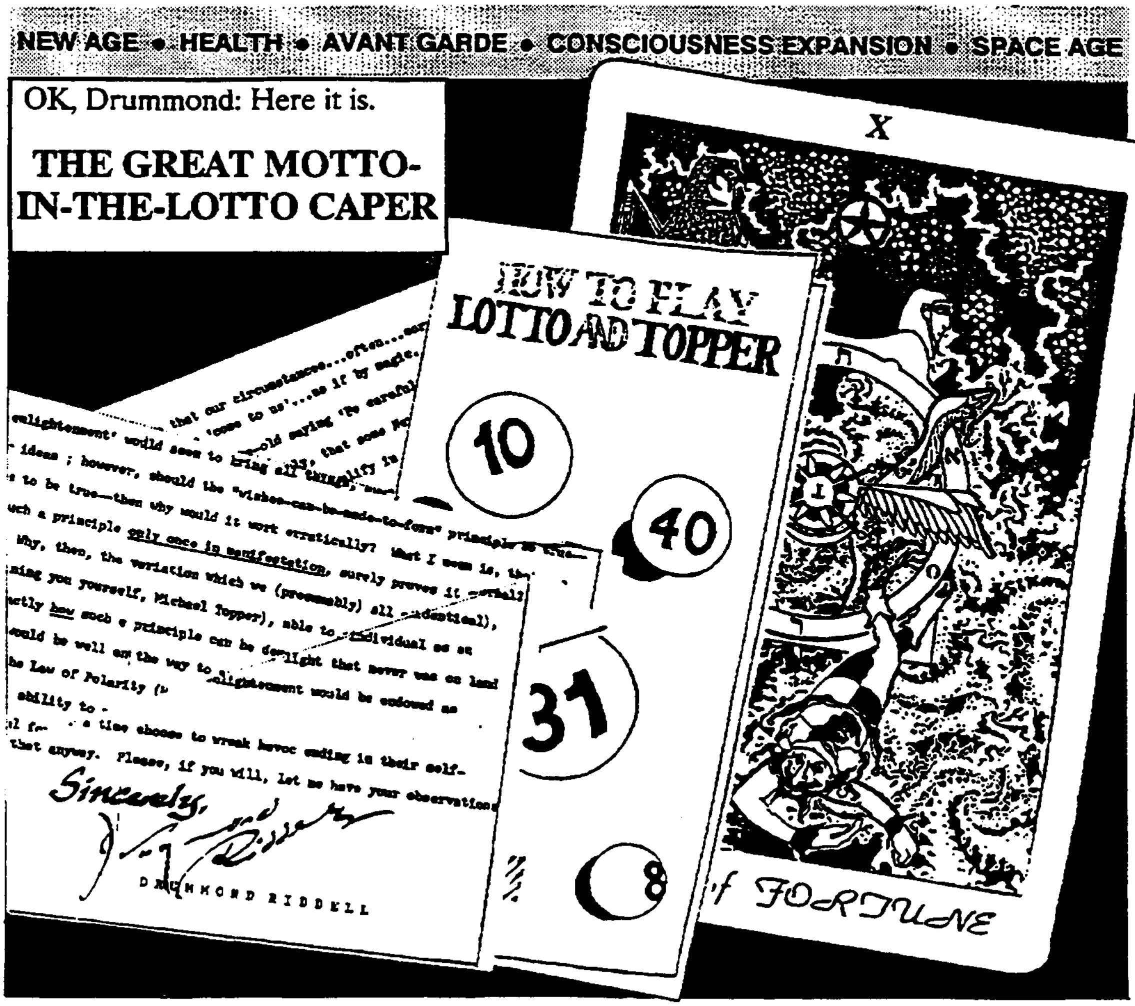
Do you see how this has been an object demonstration, on an inconceivable scale, of precisely that which Drummond Riddell (and countless others for whom he implicitly speaks) has asked to know? Do you see how *indeed* it succinctly and fantastically (indeed absurdly!) demonstrates the "correspond and print out" reality about which Mr. Riddell and others continue to be so concerned? (for surely this *literally prints out* an identifiable correspondence, hmmm?). Do you see how it manifests for your general edification (and *education*) the truth involved in the "Visualize-Assert-Demonstrate", wishes-can-be-made-to-form principle as Mr. Riddell expresses it, without affirming the inaccurate "you create your own reality" thesis? how instead it demonstrates inconceivable efficacy and head-shaking puissance as expression of precisely that *true Initiatic formula of Being* taught as precious extract of the hard-won struggle characterizing every authentic Adept, i.e. alignment and integral harmony with the Spiritual Whole?

For, understood in this way (and *only* in this way) it may be seen that unimaginable effectiveness results when the expression of one's "personal" will is not different than or removed from the *Spirit of Divine Will*, i.e. the Will to reveal Spirit as the Truth and authentic character of *everyone's* illimitable Being. This means that, in terms of "personal will", only the Spirit of the Teaching Function remains. There is *no* will remaining in the repertoire of "personal will" except that which expresses perfect alignment, integration and identity with Divine Will. This is the Destiny of everyone.

Therefore, when we say for example "AAA and MT" determined "they" would make a Demonstration of the spiritual truth of Being that would be visible to—and identifiable by—everyone in *the least* receptive to it, such determination cannot be accounted a strictly private decision nor can it be said to be independent of the Will of the One. (In the same way that, where Drummond believes it was strictly an act of "personal decision" to write MT his fateful "letter-of-inquiry"—serving as efficient point-of-departure of the Demonstration—he cannot really be confident of the "personal" Origin of that impulse.)

It's for this reason such a Demonstration, where it truly shows the "impossible" efficacy of an Awakened unity with Whole-Being Value and Spiritual Intent, doesn't simply manifest as a "magic trick" no matter how extraordinary. It is not just a pulling-of-rabbits out of a velvet Topper, or providential holding of the winning ticket of the Avatar Sweepstakes. Since such a conjuration comes about as authentic Demonstration and Expression of awakened consonance with Whole-being Value, it takes the inevitable form of a thorough Teaching in Itself. It expresses in its *very self-revelation* the principles and processes by which it appears; it demonstrates *through its own contents* the Instruction of Spiritual Truth, rather than the stage-illusion of "you create your own reality". As an Expression inseparable from the Will-of-the-Whole (and, indeed, enforcing that Will in its very Intent), it has embedded in all its parts the give-away character and tell-tale identity of just that Spiritual Presence, the tireless Being of the *Teacher of Man*.

One last word: contrary to unwarranted popular opinion, such initiated alignment with the Will of Absolute Spirit-being does not result in "working one's will unopposed". On the contrary, the very presence of the Awakened Truth in the form of the Spiritual adept has *always* generated immediate opposition; it has always "awakened" a corresponding reaction from the collective ego's self-protective slumber. This fact does not *belie* the Whole-being efficacy of that "will" which is so aligned with the Totality. It simply means that such opposition itself, having become part of the manifesting pattern, incorporates as occasion of the Teaching Demonstration as well—in whatever form expresses through the "confrontation". Initiated alignment of will with the creative Whole doesn't guarantee "smooth personal circumstances"; on the contrary, look at the story of every adept, examine the events surrounding the Masters known to history. Rather it ensures that such events will possess the character of an authentic teaching-demonstration, to all who have the Soul to see. It ensures the Will of the Whole is always done, regardless the partiality and prejudice by which that Whole may be perceived in any given case.


NEW AGE • HEALTH • AVANT GARDE • CONSCIOUSNESS EXPANSION • SPACE AGE
OK, Drummond: Here it is.
THE GREAT MOTTO-IN-THE-LOTTO CAPER
HOW TO PLAY LOTTO AND TOPPER
10
40
31
8
X
f FORTUNE

... that our circumstances...often...
'come to us'...as if by magic.
...old saying 'Be careful
... that some
enlightenment' would seem to bring all things...
ideas ; however, should the "wishes-can-be-made-to-form" principle
s to be true—then why would it work erratically? What I mean is, the
uch a principle only once in manifestation, surely proves it
Why, then, the variation which we (presumably) all ...dential),
ming you yourself, Michael Topper), able to ...individual as an
ctly how such a principle can be ...light that never was on land
ould be well on the way to ...enlightenment would be endowed as
he Law of Polarity (
ability to -
l f... a time choose to wreak havoc ending in their self-
that anyway. Please, if you will, let me have your observations

Sincerely,

DRUMMOND RIDDELL

[First published in TNTC Oct.-Nov. 1990]

LETTERS TO THE EDITOR

Dear Michael Topper,

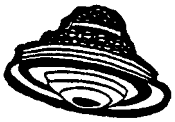
Firstly, I'd like to say that it's fascinating to observe MT's extravagant revelation of (dare I say?) secrets—at any rate, knowledge; knowledge that others would be guarding zealously and filtering out piecemeal in giant weekend seminars at $400 a head. Within our current materialisms, this fact alone would be ample reason to think that MT is himself fully manifesting the Whole-Being. The expositions in *The New Thunderbird Chronicle*, as to "how it works", evidenced by linguistic versatility, compel deep thought and needle-sharp mental focus.

However, there is another consideration which is for me the crux and rub, namely: that seeing clearly "this is how it works" does not necessarily help me to work it. Admittedly I may, (to put it mildly), have missed something. Since you seem (benevolently) to dismiss technique (personal decreeing, positive thinking, confident imagining), what is left to we neurotic fools who are wrestling with this divine demogorgon called Life? Surely there has to be a way, even if it's a wrong one, for doing anything? Will not even the wrong way lead eventually to the right one? But these latter are points which overtly you have not even raised: I argue with myself for the sake of clarity. Let us then try to see....

You seem to indicate (I say it without facetiousness), "We are done" rather than "We do". Wherefore free will? Can free will be illusion? And can the advocates of predestination and the inevitability of pre-patterned human destiny be the true oracles after all? If it be urged, "No, no, we act and the universe acts through us," then we ask, "How, precisely, to do it—with balance, cohesion—euphoria, even—and 'the charm of making'?" Perhaps I've been somewhat remiss: as yet I haven't attended your initiations nor obtained your tapes. I have endeavored to move according to "Chronicles". Still I'm personally at a loss to know precisely *how*. Does the Mother Current (a vital key?) flow through us automatically out of meditation? And if so, are we not then back to method? Would meditation be the method rather than decreeing, thinking, imagining? I believe that any Grail seeker is really in search of Merlin's magic: we all wish to *act*—in the truly "right" way, I trust.

I'm just not clear regarding how this Whole-Being is "made manifest" (or can be allowed to make Itself manifest) in the individual life. I *see* your explanation: I grasp the idea, "We are breathed", and reluctantly admit that each line you write might shine a light on the sight that I decline. As I have always understood these things, the *doing* and the *form* demonstrate the *Spirit*; truly, in esoteric terms, "a consummation devoutly to be wished". Dare my narrow and overswelling ego confess that I've altogether missed the point? Or is the answer in front of my face, behind my back, under my very nose?

Sincerely,
Drummond Riddell



MT's Reply:

The Big Spin

First of all, Drummond (and all readers): an "overswelling ego" would take its own limit of comprehension as sole evaluative standard, assuming automatically that what the writer wrote was just unintelligible. An "overswelling ego" wouldn't write in further questions but rather a declaration of dismissal, then roll over under the covers with a volume of *Seth* (blanketed by the conceit that such material is somehow "easier to understand"). An overswelling ego doesn't creatively review the principal points so as to ask intelligent questions developed from the balance of present comprehension. Thus an "overswelling ego" would *never* find what it sought nor even extract whatever potential might exist within the framework of some such idea as "you create your own reality". But the one for whom it's all a creative Riddle, who pursues it diligently and like Jacob grabs on to the leg of the Angel declaring "I will not let go until you bless me", that one *shall* understand.

So we will answer that one, and *that* one only at this late date; for as we've written in privately printed materials, the current minuscule numbers of spiritual adepts are performing a service of *spiritual triage* at this time, i.e. as in emergency hospital practice working through an urgent economy on those still able to breathe, so as to register encouraging life-signs. The rest must be let go. (As was expressed in another *Ra* source—not that of Rueckert, McCarty and Elkins, but Gladys Rodehaver, the beings of this earth dimension are unique in their presumptuousness to the degree that, *even in the afterlife states* they carry forward the attitude they already know it all, already "have it down" so that inner plane adepts who *do* approach in order to wean them from their insular/self-created [astral] environs and take them toward further instruction, are stopped by a barrier of arrogance and must leave such souls to languish.)

Let's back up a little then, Drummond. I haven't *dismissed* technique, merely tried to point up the *limitation* of technique with respect to ultimate Transformation. And after all, you *did* ask the $64,000 question. Technique (i.e., decreeing, positive thinking, confident imagining) works *to the limit we've discussed.* And in our several essays we've merely tried to show *why* there's an inbuilt barrier to the degree one may receive the purely positive benefit and uninterrupted continuity of confirmatory manifestation. (As you'll see, there's also a limit to the extent mere oscillatory "backlash" recommends—or produces—the "spiritual", through the vehicle of material accomplishment.)

We've tried to show it's *not* just because you're failing to understand the "you create your own reality" principle completely enough. The principle *itself* is defective, and not only with respect to the situational context of embodied spacetime beings of 3rd density. Our argument has consistently been that the "YCYOR" counsel comes from transdimensional states and planes which necessitate an *oblique intersection* into our shared domain on the part of any "disembodied" or higher-density consciousness wishing to be helpful. There's something *about* our shared situation such consciousness can't clearly perceive or comprehend, and couldn't unless it were embodied here as well: thus the unique value of *incarnate* spiritual adepts, i.e. those who *do* share this plane of manifestation with you but from whom the Veil has been lifted (which is to say, lifted from *this* level up).

Our description of the creative process (in the "Motto In The Lotto" essay of last issue and the "Why You Don't...*etc.*" of Dec. '89) which maps the actual *genesis* of thought from desire to manifestation, if studied may be seen to trace the trellis on which one can graft a *concentrated* hybrid or hardier species of thought-development conceived in *conscious* consideration of the very principles involved. If *ordinary* thought—drawn off from the ruminative hodge-podge of the interior monologue—may in the course of things so capture a threshold measure in the intensity of self-reflective Identification as to quicken with the coherence of that central value, impressing its character in qualities of the magnetic field to the degree of seeding, nurturing and generating coordinates successively modeling all its global implications, how much more powerfully and unambiguously may we produce an effect through *informed* selection of a seed-idea, enriched with deliberate detail and weeded of incompatible associations, preventive counter-considerations?

It's not that you *can't* "get what you want". You can! And everyone is an unwitting demonstration of the principle, one way or the other. It's just that the principle does *not* belong beneath the rubric "you create your own reality". Such a rubric falsifies the truth of the principle, *displacing* it from the context of understanding in which it *can* be functionally valuable. As long as you believe that, by manifesting effect in the phenomenal field through "blood-doping" your thought-process (so to speak) you're *creating* reality rather than modelling a perspectival *version* of reality against the presiding Standard of the Whole, you'll never be able to account for the way in which the obverse of your positive thought, the unexpected, unanticipated and often personally-unwanted comes around despite your affirmation and kicks you in those pants you managed to obtain by confident decreeing.

Yes, you may consciously locate and weed out all the counterproductive thoughts, the negative habits, the conditioned "fears of success" or anticipations of failure (although to do it thoroughly in such prescribed, piecemeal fashion is beyond almost everyone's capacity as a *practical* matter, a real Herculean work of cleaning the Augean stables). Yet even if for the sake of argument you could do that perfectly, the balance of reality *does not* just reside in the "unconscious" clutter or personal basement of subconscious contents you've cleaned out!

Remember we said (in "Motto In The Lotto") that those zones of life relative to which you may bear a perfect indifference are nonetheless valid, possess a potential reality through the whole-value of your being and so comprise a source of authentic *pressure*. You don't need to have an attitude of identity toward them of either "positive" or "negative" valence.

The Princess And The Principle

As a simplified model for purposes of understanding, let's take our proverbial Princess. *Born* to nobility and insular wealth, an heiress of few obligations and a universe of luxury to indulge, she *perceives* the potential of "poverty" through the tasseled window of her coach; yet she bears no real (that is psychic) relation to it. You may here object: isn't "poverty" exactly that obverse of the wealth with which she's identified, so inextricably entwined with the "positive" value that it inevitably comes up on the Wheel as a function of the "coinherence of opposites"? If our heiress is to experience "poverty", eventually, and so round her soul-experience a bit more thoroughly, wouldn't such circumstance always be understandable in the conventionally accepted context of "personal reality-creation", as an inevitable reflex of the psychic values and characteristic thought-structures to which she clings?

Not really; the strictly personal stamp which seals the signature of the soul in the patterning coordinates of experience, belongs to the indeterminate power of the *free will variable* and so isn't structurally obliged to process any *particular* content from conventional sets of opposites. Though "poverty" exists as an objective potential for her, she's *not* obliged to be psychically involved with it.

Here we see the early "triumph" of the "YCYOR" proponents. As far as the *psychic* obligations of the personality are concerned with respect to the "free will variable", the value of poverty does *not have to be admitted* as a component of one's active, generating thought-structure. It *doesn't* have to be endowed with sufficient strength or intensity of contemplation to be entered as a patterning element generated by the conscious purview of the ego-soul. Nor does it enter by *negative* reflection as the "secret" or subconscious concern, the substrate of anxiety underlying a conscious preoccupation with wealth—we've deliberately chosen a *Princess*, the ideally insulated *heiress* who never has to worry about wealth, property or possession from *day one*. Thus "poverty" doesn't shadow her thought-structure like a haunting, tailored anti-value (as it might in one whose wealth in the given lifetime was fought for like a ferret).

Because of her estrangement from it, of course, "poverty" certainly comprises an unknown for her; and we've previously shown how the metastable walls of ego-identity are manufactured in *fear of one's innate void-being*, translated conceptually *as* the "unknown". But the "unknown" which personally harrows the ego-soul, possesses a different face in every instance. It conforms by inverse reflection to those things that are deeply valued by the ego, with which it is intimately *identified* in terms of the ultimate justification of its being.

Certainly, as an alien concept altogether "poverty" represents an unknown to the Princess; but it's an *indifferent* unknown. It's vague, of marginal note only; for our heiress isn't fundamentally identified with her wealth in an anxious, acquisitive manner. It's taken for granted. *Her* identity is formulated *within* this context of wealth which is thoroughly taken for granted. Thus "poverty" is never seriously involved, directly *or* by the mirror-obverse of an underlying anxiety, in the catalogue of concerns that in fact formulate her functional identity. To our ideal Princess (determining the focus of her concern, her identification and the characteristic contour of her corresponding stress-lines through the "free will variable"), dismaying contingencies of life have much more to do with the possible damage to her manicure or mussing of her coif.

Though it's true that the personality's fundamental *finitude* and thus mortality is always at bottom the basis of fear upon which the bastions of ego-identity are built, the free-will variable allows for that condition to be sponsored by whatever the soul sees fit. In this way, "cuticles" and "perms" may serve as the focus of deepest concern; they function as representative agencies of mortality itself, and the viability of the identification-pattern rests upon the stability and consistency of their care! You create your own reality.

To the poor, eviction and repossession is harrowing. To the Princess, a broken nail is world's end. Have you not noticed the insane disproportion in the values assigned respective factors by different people, or by the same person at different times and in variant contexts?

Surely even our Princess is haunted by the general potential for "lack" or "absence"; "absence" is subtext of an *ontological* condition, not simply a remediable contingency of certain circumstances. Yet what concerns the Princess in terms of potential "absence", is necessarily a function of the things with which she's truly identified on a day-to-day basis. She's anxious over the forsaking of a lover, the misplacing of an heirloom. "Lack" as an abstract value is only filled in according to the characteristic stress-marks of her own identity profile. "Poverty" doesn't flood into the abstract breach as an infilling offer of the form her finitude may take, because it isn't personally meaningful to her. Since it's excluded as either positive or negative content to any critical degree, we may concur with the YCYOR proponents that it's overborne as a personal factor in the production of experiential effect.

So why does poverty come to visit our Princess anyway?

Wait a minute; *foul!* we hear our YCYOR proponents exclaim! Now MT's inventing an arbitrary universe! Indeed according to the principles of YCYOR, poverty *cannot* come visit like the uninvited guest in "Masque of the Red Death"; according to our ideal scenario, the Princess has done nothing of a personal nature (through the free-will variable) to invite the Specter in!

Here however is where we may distinguish YCYOR from Reality. Now we may take into consideration the obvious fact that all our Princess' personal wishing, desiring, decreeing (*imperious* decreeing, in her case) occur through a conditioned plenum of overflow contents sponsoring *essential ontological values* in exhaustless mirror-overlap of correlated states and qualities. The force of Identity flows through *all* potential, whether it sticks to any given combination of factors as "personally suitable". Thus the stresses generated through her "personal self-estimates" (i.e. her identity-profile) ripple across the *total contents* comprising the complex field of a given Whole-being focus. There's a fluctuating boundary of pressure produced between the personal contents (and their mirror obverse) of a given world-view, and the indeterminately extensive "remainder" that, in fact, alone descriptively completes the Whole.

In this way we may see that, although the *contents* may be personal and therefore limited to the defining power of their effect, the *values* represented through those contents *aren't* personal in the least. The value of "lack" or "absence", for example, which as subtext of an *ontological category* haunts the condition of finitude, may be described concretely through certain contents such as "despair over loss of a lover", the "misplacing of a precious heirloom"; but those private contents don't exhaust the abstract value, or account for all the possibilities as which it may impersonate itself.

Just as the "positive" thought, dream or desire with which we're personally identified *represents*—and borrows against—the value of Absolute Identity or the Limitless Self-consistency of Being in order to provisionally fulfill itself, so the haunting anti-value that accompanies, informs and eventually dismantles it represents (through the Persona of "lack" or *negating subtraction*) the whole-value Identity of *Void*, unencumbered by finite form. The Being of our "Princess" isn't limited to her personal identity-content; it's constituted by the abstract-indeterminate Values *informing* her personal identity content. "Lack" may be represented, in the concerned psyche, by "worry over a misplaced heirloom"; but its saturation-presence spontaneously surpasses the arbitrary, cut-out dimensions corresponding to some limited imagistic "hole" in the head.

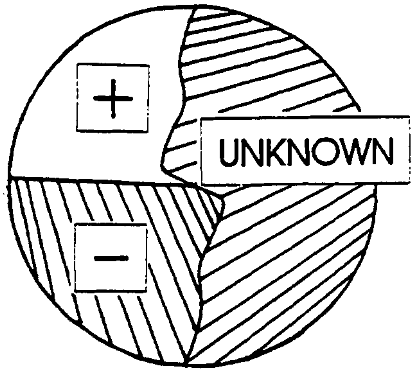
Poverty may have no correspondence in the personal *content* of the Princess' pouty thought-structure; but it certainly has a massive reference of meaning with respect to the implicit *context* in which the Princess holds court over her retinue of self-descriptive thoughts. Indeed her precious, private concerns over "loss of an heirloom", the "abandonment of a lover", hardly measure against the formidable demands such an abstract value as Lack ultimately makes on the entire context of finite identity-investment, or mortal limitation. An "occasion" such as wholesale impoverishment responds in proportion, on a commensurate scale of correspondence, to the blanket proposition put forward by the value of "lack" (i.e. "absence", "cancellation" etc.). If it should upsurge within her experiential framework as effect of "random catalyst" (cf. the *Ra* material: "r. c." is by definition independent of karmic background, acts of personal will or magnetizing currents of intent), it nonetheless depends for its meaning on the interpretive powers by which the Princess represents "lack" through formal context; the effect of "random catalyst" is never *arbitrary*, therefore, but bears a relation to the underlying terms of existence that invited it in—terms which are already *accommodated* in the thought-structure of the personality, but not exhaustively *defined* and *accounted for* in the thought structure of the personality.

Thus again, "you" *do not create* your own reality but generate self-estimates of reality, through its informing terms, that are continuously measured and tested against the Standard of the Whole. "Indifference" toward something, utter unconcern for it does *not* automatically screen it from the format of "your" reality. After all, the "indifference" toward poverty of our Princess was not a *sublime* indifference, but the petty indifference of an insular ego concerned with other things. Such "indifference" is part and parcel, then, of a total identity-outline of preferential stresses; it contributes its "weight" along with every other factor since it serves to insulate against a *real field*. Indeed, although it doesn't generate reflections of the ego's personal affinities and aversions (and so doesn't participate in the processes that loan themselves to the erroneous observation re YCYOR) it contributes to the overall curve of the egoic profile; it produces its own internal stress on the inevitable whole-being value of the soul since it's an effect of ego-negligence—rather than the expression of an Identity at rest equidistantly from all potential attachments—and so serves to *bend* the lines of reality along precisely those points of vacancy, as in the creation of a suction. In the pattern of such implicit imbalance, a vacuum is created at one pole into which the ignored or neglected contents are certain, sooner or later, to come charging.

Pi In The Sky

Let's look at it graphically. The active, "positive/negative" reality-shaping scenario can be viewed on the left side of the pie. This is the *whole* field on which the YCYOR proponents focus. All the "unknowns" in this framework belong to the concrete contents buried in the "subconscious" or *bottom* quarter of the pie-half (marked with the –). They are mirror reflections, obverse images of the top portion of the pie-half marked with the +, i.e. those active thoughts, desires and expectations of the ego-identity. The minus or bottom portion of this pie half, represents the value of "unknown" as the negative potential belonging inevitably to those "positive" thoughts above, i.e. the fear, dread, anxiety or implicit *negation* to every affirmative dream or hope.

In the YCYOR scenario, this bottom or subconscious portion of the pie half *comprises* the unknown. It defines the unknown *only* by those values that specifically mirror and negate the positive values belonging to the "daylight" terms of ego-identity. If those specific, haunting "anti-values" can be *brought up* to daylight or conscious consideration and dissuaded of their force, the preferred thought will have no secret, subversive competition.



Even if the irrational element of fear can be identified as a formerly unexamined psychological component, however (i.e. in childhood Mom always declared "you don't deserve to have that") the negating factor has not been fully accounted for but only perceived in the shape it assumes through the "personal" development of ego-identity. Note that the identity-profile of the personality as a whole (the entire left side of the pie with its positive/negative contents) exists in relation to, and contrasts with, the darkened right-hand half of the pie marked "unknown". Just as the bottom left portion of the pie contained specific values of the "unknown", the right half of the pie represents the unknown in general. It's that phase of the indeterminate Whole which *hasn't* been adapted to the structure of meaning bearing critical magnitudes of concern to the identity-profile. It's that deep region-of-Being put aside as "unexplorable territory", to which is assigned everything of apparent indifference to the conscious cross-section or perspectival "slice" of psychic focus locked into a field of experience. Yet it possesses a patterning potential as pressurized and importunate as that belonging to the narrow band of concern on which the ego fixes.

Indeed, the region of Unknown belonging to the indeterminate Whole (represented by the right-hand section of pie) is *sculpted* in broad outline against the distinct—content specific—pattern exhibited by the contour of the left-hand boundary, or "identity-profile". Thus the *pressure* through which the potential patterns of the Unknown region exist relative to the identity profile, is directly proportional to the rigidity or inflexible tension produced by exclusive investment of Whole-value identity *in* that personal profile or stylized contour-boundary. The more rigidly and completely the whole-value of Identity (equal to the Zero-circle of the entire "pie") is invested in that outlined *half* of the ego-inventory represented in the upper left-hand quarter and mirrored in the lower, the more powerfully a complementary *vacuum* is created through which the potential patterning contents of the right-hand portion of pie are irresistibly drawn.

The contents of the Unknown which come flooding in, bear an obvious relation to the contour of the identity-profile. The ego-identity didn't *create* those contents, but it formulated the conditions through which they would be drawn; and to that extent it determined the "angle" of entry by which those contents would have to be accommodated. It didn't *create* the contents but it styled the occasion of their appearance, and at the same time patterned the terms through which those contents would be received and interpreted.

In this way we may apprehend the "Whence" and "Wherefore" of the High Strangeness belonging to the matter of this month's feature article, and mark the principles through which such events of nonordinary reality occur on a progressively universal scale. We do not "create" the current virtual invasion of beings, Fortean phenomena, transdimensional experiences etc. But we may understand how we've irresistibly *drawn* the whole menagerie through concerted fixation on the exclusive focus of the physical field, our prolonged insistence on the unique verity of "material", masked or strategically screened existence. Our millennial overstay at that insistent, focal lockin has produced precisely the cumulative pressure which purses a provocative vacuum, and sucks into the Gap the phantasmagoria of all we've failed to confront or even consider.

"Aha!" we hear Drummond interject at this point, ever-keen to the tenor of the teaching: "Doesn't this then serve to bring about the very circumstance suggested as an inevitable effect in the first, Riddled epistle to MT? to wit, the Law of Polarity (i.e. hermetical identity of opposites) 'would...indicate that the ability to produce *materially* might act upon the individual as an elevating spiritual force...as an accelerating superfusion in which enlightenment would be endowed as automatic process?'" That is, couldn't we take this pie-graph as Algorithm for a personal—and by extension collective—emphasis on "materiality" so monomaniac that, for example, it brooks no quarter in its avid pursuit, so focused on the power proceeding from physical effect and its possible causes that like Soviet Marxism it refuses to let mere doctrine or idealism get in the way, turning (in the spirit of experimental impartiality) even to conventionally belittled "esoteric" concepts so as not to "miss a trick"? And wouldn't, then, this overbalanced emphasis on "materiality" serve as precisely the means, in the form of its exhaustive pursuit, for introducing surreptitiously the themes and powers of its "polar opposite", the hidden or esoteric wellsprings of existence carrying *spiritual* value inevitably on their characteristic current? Wouldn't such unfettered pursuit in developing the most powerful possible means of coercing physical conformance to an ideal of obedience, pushed to such logical extreme necessarily flip-flop over into its qualitative opposite, or induce that contrastive Spirit to crumple the walls of material insularity like atmospheric pressure on an artificial vacuum?

The question, of course, answers itself by the examples it brings to mind. Where the cumulative intent along a given path plots a particular profile, the complementary qualities that may gather at the interface of that profile adhere to the spirit of the outlining curve, conform to *its* originating values by inverse reflection—so that, for example, should "material subjugation" describe the basic intent, all non-ordinary or "esoteric" means that may be discovered thronging at the definitional border seem to suggest themselves as finer forms of realizing the same. Their "spiritual" (i.e. non-material) factors are conformably drawn in service to physical ideals. No automatic change in basic orientation takes place. One might object that the option for *conscious* or willed change is magnified; but that depends on an *inference* which need not be made, and which is not in itself compelled by expansion of the general data-base through mirror-reversal (i.e., "eloptic" energies become just another means of giving your enemy a headache).

What You See Is What You Get; What You Don't See, Gets You

Let's return to our first example. We've seen how preponderant preoccupation with the "material" (i.e. the activity we ascribe to willed focus and conscious identity on the "left-hand" side of the pie), gives our "YCYOR" proponents data to chew on in the form of corresponding physical effects positively or negatively mirroring the character of the input; this nonetheless results in so gross an imbalance against the standard of the Whole (the entire pie) that the compensatory portion of that whole—the ignored Unknown or "right-half" of the pie—rushes in to fill the gap with features specifically characterizing the quality of neglect or studied indifference belonging to the ego-profile. At this point Drummond asks whether we don't "create our own reality" out of a larger mechanism that takes this major pendulum-shift into account, incorporating it as it were in an organic enlargement of our focus so that "our own" self-centered (materialistic) activity has furnished precisely the occasion for acquainting us with the heretofore hidden Whole-value of our being; in this way it might be said we manage to create a progress toward that greater Reality of our own Being about which we *aren't consciously aware*. Thus Drummond would append a helpful corollary to the theorems of YCYOR, ingeniously generating an inevitable *dialectic* that common reality-creators aren't equipped to consider.

Clever as such a corollary is, however, we have to hold its model up to the Light of Reality; and in so doing we find no greater comfort in the theoretical "inevitability" or juggernaut implacability of the Dialectic than we did with Hegel. Just as Perfection fails to "materialize" down the Omega-line with either dialectic idealism or dialectic materialism, so our resolving out-of-time Samadhi fails to result from oscillating historical Syntheses.

So what *does* happen when that compensatory pressure from the Unknown, from the "spiritual" dimension of our collective neglect comes crushing in? All we need do to understand the whole Principle involved, is ask where the preponderant force of our Identity is located when this inrush from the Other Side occurs. Where are we collectively looking? Where have we *trained* ourselves to look?

If our Identity has been collectively invested in a virtually exclusive "material" fixation and control, then the face of the Unknown when it manifests will surely—by and large—mirror that filtering pattern of our identification-processes. Yet since it upsurges as a "spiritual" power, with unaccustomed values and unfamiliar cosines of energy, force and property, it manifests the "familiar" intent through Means that are immediately *unidentifiable* to us, which by definition occur past the bounds of our rigid acceptability-margin. When it "breaks into" our reality by oscillatory reversal it is not *experienced* as a product of our will, and thus as something belonging to our active participation or creative powers of coping; when it breaks in it does so as a burglar, a "thief in the night" of a most peculiar kind, and we bear a necessarily *passive*, contingent relation to its presence regardless how its features show identifiable correspondence to our long-term Intent (i.e., domination or regulatory control of the keys of physical reality).

Because this Intent to dominate and control physical reality proceeds from the "internal" strata of subtle or esoteric perspective, it possesses from the start an inherently superior position with respect to the Archimedes fulcrum; all of our exclusively physical focus and activity has succeeded in rendering us *passive to it.*

Where is the *balance of our Identity* when this extradimensional Incursion takes place? That is the *only* question we need ask. No, our force and whole-value of identity is *not* automatically free to swing over to the "spiritual" dimension of things as it may be encountered in its own right, or on its own ground. The whole-value of our identity *is*, of course, quite committed and firmly attached to those very finite, mole-molded parameters that have come to thoroughly characterize our physical focus. If by that *half*-measure we "Create our own Reality", *that* is the reality we've "created"; and the only way in which one *ever* polarizes out any such consistent, identifiable pattern is through application and committed investment of the *force of Identity*.

Because that left-hand half of the pie is where the force of our identity remains glued (both top and bottom, conscious and subconscious subdivisions), we bear a specific *interpretive* relation to the face of the Unknown that shows itself from the unexpected "right-hand" direction. The character of our long-term, committed identity-investment determines the contours of our interpretation. So we tend to interpret the inrushing Value in terms of contingency and estrangement; we interpret it by deep tendency as something *over-against* our volitional prerogative, and all its "unknown" elements tend to be translated into the inadequate verbal language of our knowledge-structure. This very inadequacy (whether drawing on "secular" or "spiritual" diction of our collective, 3rd-stage type) seems to emphasize the extreme *porosity* of the linguistic net in which we attempt to catch and restrain the incoming "data"; and that demonstrable deficiency only serves to reinforce the essentially "passive" interpretation further.

Of course the *manifestations* of the Unknown generously accommodate, amplify and expand on that interpretation. We're kidnapped, abducted, operated on, irradiated and otherwise vulnerably exposed to that new, unanticipated and intensely peregrine Reality. This then is obviously *not* the ideal position from which to assay the real dimensions of "our" spiritual nature. As we will see in the feature article re such matters as "The Andreasson Affair", when the corpus of our "spiritual knowledge" has been preponderantly hearsay of the religious-postponement type, filtered through so devoted a physical focus as to make the very *subject* of the Spiritual dimension-of-existence a perennial *question* or matter for mental doubt, we must expect we've cultivated an aggravated passivity in relation to that subject. Practiced *indifference* to the presence and spiritual Magnitude of our Whole-being, leaves us with a molded vulnerability or horizontal passivity relative to that field when it inevitably makes itself known; and our experience generally conforms to that cultivated configuration, "confirming" and underscoring it.

Even, then, when certain "beneficial" values may evidentially spring from such lopsided exposure (as in the case of Betty-Luca-Andreasson, see feature article) we can hardly say that this is the ideal or even the *only* way in which our innate Spiritual magnitude should come to us. Our ongoing *belief* in our position as "reality-creators" (this is *not* a New Age attitude, just modern labelling on an ancient egoic conceit) indeed places us in the position of deep unfamiliarity with the Whole-value of our beings through which the patterns of existence actually spring, so that *when* the holistic dimensions of our greater Being do begin to sift through the widening pores of our crude reality-filter they come to us literally as an *alien event*. We've invited It in that way. And it's not just that we now *misinterpret* the influx of "spiritual" or "esoteric" properties as something over-against, antagonistic toward or incompatible with the fullest values of our particular pattern of development; in large part they're *actually* so, in conformance with the Shape *as* which we've implicitly invited them in. It's not that, Strieber-like, we should chide ourselves for *misperceiving* in those insect-eyes the "actually" benign intent of "our" spiritual forbears; it is more accurate to say, along with John Lear as interviewed in the book *Matrix II*, that we should "run like hell" when chancing upon that gaze. Yes, it's a *gaze we've invited*, selectively attuned by our preoccupation with control and corporeal manipulation; but it's wise not to own this one, simply because we've had a hand in calling it. We ought not to adopt it just because it bears our imprint!

Nor is MT being "alarmist" when he underscores Lear's advice; though literally "running" is no solution (just as "running" isn't really advice to give the sloth with respect to the cheetah), the meaning here is that we should *not* be eager to embrace this "version" of Spirit nor accept it as tutor to our own interior development but rather should wait on diplomatic relations with even the more manifestly "positive" variety of Visitor until we *have* shifted the focus of value, through *will* or active intent, in whole-being transference of Identity to the Spiritual dimension of our natures thereby assaying such ground through something much more akin to "equal footing". Otherwise, we're at best wild rustics negotiating our rights away to seasoned horse-traders for a handful of beads (indeed, we'll find—in our feature article—that this largely characterizes our own military already, thereby demonstrating to an extent the karmic repercussions devolving upon our ancestral means of obtaining Manhattan from the native-American Indians. "The sins of the founding fathers" etc.).

Let's take one more example, this time that from the "good-guys" of the current scenario, i.e. the "Pleiadeans". There are of course several sources calling themselves "Pleiadeans"; but let's take our final illustration from one we feel to be a particularly good representation of what our "Pleiadean allies" ought to be.

The Medium's Message-From-The-Pleiades

A student recently brought us a collection of tapes identified as a channeled Pleiadean contact; she felt they were of interest since the teachings given the particular group by the Pleiades-channel were in many respects strikingly similar to our own (though we'd never heard these instructions till the moment she'd brought them); thus here was evidence of an independent convergence amongst Teachings at this time re such requirements as "power-breathing", certain specific or "initiated" forms of meditative practice etc. Indeed this was the first "extradimensional" source we'd heard actually admitting the present existence, strategic placement and activation of incarnate "avatars" and "masters" (though it's been well known to us they'd been more-or-less helping from their "vantage" behind the scenes for some time now).

This said, there was one particular instruction given by this Pleiadean source clearly speaking for the "angle" at which such a contact intersects our physical reality; characteristically, when it came to advice as to the means of generating material effect or "obtaining objects closer to the heart's desire", the instruction invoked the very-valid principle of "intent" yet framed it in a context all-too-identifiable from the incarnate perspective as *glib*.

As with so much "other-worldly" instruction, the advice was that one simply *intend* the object of one's desire, step back, forget it and confidently allow the universe to act on the intent by manifesting it. The chief disclaimer was that one mustn't "worry", indeed our "Pleiadean" went on quite cogently as to how earth beings were virtual masters at "worry", and were working on their Ph.D.'s in that field!

So what's wrong with this? you ask. Try it. Pick your object-of-desire, *intend* it into being and then forget about it, confident in the expectation of its full and positive materialization. Every once in a while, of course, "by accident", some identifiable version of such an effect may arise to your field of experience. But not often, nor nearly consistently enough to warrant our acceptance of it as a reliable principle.

Why not? Don't these "Pleiadeans" whom MT otherwise identifies as having relatively "valuable" advice on certain subjects, know what they're talking about when it comes to this stickily problematic theme?

No they don't from "our" perspective. And here's precisely where the value of having available the *incarnate* spiritual adept may be most immediately perceived. What indeed can the Pleiadeans mean by "intend, and then don't worry"? By "don't worry" they can only mean "don't brood over the intended object, obsessively look for its materialization or aggravatedly think upon its absence *etc.*" And *this* can only mean *don't identify* with it! This can only mean *withdraw* the force of your identity upon accomplishing your formal act of intent. But *where*, then, does the *value* of identity *go*?

The answer is significantly different for the "Pleiadean" (or a Being already aligned with and functioning *through* 4th density spiritual reality) and for a 3rd-stage earth mentality. To the Pleiadean, the value of *intent* summoned to concentrate upon an object, merely *borrows* against a *manifestly* Whole-value of Identity which is immediately returned to its restful equipoise in conscious continuity with Whole-being reality. The consciousness of the "Pleiadean", in other words, is by definition (being a 4th density being) aligned in basic self-aware Identity with whole-being continuity.

Indeed the awareness of the Pleiadean is that of a *social-memory-complex*, not simply that of an isolated ego-subject. The very force of identity the "Pleiadean" summons to invest in an "object of intent" is collectively reinforced. It has the uniform/concerted energy of the *group* at its disposal. In contradistinction the masked, fatefully reduced-down and locked-in *3rd* density consciousness summons energy-potential belonging to a *private* focus of identity; moreover, the *value* of that identity has a specific configuration for 3rd density consciousness that doesn't characterize 4th density: i.e. the object of desire commandeers a very exclusive and devotedly *invested* quality of identity.

When 3rd stage consciousness desires a car, a date etc., it is *very* identified with that object; this deep personal identification in fact accounts for the "wanting" of such an object in the first place. *Impersonal* wanting or intending is virtually *unknown* at this level. Such one-to-one commitment of the force of identity in the desired object, is corollary of the fact that Identity is *not* automatically equated in the "background" with whole-being awareness and continuity. If that measure of strong identification is arbitrarily "withdrawn" from the object-of-desire after a period of "formal intending" as per instruction, it doesn't spring spontaneously back like stretched elastic into conformance with whole-being value!

Indeed, if it's thus withdrawn in obedience to the instruction so that its possible, lingering attachment to the "object" or "fruits of intent" won't produce the counterproductive command of *worry*, it simply becomes a provisionally *free-floating* magnitude of identity. It is *not* automatically anchored in identified continuity with whole-being value, but abstractly continues as an in-flight potential cruising for *forms of attachment*. Its habit at the 3rd-stage level is compulsive object commitment. Thus, if the force of identity doesn't spring back instantly upon the object of intent it will nonetheless move, through the unassuaged hunger of its empty value, toward alternate attachment to *some other* form, item or object out of the compulsively-churning "interior monologue". Is this not so? Don't you recognize this as being true, in practice?

Well, the "Pleiadean", intersecting this 3rd-density field to instruct at an oblique angle, does *not* so recognize this. He may "see" the formal difficulties patterned as energy-configurations in the human aura; but, not directly *living* the collective quality of consciousness characterizing 3rd-density reality he is *not* in the best position to realize the practical difficulty circulating about the provisionally *attached* state of identity-investment. He does not fully appreciate, at his level, the implications of the value of Identity *failing* to conform spontaneously to whole-being value in the context of a unified and thus exponentially magnified "social-memory-complex" reality.

He expects, of course, that the "object of intent" will be evoked according to internal *priority*, so the thing commanding the largest magnitude of attached identity will possess the greatest potential for concentrated/coherent energy investment (and, therefore, for follow-through materialization); but our Pleiadean doesn't realize, from that "angle", how even objects within a priority-hierarchy are chaotically interchangeable and virtually equivalent through the incessant churning of the "interior monologue" where momentous matters and minuscule matters are subconsciously "equalized", commandeering commensurate values of alternating identity-investment as a function of the "fast frame" turnover holding the compound ego-image in place.

Thus at the *3rd-stage* level, simply *intending* a thing in cavalier manner and then "forgetting about it" results in a rapid, subliminal attachment of the force of identity either to compulsive features of that desired thing or to other things of randomly large-or-small moment so that the initial energy-investment is transferred, diluted or effectually *cancelled*. And *this* is why the things we "intend", no matter whether we subsequently "worry" over them or not, don't necessarily manifest as we'd like over the course of time.

This is also why *indigenous* occult or esoteric instructions, where they've proceeded from the validity of a real Mystery School, have always taught formal means of *compensating* that low-level integration which dilutes the force of intent and practically *fragments* attention into monologous pieces of equivalent, weak "charge". They've taught the means of effectually *intensifying* the overall integrative value of the mind-body complex through *willed visualization*, protracted "magical" concentration, harmonization of related desires and thoughts, consolidating the *imagination*-side of the senses etc. Thus real schools of *indigenous* esoteric instruction have always taught from the conditions of incarnate 3rd-stage consciousness, and have used such "magical" instruction as means of actually getting the practitioner to *build* a preliminary vehicle of *potential spiritual capacity* through deeper and more potent keys of mind-body integration. Indeed as we've previously suggested, the two available Southern Crown tapes on *Primary Creative Visualization* and *Full Visualization Empowerment* teach the most effective, rapid and powerful of all possible means for "magnetizing what you want" through utilization of the *correct occult centers* and their corresponding techniques—an awakening and energizing practice which itself swiftly opens such centers as the *indispensable preliminary condition* of any spiritual insight or enlightened Realization.

And how *would* such Realization come about (we hear Drummond ask) if it doesn't come about as *automatic* reflex of the "ability to produce materially"? Why, the same way we would counsel someone in "creative visualization" who could not just "stop worrying" about the desired object in the manner suggested by our friends from the Pleiades: rather than "relax", "forget about it" and let the universe perform the burden of your "unfolding", you should on the contrary become *very* involved in your "object of desire", whether it's a car or "spiritual realization" you have in your sights; you should engage that object as *wholly* as possible, and therefore in a highly *creative* manner.

You'll notice that when you're deeply involved in a subject *creatively* (i.e. investigating it, testing it, imagining it, analyzing it, studying it, operating it etc.) you are *taking up the slack* in the energy of your identity so you're not *worrying* about that object. "Creativity" and "worry" are polar opposites. By doing the one, you absorb and nullify the other, *whichever* one you're doing. Thus *spiritual* aspiration has to be directly and creatively engaged as well.

Uniquely with *this* subject of your whole-being value, you must diametrically *shift* the axis of your will from its characteristic "ego intent", to a completely different value of *spiritual intent*. This can *only* really happen when the merit of *spiritual awakening* impresses itself upon you with such persuasive force that you're willing to make so dramatic and decisive an exchange of fundamental intentions. It is only *then* that you put the balance of your being on a whole other basis. From such deeply assumed Spiritual Intent you must will and actively engage a *total* creative involvement, with as much drive as people ordinarily put into sex and as much heart as they *ought* to put into love.

There's never anything automatic or casually inevitable about it; nor are you, as some have deductively declared from the logic of the YCYOR premise, "enlightened if you think you are".

Two Schools Of Perfect Peace Have It Out

Of course here, we run into the basic "schools" of spiritual realization which, despite their internally diverse features separate out into two historical types, i.e. the "gradual" and the "sudden" proponents of enlightenment. There is the traditional teaching belonging to the "yogas" whether Hindu, Buddhist or Taoist: that of will, effort, progressive achievement in clarification and harmonizing of the systems producing a linear and mechanical *culmination* taken to be the equivalent of Awakening—usually accompanied by signals, sensations or instrumental phenomena. And there's the classic tradition belonging to the Cha'an, Zen or Gyana "corrective" to the Volitional school, whether of Buddhist, Hindu or Taoist character: such tradition insists that the conventional methodology of preparatory "polish" is innately interminable and misleading, since it *distracts* from the present Wholeness in which all such effort is embedded.

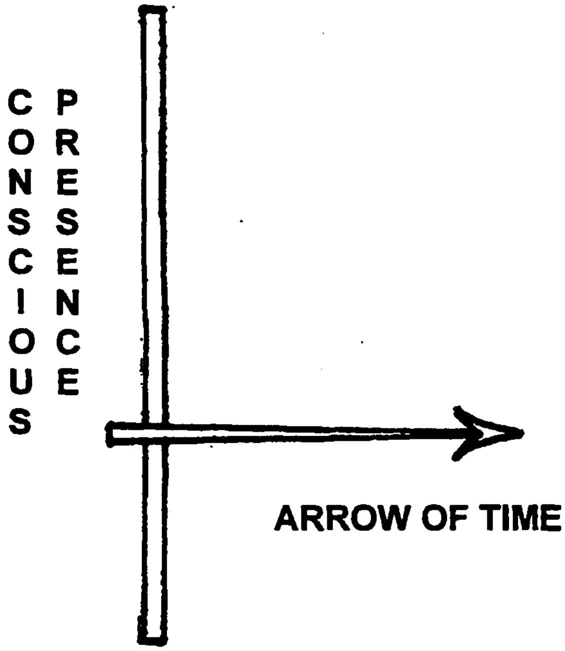
It proposes (if we can read its implicit, bottom-line message) that the schools of effort and teachings of will produce "effects" from the input of their various "causes" all in keeping with linear and mechanical etiologies—thus they're viable "magicks", means of occult activation; but the truly Mystic as opposed to "magickal" forms of realization on the contrary stand proof against effort, belie the conventional presumption of "effect" derived from "cause" in the manner of phenomenal agencies and (in the end, as their ultimate Word) purport that real Awakening consists of precisely "giving up", abandoning the project of achievement or spiritual acquisition altogether.

The "sudden" school of enlightenment seems to eschew precisely what we've recommended as the sine qua non for any true Realization, i.e. effort, practice, concentration, commitment, breath, creative experimentation, life. In contrast it would ask "isn't the ultimate Rule of enlightenment the abrupt discontinuous drop, that definitive pause *between* beats, the gap in the silent middle of metronome swings"?

This thesis of course, to be properly implemented, requires a *practiced* cessation; as the proponent of "easefulness" discovers, thought and the ordinary inertia of thinking belie the buoyancy of "bare attention". In practice, a silent struggle tends to upsurge in the instant of "just stopping", so that counter-methodologies are *inevitably* introduced regardless the uncompromising tone struck up in theory. In this context, any entertainment of Truth as some relative of the "charm of making" is summarily sacrificed into the fire that searches *omnivorously* for the fuel to keep the pot-bellied boiler of attention steadily burning.

The whole logic of the "sudden" school of realization can be summed in an image. If we allow a straight-and-narrow vertical line to represent not only our own cerebrospinal channel but the common convergence-axis of the totalizing Present (through which all properties polarize for contrastive articulation, and in which all properties coinhere as ultimate identities) then an arrow drawn horizontally *from* that axis can serve to represent the apparent logic of will, effort, projected achievement or "ideal completion" as a *chronic displacement*, drawing the whole-value of the conscious axis "offside" as it were toward a phantom target belonging to the befuddling emptiness of the *tenses*.

Thus the Present of that axis isn't itself a conjugation of the tenses; but it is the point of



departure from which the movement of effort and will *falsifies* its Eternality as a modulation in the temporalized ecstasis of complementary zeros belonging to the (mutually negating) poles of "past" and "future".

In this way, the various "zens" and "gyanas" would show us that the horizontal linearity in the directional and purposive character of Will participates in and activates the falsifying structure of *time*, in effect indefinitely *postponing* realization of the constitutive Ground of Present Wholeness in favor of a nugatory tense modelling some "ideal" of *synthesized* unity. The internal logic of this characterization would require that we quit compulsively sighting along the decoratively fledged *arrow* (the time line) and draw our attention back into simple spontaneous congruence with its own axis. This "simple" and "natural" instruction is then gradually supplemented by myriad means of enforcing the *continuity* of that discontinuous glimpse, that serendipitous drop-in on the effortless Present of Whole-being value.

Thus arise the great "paradoxes" re the "method of no-method" etc. Modern teachers and commentators run into the same internal contradictions, and by labelling contradiction "paradox" they seek to cover up a glaring discrepancy between theory and practice—a discrepancy that inheres in the very model summarizing the thought of the "sudden" system of enlightenment.

The *apparent* contradiction that warranted formulation of the "sudden" schools of enlightenment in the first place (thus producing *practical* contradiction out of the "resolving" theory) is that of the seeming discrepancy between will and Being, action and existence. Existence itself was identified as the totality-of-being implicitly constituting and supporting all the activities of its combinative patterns; no matter what the activity generated through a given pattern, it could never *produce* as its result a value equivalent to its *precedent* totality.

This "insight" represents the upshot of a particular historical juncture in the meeting between left-brain and right-brain values, the functions of linear-abstract or consecutive/verbal cognitions and the holism of "gestalt" cognitions. The entire theory related to the "sudden" school is simply product of a particular *way* in which the manifest contrast between (what we now call in biomedical terminology) "left-brain" and "right-brain" grasps itself. Such an apprehension, perceiving a *contradiction*, proposes to force the holism of the one into the function of the other (i.e. the Koan etc.) until the very—left-brain—apparatus that *discerns* contradiction is no longer able to support the identity of antinomies and *breaks down*, implicitly yielding (a la "satori") to the unific operative that remains standing.

What then is the problem? Why does this "natural" and "easeful", "sudden" and "spontaneous" principle surreptitiously generate its own version of work? Is that just a natural function of its "paradoxical" character? or does it betray an interpretive problem that ultimately helps to account for the facultative "short-change" regularly resulting from the enforced poise practiced upon the point of the present?

Let's return to the summary model of the "sudden" school. Since the axial Presence of Whole-being value is itself without condition, available beneath each moment of effort as the spontaneous totality in which all focal subdivision occurs, it may be realized "any time". A shift of orientation, in recognition of the displacing-temporal effect of volitional "targeting", is sufficient. At the same time, such discontinuous insight *doesn't stick*. The spontaneous totality of one's own being, is not enough! It manifestly requires repetition, reinforcement, a kind of quiet and furtive (even embarrassed) introduction of *labor*.

The Trouble With Ease

The "problem" may be located precisely where we found the difficulty related to the self-starter kits of the YCYOR proponents. Whereas the axis of Whole-being Value stands eternally and unconditionally present, the operative force of Identity is *not aligned with it*. Indeed this is the very reason why "will" formulates that directional and displacing arrow to begin with.

Ordinarily, as we've come to see, the force of identity is culturally committed to patterns of low-level mind/body integral harmony; it functions through highly anisometric focal grid-networks based on low-intensity, reduced-down circuits of filtrate polarization. The whole-value of Identity is very deeply invested in such reductive patterns, locked into committed identification with their cognitive terms. Therefore the force of identity is hypnotically equated with conditioned coordinates of perception and sensory-motor behaviors. It is not *used to* identified continuity with the Whole through which all its activity takes place. It is used to taking the unconditional totality-of-Being for granted as the *implicit* integrity, the subliminally reliable unity informing its activities and quietly underwriting the continua of all its conditional syntheses.

Thus when (as it always may, owing to the innately unconditional character of its Whole-being Ground) the force of identity glimpses the Totality of which it's constituted and with which its actual value is equivalent, it fails to be fully fortified in the wisdom of simple "cessation"; it inevitably lapses back into conformance with the term of its *functional* familiarity. It is compulsively drawn off-side of even its *conscious* coordination with innate/whole-being value. It has powerfully invested the whole-being character of its principle in lopsided, conditional forms, delimited patterns and processes which derive the automatic strength of their pull from habitually *implicit* acceptance of the background holism of Being, i.e. *without* direct identification relative to that spontaneous Support. Such tacit acceptance or subliminal "taking-for-granted" without direct awareness re the Wholeness of Being, *characterizes the functional quality* of the personality's identity-investment; and this is *why* the force of Identity doesn't just spontaneously retire into the effortless Tao when that Value is made manifest to it.

Therefore there's no advantage at all to taking the *description* of enlightenment (i.e. fluid, effortless, spontaneous, easeful) for a *prescription* as to the means of realizing it. The mandate of "effortlessness" and "easefulness" directed—as it must inevitably be—to the quality of low-level mind/body integral harmony and lopsided, polarized identity-investment characteristic of 3rd stage consciousness (i.e. your practical starting-point) must inevitably translate out as inertia, sloth, neglect, insouciance and *unconsciousness*. The mandate to be Realized in effortless recognition, is equivalent to the authorization for *sleep* as far as 3rd-density fractionated consciousness is concerned; for, rather than settling into non-oscillatory alignment with manifest Whole-being Value, the force of 3rd density consciousness simply relinquishes *any effort whatsoever* to hold it and, like molasses, flows compulsively back into ordinary forms of its regular, imbalanced and highly inertial identity-commitments.

Is this not self-evident? Isn't this how it always actually works in practice? Have you ever known those "non-followers" of Krishnamurthi who, following the master's advice, "cease all effort", assume their eternally underwritten enlightenment and lapse without further reflection into the ordinary unconsciousness of their daily identity-commitments?

It should be equally as evident, then, that the low-level of mind/body integral harmony effectually *capturing* the whole-value of identity and preventing its exhaustive/spontaneous alignment in restored coincidence with the Conscious Axis, must be *transformed*. That *low-level* of mind/body integral harmony must be drawn to a *high* level, i.e. one which functions at an optimized economy of processing patterns compatible with the directly perceivable *holism* of the value of Identity itself.

Doing Time (In The Universal Mind)

The bud of identity practically droops forward, as it were, leaning away from congruence with its own axis and fascinatedly entwined through fibers and filaments with the "frontal" axis, sighting along the trajectories of concern associated with the flat field of various organic plexuses and vital-autonomic circuits. It must be made to blossom and grow upright, straightening its posture 'til it's disentangled from the nerve forest of dichotomous identity-commitments based on distractive vital drives, and resolved to its innate/unific form in congruence with the conscious channel.

Yet any such proposal of necessary transformation implies that *work* must be done. "Work" is more than a serendipitous *glimpse*, more than a modest borrowing which a "virtual particle" may make against the inbuilt allowance of the Heisenberg Indeterminacy Principle; work done to transform the "virtual" into "actual" must produce an effort sufficiently extended to have to "pay" for the energy it borrows.

The "free glimpse" we may get at any time into—and *owing* to—the unconditional character of our Whole-being, is no guarantor of the unbroken Awareness which alone, in Its indefinite *extension*, would *make a difference* so that our Realization would possess some practical merit, bearing relevance to the patterns of our Being. Such Whole-Being isn't just the "reward" of a technical reorientation, regardless how it's been represented to us by various commentators. It's the true functional basis of our peace and productiveness, the Source of our love and of our Genius. To be so in fact, it has to exhibit the *persistence* of unbroken awareness, the continuity of Being *identified in full value. The only way in which it can do this, is in conjunction with functional patterns that don't act to screen or reduce its value.*

A fortiori, my dear Drummond, it's an inescapable conclusion that work has to be put into transforming the patterns of identity-investment currently obscuring or "masking" such a Value. Work, however, is obviously a function of time (oh oh, back to the problematic timeline—the chief culprit in the "sudden" school scenario!).

In fact "time", rather than being a uniform linear measurement as with the ticking of a clock is best understood as a gauge of transformation, a qualitative term of action. (Consider: in order to obtain the value of the "unified field" in physics where the mutually-prohibitive distinctions of the "fundamental elements" are overcome, work must be done in observer-probe of the respective distances generating energies of such intensities that, at threshold degrees, the symmetries of all groups are recovered in a basic equivalency amounting to the coveted Common Denominator or indivisible homogeneity of Being. In the same way, work must be done in overcoming the low-level of chronic mind/body integration through which the unitive value of Identity is subdivided into mutually-prohibitive polarities masking, or reducing down, the homogenizing intensity of awareness belonging innately to the Common Denominator of the conscious axis.)

If then "work" is so utterly necessary, and yet "work" is inevitably equated with "time", how do we escape the fateful displacement of our Whole-being Present along the treacherous trajectory of the time-arrow even as we seek Its instantaneous Identification?

Thinking back however on what we've previously observed re such "paradox" being the possible product of just one particular *way* in which the left-brain/right-brain contrast comes to grasp itself, do we still find it necessary to accept the values of "time" and "Eternity" as inherently contradictory?

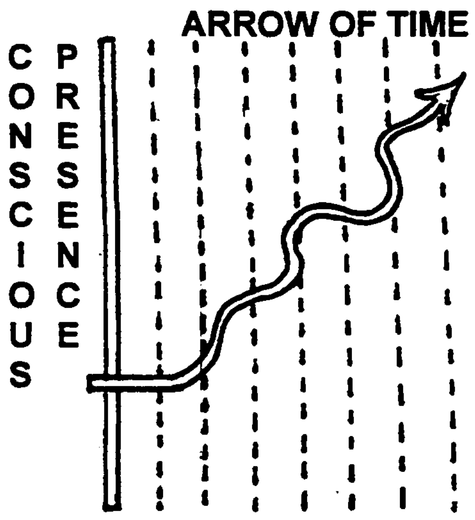
What if the contrastive *morphologies* of left- and right-brain function don't belong to an innate schism that can only be resolved in recognition of the "superfluity" and "interference" of the one? What if the "inbuilt barrier" between modes of cognition—for which so many self-effacing puzzle boxes of verbal subversion were devised—doesn't characterize the observed system itself, but rather the governing ratios of interaction in the left/right components of the *observing* system? And, if such sage observation is just an expression of the prevailing stresses of their interaction, couldn't such terms be understood differently according to a different adjustment of their values?

What if the operative Metaphor is simply wrong, or incomplete, the product of a particular epoch of thinking?

Suppose we cease viewing time and Eternity as contradictory, or functionally incompatible? Suppose we fail to succumb automatically to the apparency of their "unlike" modes? Indeed we might come to see that characteristic Map metaphorically summing the "sudden" school hypothesis, yields to a variant interpretation. What if the directional arrow (will, focus, attention, drive, concern) ceases to represent time as a flat, horizontal trajectory of monotonous uniformity regularly displaced across the same invariant plane?

Look at our second diagram. The only thing "different", is that the arrow is given the additional flexibility or "degree of freedom" of a vertical dimension. Yet suppose this slight variation indicates the potential of a qualitative change taking place *through* the principle of time at each succeeding level. If time is the medium of *work*, then it may not merely represent a monotonous-uniform passage each unit of which is qualitatively indistinguishable. If "work" is gainfully employed to produce transformation or a succession of transformations, then the additional degree of freedom in the *vertical* dimension of the time line can be taken to indicate a real advance. It is not just a temporal progression in the ordinary sense of the passage of time; each degree of ascension along the vertical axis can be taken to indicate an overall *intensification* in the operative integrity of the mind/body pattern.

The inclusion of the vertical dimension allows the "line" of time to produce twists, curves, kinks; each such variation incorporating the vertical dimension records the qualitative change promoted by work. It marks the fluctuation of time as the medium of work, and therefore suggests that time is a viable principle rather than an aberrative fascination. Each succeeding "level" in the advance of the time-line may then represent the function of time as a kind of spirallic acceleration of the overall field, rather than a linear and horizontal track *for* that field. Each instant of elevation may come to represent the rotatory "return" or repetition along the screw of that spiral, reinforcing a given "point" upon that line while tightening or intensifying the unity of its turn upon its own axis. Each instant of elevation may represent a discrete or exponential "jump" in the "density", the overall energetic integrity of the system as an index of the function of "work" through "time".



"At the same time", so to speak, something else may become progressively apparent as the impact on the mind/body system—made through an elasticized and coordinately-variable "time"—changes the cognition of time with respect to the Whole-being axis. As the arc of "time" moves toward the apogee of mind/body integral intensity and coordinate harmony—or "equipotentiality"—represented through the higher segments of vertical line, the foreshadowing of that self-same axis at each successive stage of the arrow (indicated by the vertical row of dotted lines) symbolizes a dawning recognition—it depicts the underlying fact that, despite the displacement of attention through the time-line by *content* (i.e. a "projected", future event or object) the "moment" in which the temporalized cognition occurs is always exactly coincident with the Axis of Whole-being Presence. The shadowed or dotted vertical lines that now "keep up" with the dynamic movement of the arrow of "time", illustrate there is no—and never was any—*real* displacement or distraction from Whole-being Present; and that fact becomes progressively *apparent* (thus the space through which the arrow moves is implicitly "filled-in" with the dotted axis).

This *transforms* the interpretive metaphor through which such a structure-of-being was traditionally viewed. Rather than "time" being a falsification in the face of Eternity or belying Eternity, "time" may with a metaphoric top-spin be reinterpreted as a *function* of Eternity. What if, then, time were just the *flame* of Eternity, flickering back and forth between tenses as a reading on the "heat" produced by Work? What if "time" were a perfectly practical—indeed indispensable—principle, perceived as a *fluctuating* fire dependent on the type, quality and intensity of Work—a fire that could theoretically be turned up and *up* as an adjustable factor operating at *various* powers through the moving point of the free-will variable?

In keeping with *this* metaphor we could say that at a critical, threshold degree in the intensity of the flame of time, the whole mind/body pattern produces a combustion equal to the consuming Presence of Eternity.

Spirit-being *Lives:* Everything Is Permitted

With practical intensification of the overall, mind/body harmony of the consciousness-systems (or Whole-being pattern) the value of Awareness is correspondingly *magnified.* (Thus those "spiritual lights" prove perfectly false who, like the ignominious imitator "U. G. Krishnamurthi", proclaim out of nothing more noble than not knowing any better that "awareness can't be modified" etc.) The resultant amplification in the available indices of Awareness produces, at a certain threshold juncture, a very succinct effect: the operative values of the respective tenses remain in place while they *no longer mislead* or serve to obscure the fact that they're functional expressions of a perfectly Present, Whole-being Identity.

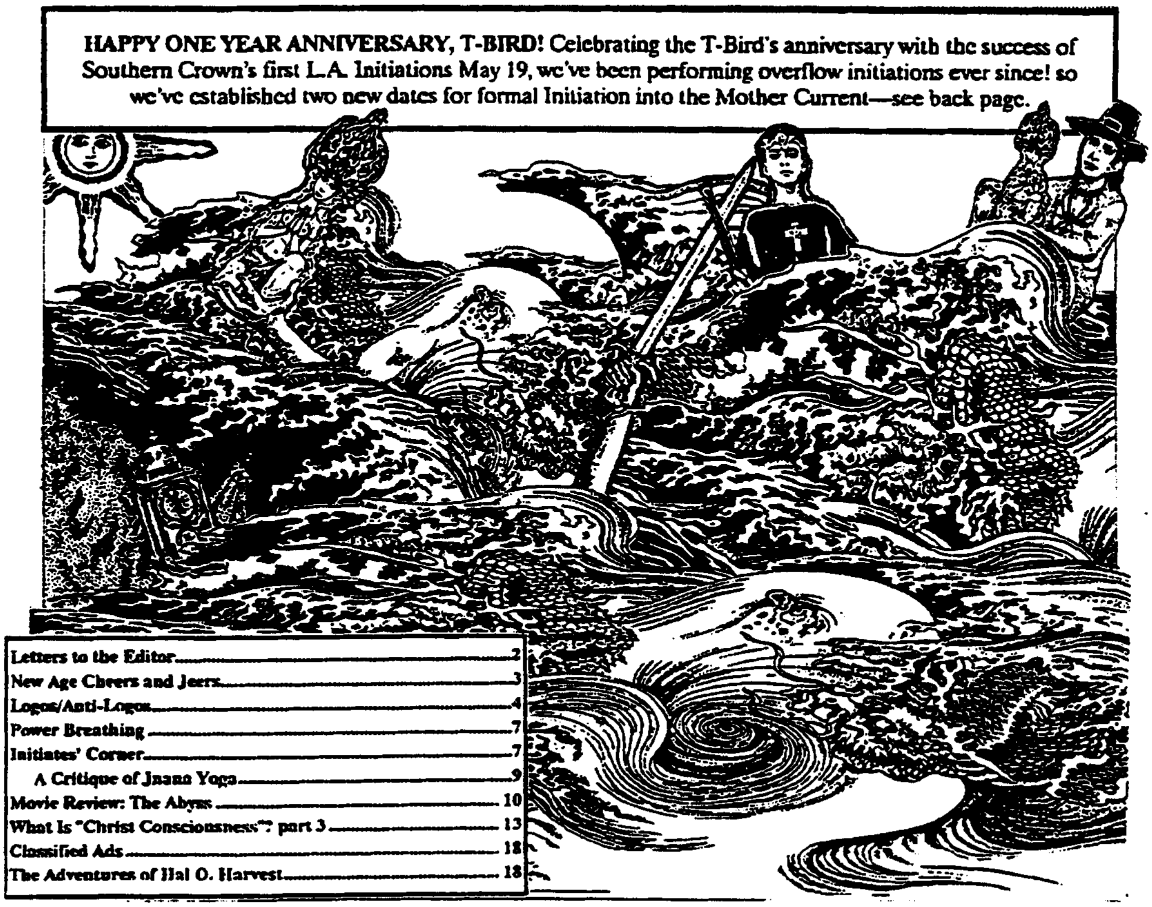
Thus attention is no longer *displaced* through the time-line by content (future objects etc.) but *reinforced* in alignment with the Form through which any such content is expressed, as sufficient Occasion of Whole-being awareness across the infinite field of the Present. Nothing disappears; nothing is taken away. "Time" isn't artificially abolished by repression. All contents are permitted, all forms and processes of mind/body function conserved. Yet they are all *changed.* They don't merely *persist*; they are *reinforced* through conscious existence in Whole-being Value, and participate in the magick of Its creative indeterminacy, Its unrestricted Power.

Therefore in answer to the last part of your question, Drummond, far from the ultimate truth proving to be some form of predetermination in which "we" merely *perform* the motions of a will already fixed and finalized before the fact, we're now able truly to participate in a creative Wholeness furnishing a latitude of determination that's ultimately surprising (and that we were *not* necessarily expecting!). We have to be prepared for the fact that the "freedom of will" we so desire to be true, involves in that very validity an ultimate Abyss.

The simple secret is that "thought" is either based on ego-being, or Spirit-being. By embracing "spiritual intent", we ultimately shift the ground of thought to Spirit-being, so that all thinking takes place with direct reference to—and as self-evident expression of—such Value. Thought based on Spirit-being isn't "mechanically determined" by that fact, secretly produced by some Grand Otherness standing behind us like a Puppeteer; it is *free in Void-value*, but gyroscopically *oriented* by that value. It is "thinking" unerringly aligned with the Whole, so that when it Wills, the inconceivable magnitude of the Whole rushes in to support, reinforce and realize its Aim, since that aim is never incompatible with Whole-being value.

We tend to forget, Drummond, in all this theoretical philosophizing back and forth that the "Motto-in-the-Lotto" phenomenon *did really occur*, in precise conformance to the Will of AAA and MT (and, if examined without prejudice, beyond all possibility of either coincidence or secret contrivance).

Thus "work" of a very particular type *must be done*; this has always been the rule. Discussion will only get one so far in understanding; practice must be entered upon, ultimately. Therefore, although you've tried nobly to "get it all" through the *T-Bird* (and have even elicited an unprecedentedly extravagant response from that quarter to fuel the effort) sooner or later you probably ought to just break down, make like the last of the big time spenders and send in your $40 for Initiation; or at least pop for a Creative Visualization tape! This is getting to be a hell of a way to make a single sale...! You know what I mean?



HAPPY ONE YEAR ANNIVERSARY, T-BIRD! Celebrating the T-Bird's anniversary with the success of Southern Crown's first L.A. Initiations May 19, we've been performing overflow initiations ever since! so we've established two new dates for formal Initiation into the Mother Current—see back page.

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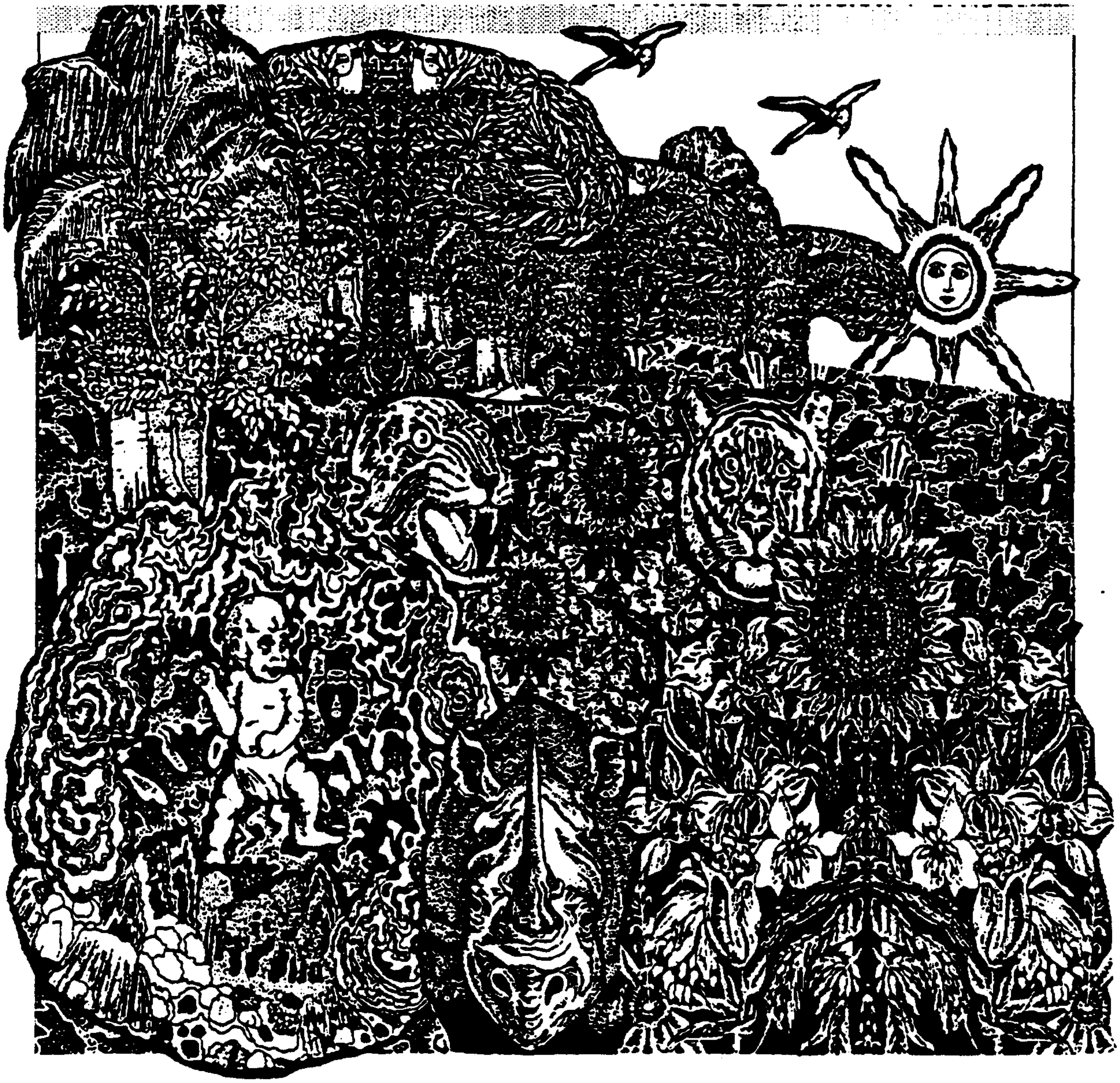
Mother-current Transmissions

● *A Modest Proposal* ● *Initiates' Corner I, II, III* ●



IF YOU NEVER READ ANYTHING AGAIN, READ THIS...
The Bottom Line in Identifying a True Teacher and Teaching:

A Modest Proposal

PART I

Those who keep up with Letters to the Editor as a format of swiftly digestible opinion may have noticed that the "Coco" inquiry of December re the origin, personnel and goals of the *Thunderbird* was not really answered in that issue (although inferential answers have been deposited along the way in various articles from the beginning, as a matter of course). Now it's appropriate to address such a question, since sufficient interest has been generated amongst our readership to draw forward the more focused inquiries as to just what comprises a legitimate and verifiable source of special teaching knowledge: how may we identify the genuine aerial Perspective of a Thunderbird, and clearly distinguish its communication from the innumerable imitative turkeys flapping on the ground (but generating enough breeze to befool those who've only learned so far to equate "flight" with hot-air production)?

First of all, we return you to our front-page editorial in the very first issue. The *T-Bird* is present along with many other things in response to a global condition that clearly calls for help. Some of the very many "things" (journals, products, groups, campaigns, personalities etc.) amongst which the *T-Bird* necessarily appears, are inspired by an authentic impulse for service whether well or poorly informed; others amongst that same profusion of profiles are certainly there to exploit the crisis character of the general emergency condition.

The confusion of fronts belonging to the overall crisis and vocal caterwaul claiming "clarification", produces a deep (if merely implicit) longing amongst people everywhere for the gift of an incisive Knowing. There are many amidst that confusion who'd be swift to respond to the effect there's *no such thing*, and that the measure of safety in gauging solutions lies precisely in the fact no "answer" can monopolize the truth; in this way we approach provisional creatively-malleable solutions "together", arm in arm, from horizontal ground-perspectives which are individually partial but which, in combination, furnish an open-ended feedback corrective whereby the "real" meaning of all crisis conditions emerges as precisely that resultant *group cooperation and harmony*.

Even in this "answer", however, there's the tacit promise of an *overview*—if only in a creatively-mobile whole which is always more than the sum of its parts and so aggregates an action beyond mere Brownian turbulence. No matter how you slice it ultimately, there's no way to seek a solution (absolute or provisional) which doesn't project a kind of unifying pattern; whether or not this pattern is finally *perceivable* by any one focus of intelligence, it's still necessarily presumed as a functional minimum.

The corollary of this vaguely New Age activist arm-in-arm thesis is that the persistently implied pattern may be known by "God", by some Divine Overview but that collective participation *in* the production of such pattern is a rough-and-ready process of collision and cooperative conciliation amongst mutually groping parts, intuitively guided as a *whole* perhaps but never complete in any one of its units.

This idea is comforting to many. It reduces "reliance" on any one person or group, for such singular sources have chronically proven to be exponents of an oblique perspective rather than the Whole Vision advertised; the corrective to that seems most naturally to be a pooled multiplicity of perspectives summing to a functional Mean which corresponds to no single element on a one-to-one basis.

Yet it must be understood this syncretic ideal is as much an unproved proposition as any other. It's as hypothetical as the idea of a "single" comprehensive knowledge. In fact there are many who instinctively flinch before this "collective" proposition with as much reservation as is exhibited for competing proposals, feeling that the sum of many blind components can't possibly add to Sight. There's equal historical "evidence" to show such synergistic acceleration from multiple inputs only speeds the collective vehicle to the brink of disaster more swiftly, since an initial deviation due to faulty ground-level perspective multiplied by an exponent only magnifies the basic fault into a fault-*line*, quivering to crack with the falling of the next straw.

Wild Card

This brings us indeed to the insertion of an additional factor which doesn't escape the notice even of those who put stock in the alloy of "collective accomplishment": the factor of the unpredictable, the constitutionally-indeterminate input—the Wild Card, the ungovernable variable, the element of Chaos which, even though demonstrating unsuspected *pattern* and even beautiful form (as we find in chaos theory) nonetheless defies linear *prediction* in its process. There's the inescapable factor, the presence of the intransigently *nonlinear* which as science confesses actually accounts for *most* of everything we perceive in the realm of effect.

Ace-Up-the-Sleeve

So we may extol the virtues of pooling our collective ground-level perspectives and horizontally-equivalent estimates of "what is" and what need be done in order to avert the trap of reliance on a "non-verifiable" Special Perspective; but, as good New Agers (and most everyone else) will do, we turn *covertly* to consult just some such "special perspective" in the form of seer, astrologer, psychic etc. in very *respectful* regard of that stubbornly-contrary Unpredictable presence, the upsurge of the chaotic variable...the little ticking timebomb of quake, tsunami or the fateful flicker of insanity in the unsurveyable mind of Someone having too much power under a heavy thumb.

Stacking the Deck

Indeed our collective "rational" mind always reserves space for the possibility of *some* such seership simply as a mechanism of talismanic protection against that one despoiling variable, the unreadably random factor. We keep that extra-normal possibility over in the corner in the form of various, available soothsayers; we *do* give credence to that "special overview" or insight after all, we *must* in some way if only as a psychological rabbit's foot to cover the unmanageable margins of life.

Yet we propose to keep the provisional "power" loaned such Outlook (by grace of our begrudged credence) within reviewable limits. We control and tame that Special Perspective even as we expect it to furnish the insight that will help us control and contain within bitesize bounds the conventionally "ungovernable" factor; for we place a tacit condition on *what it may tell us* from its special Perspective. We demand that it predict for us the "what" and "when", but that it keep any insight as to *WHY* to itself—or tell us "why" only up to what our prefigured, *personal* tolerance-levels are able to accept without the obligation to modify or upgrade themselves.

This was the substance of MT's essay of last month (*The 90s, Prepare for LIFE*) appearing simultaneously in the *T-Bird* (intact) and the *Whole Life Times* (not-so-intact). That essay should be consulted again, and as many times as necessary to master the point re what we *demand psychologically* and therefore admit (albeit reluctantly) into our purview of possibilities, while restricting and often crippling the degree of real benefit we *could* derive from our implicit acceptance of such potential *through just those same psychological demands.*

There remains, then, the persistent *hope* for—and even intuitive recognition of—a "perspective" which proceeds from the overview of the Whole and is at the same time communicable, knowable, transmissible through some *accessible* agency so benefit from that viewpoint may be obtained. We know we are supposed to have *precedents* for the communication of just such "privileged" perspective; all our historical and cultural traditions insist on the *fact* of such communication, if they differ over particular contents. But the only "sure" and "safe" existence of such communication seems to abide in the past. *Current* candidates for such sources of communication seem inevitably embroiled in controversy. But then there should be no surprise in this; as a million commentators have already noted, the dead are inevitably safer and more subject to the certitude of one's own interpretation than the living.

Knowledge In The Biblical Sense

Yet the past and "precedent" still seem to suggest to us the means of interpreting any current candidate to supernormal legitimacy. If for example we take our own "Western" tradition as embodied in the Bible, we find two distinct means of intercepting and interpreting extraordinary communication: that text not only divides down the middle but gives us an actual sequence, a mode of progression in the presentation of Extranormal News. The Old Testament is rife with examples that are the proper equivalent of channeling (i.e. holy prophets given to trance states in which a Source independent or functionally "beyond" the limited personality-expression imparts information purporting to proceed from the Whole Itself); and the New Testament in which that very Whole is in some perplexing Way represented by and embodied *in* the living personality-expression.

Indeed our search for the reliable appearance of some such modernday communication, always fluctuates between the poles established by that ancient textual precedent.

We believe, alternatively, that we've located and identified a living (incarnate) embodiment of such transpersonal Knowing expressive of the Whole; and that we've isolated a dependably authentic *channeled source* of such knowledge in which the embodied personality is gratifyingly unextraordinary, "just like us", but at the same time empowers the norm by demonstrating some capacity to operate as Telephone, Keyboard or Etch-A-Sketch for an invisible source that *does* possess the requisite Vision-insight and direct knowing.

We believe in the *directly*-incarnate or embodied version of the classic alternative, until such time as we get the impression that the "human" part might significantly outweigh the "divine" part. Alternatively then we subscribe to the superiority and inbuilt safeguard of channeled knowledge until such time as it becomes all-too-apparent that the "neutral" channeler inevitably has more to do with the nature and value of the communication than is accountable by the standard of neutrality, and that the *certifiability* of an extra-mundane source doesn't automatically certify its impersonal and benign character.

Since *neither* possibility between these classic alternatives can furnish a definitive superiority or reliability over the other, we are back again at the doorstep of the original premise: if we *need* a kind of guidance beyond any (single or combined) conjectural estimate, how may we identify it? If we persistently intuit a potential *within ourselves*, all-but-formless, an intimation of the Soul that sits (as yet) unreachable within its egg, the Spirit-unity through which everything is certain to go evenly in the end, it's hard to pretend to do without it for long. If we sense its presence accurately rather than through the impatient presumption of the ego, we know perfectly well it's as yet out of reach, the invisible being of ourselves still in incubation. We know equally that where there's a chick, an embryonic stirring of life, there's a parent—the awakened Form that *can* be touched, that is within reach and which is always the proper source of nurturance, the model and *agency* of development. If we persistently intuit the Existence of that developed Form of ourselves despite every let-down, every false start and red herring that seems to comprise the sum of what so far has turned up, how may we spare ourselves the precious time and effort in weeding the profusion of *everything that is not it*? How may we recognize the Perspective of the overshadowing *Thunderbird*? how may we know even in our apparently earth-bound state that the communication we receive issues from a truly Aerial viewpoint, that it accurately reports the vista as Perceived from the vantage of a wingspan so immense we fail to take it in, so tender it cradles each as proper to its kind that it may raise each up (in *realization* of the formless potential felt) in the very likeness of its Form?

The Mighty Thunderbird

Who, What, When, Where and Why, then, is *The Thunderbird*?

There is global crisis, physical dilemma, ecological and related immunological catastrophe; and these things naturally preoccupy the collective attention representing the Salient to be addressed in any extension of help. Note then that according to Indian tradition, the consorts of the mythic Thunderbird and its symbolic surrogates are to be found in "terrestrial" creatures of the air such as hawks and falcons, eagles and owls. The great T-Bird is often depicted with this retinue of feathered correspondents accompanying It from wingtip to wingtip in Its flight.

These creatures which occur in nature represent the physical and biological concern, the immediate terrestrial condition the T-Bird addresses. But the T-Bird Itself is "mythical"; while it bears a *relation* and identifiable *resemblance* to those creatures occuring in nature, indeed is composed of their compound attributes, It is also endowed with Its own characteristic traits that clearly distinguish It from the strictly "known" and identify It with the decidedly archetypal.

The T-Bird Itself then not only participates in the "known", the things of terrestrial concern, but extends Its characterization into the Domain of the Sacred, the psychic/spiritual archetype producing a significance that shoots like lightning from Its wingtips and announces a Presence conveying more-than-the-material, which speaks directly of and from the spiritual domain itself where the whole is Known not only by its material components but through its psychic and emotional, mental and noetic values as well.

MT

You have undoubtedly noticed, over time, that despite the diversity of subject-matter and mode of expression there's the presence of one "MT" appearing and disappearing, arising as Monty Tyson in the review section, materializing as Mick Trumpet through the cartoon *Hal O. Harvest*, flickering in and out as various personae—Morgan Tannhauser, Ming Trey, Mother Terasu...everywhere arising only to vanish and metamorphose in the cover-illustrations and feature art, the *Power Breathing* articles, *New Age Cheers and Jeers*...Some have noticed the presence of the self-same "identity" moving amongst these myriad features by virtue of unassisted perspicacity, some have been nudged to recognition by clues and casual statements salted through the *T-Bird's* monthly text; some "caught on" with MT's Expo appearance in the public persona of Michael Topper (that coincides with a real birth certificate somewhere). And of course there's a certain signature style of "arts and letters" causing those who've caught on most belatedly, to chide themselves for not having noticed the self-same tracks of that MT imprint in the snow (initials which themselves, of course, function conceptually the way a Necker cube functions visually, since MT is at once "mountain" and "empty"—for everyone groaning at the gracelessness of our having pointed out this naturally-occurring curiosity of inversion perspective, there are those even now who are doubtless deeply grateful for having been explicitly shown what otherwise would have escaped them!).

In any case, this whole demonstration over the past half-year has been quite leisurely. There has been no hurry to disclose its "secret", for the simple reason such disclosure in itself isn't the point. Having been exposed to the presence of the *T-Bird* for this long and having "caught on" at best by increments and cumulative hints, you must ask yourself *what it has been* that's really greeted you from these pages. *Has* it been the simple idiosyncratic expression of a "single personality"? *Has* it seemed all along to convey the narrow and ultimately doctrinaire viewpoint of a solitary agent? *Has* it seemed first of all a "tour de force", a specialized expression of one man or one woman grinding the one sole axe that characteristically belongs to one self-enclosed ego-being?

Despite the fact that long-term exposure may have secured some certainty of a unific presence, is it not possible in reflecting on one's reactions and subliminal intimations that what was felt *first* through such stylistic unity was an integral *energy*, a presence more akin to a coherent passion diversely expressed than to a single, oblique-angle perspective? In contemplating the various features, art, articles, topics and considerations presented to you through the *T-Bird* you must ask yourself: is it really so much that the *experience* was of a single ego-identity lurking behind the scenes, manically manipulating all the pulleys, curtains and painted flats himself? Was it clearly a matter of the same personality-expression taking you through the Power-Breath sessions, presenting to you a first-hand understanding of UFOs, The Positive and Negative Realms Beyond This World in the form of "Marshall Telemachus" etc.? Is it even now evidently a matter of a single party pushing his "angle", his private focus through this present disclosure of the Method and Demonstration that has been, and is, the *T-Bird*?

Who *does* this kind of thing? Where has it ever been done before?

If you were made to understand that all articles in their diverse expression, their appropriately-tailored tone and adapted variations of style as well as all artwork were never drawn month to month from a leisurely backlog but were monthly fashioned for current consideration of the readership, produced on the spot in great surplus (as the *T-Bird* Ed. may testify) so that it has always been financial limitation alone keeping the *T-Bird* from being a 50 page monthly or 75 page monthly, would you begin to wonder a little what would possess the *ego* of this dimension to do such a thing, to address you with such self-renewed fever on so many levels through every draftable means (i.e. book and movie reviews, cartoon-comics, magical acts and mystic card-readings) to *wake you up* at this eleventh hour?

In the face of an evident Project that has more than once expressed its editorial refusal to sacrifice quality—or degree of precision in keeping with the requirements of the subject—to render its material more "palatable" to the unreal statistical cross-section (purportedly unable to take anything that doesn't come in a Gerbers container), would you begin to wonder what kind of "ego" could sustain that intensity against every knowledgeable oddsmaker in the Empire of Entertainment?

As everyone ought to know by now, a bid for "conquest" *panders* to the lowest common denominator, it doesn't speak to the level of which you're capable *with effort*—for it's precisely that proviso of *effort* which detractors and timorous pundits count on you *won't make*, banking that you'll cleave to the line of least resistance down the broad middle placing you in perpetual harm's way of their fast-food facsimiles and puerile purées—where everything's blended in convenient cliché-frappé on a sucker socle, always at fingertip ready of their *own* reach.

Has it been, then, one monoplane display indicative of the ego of this dimension which has greeted you month to month? *Is* the ubiquitous presence of "MT" unambiguously identifiable in this way? There are those who would answer *for* you, indeed are all-too-eager to do so—precisely those who are blasted by the content of what appears here and are *expecting* the general inertia to account for you as well—*expecting* the public to settle for cheap innuendo and personal sour grapes for having received proper Rebuff to improper efforts at appropriating and twisting a true teaching for their personal aggrandizement. There are those who are *counting* on the public to accept their prepackaged and self-serving "yes" to the above significant question, to accept it thoughtlessly in the manner *they* have popularized without the slightest consideration of the character, quality and content of the material you've received since the *Bird* first swept within sighting distance.

It's *easy* to accept the dismissal of "ego", when the aggravated trend of the general inertia tends to pull you from the effort required to *properly* assess the value of something which insists there's more important work to be done than arguing the dubious merits of "personality", and so serves you a banquet—a banquet perhaps bewildering in the depth and spread of the Table prepared under advisement of the critical time but lovingly fixed nonetheless, to accustom toward *practice* of properly chewing, digesting and assimilating the full form of real spiritual nourishment. Of course *this* proposition isn't the easy equivalent of wolfing "known" commodities, so reassuring in the cliché-familiarity of their flavors that no special attention need be paid. Furtive detractors of this teaching count as always on the *reactive* mind, most ready to consume takeout *caricatures* illustrating the educated range of their own palates...

How then is all this spirit, this teaching, this tidal communication (happy to surprise a puzzled/delighted public month to month with a kind of presentation in style, substance and sheer volume curiously unreminiscent of anything, unborrowed, incomparable to the point of startling the drowsy eye of the seeker to near wakening by itself) able to be stuffed into the dimensions of *ego*? Even our fearful detractors who must attack by disguise and innuendo seem unable to depict the *force* of this presentation as anything but wholly *beyond* the dimensions of the ego-personality; thus they're *obliged* to depict this presentation as a monstrous Disproportion to the tiny scale that really represents the *caricature of themselves* as the craven ego-being—only by projection purporting to depict the vulnerable ego-subject "who-would-be-king" taken over by a Power vastly beyond him, as though he must be a mere channeler!

Does all this neatly fold up into the usual, convenient categories? Or has the intuited unity, the persistent coherence threading art to article and issue to issue been detectable (before identification of any alleged single author) *as* a tidal force, an *energy* of expressive diversity and purposive intensity that can't be distilled to a single theme, a single summary note or object but which ranges high and low, informing every topic at whatever level with the illuminative Key that belongs to *no* single person, which isn't the *possession* of anyone but which only expresses thus freely and comprehensively where there functions a productive presence that lives and abides by that non-exclusivity of Being?

Has there not been, in the manifesting presence of the *T-Bird's* sweeping wingspan, the distinct intimation of Intelligent Energy first of all, pouring forward in the abundance of unprecedented demonstration taking protean form before the One background Identity (which is *not* the equivalent of any single, self-same personal identity) shifting like a will-of-the-wisp while leaving the lingering sign of a persistent Presence appearing through the playful puzzle of every "signature", the symbol-clues encoded in occasional glyphs and pictures?

(There are those who may have noticed, for instance, that the pseudonyms aren't entirely arbitrary; they furnish anyone inclined toward the pleasure of mind-problems some "noshing" diversion; and of course the rest for whom it is not to their taste can leave these little rebuses that pop up with each column...For example "Morra Talion", writer of the *Power Breath* articles, expresses in his name the very object of the series, i.e. that of bringing back the balance to the Crown or summary "head center", for "Morra" is the Spanish root of crown and "Talion" means "to rectify" or revenge, that is, to restore balance...Okay, so not everyone is going to want to take advantage of the little intellectual pleasures that are variously encoded about the *T-Bird* pages—but having heard this we bet there's hardly anyone who doesn't at least look, out of the secret corner of the eye, whenever an "MT" moniker is next encountered.)

Those indeed who first of all perceive the presence of a diversely manifesting, magically unific and palpably multidimensional Energy-intelligence expressing through these pages, who intuit the ceaseless working of an Awakened service-function which can never be rightfully ascribed to or limited by the conception of a single servant, have grasped what the *Bird* is all about. They've understood without perhaps even noticing, or needing to notice, that the "same initials" undersign every article; for the showcasing of any particular personality was never the point!

What A Thunderbird Does

When the format for the *T-Bird* was first conceived (a genesis which took all of an instant), central to the consideration even then was precisely the question: how may people learn to identify the being of an authentic teaching-presence of the higher stages? and immediately the answer was clear; rather than show forth a particular person, rather than spotlight an embodied Source and surround that source with claims of an authenticity requiring a certain minimum good faith *at the outset* (to the effect that such claim proceeded neither from an effort at public deception or from self-delusion), rather than put the improper foot forward at the beginning which almost automatically compels that an equation be made between an "authentic teaching presence" and the assertions surrounding a particular personality, it was understood on the instant such a presence should be demonstrated *in practice*—allowing the natural functions of the public antenna the native wisdom to pick true signals from the false without overriding *static* proceeding from the intimidation of magnified personality-publicity. It was recognized at the very beginning that the point needed to be made in a wholly unique, and uniquely *appropriate*, way, i.e. as a gentle exhibit in practical terms of what such a wisdom and such an energy *is*.

Whether it proceeded from "one" or from "many" was not the point except insofar as it inferentially demonstrated a fragment of what any one being, any "single personality" may do *alone* when the Centers are truly opened and harmoniously integrated with the Whole; the real point has always been to *show* what the inner order of our Reality actually is, to characterize, describe and *give the practical keys* of that Reality in such a way that the common significance of every apparently disparate zone of knowledge becomes increasingly clear, the puzzles and contradictory signals from various sources—of diverse perspective, energy-composition and ultimate purpose that have so confused and bewildered a seeking dimension of souls—become progressively coherent, mutually illumining and *accessible* to a single comprehension (admittedly, with a little *reciprocal effort* on the part of the public! *another* aspect of the demonstration of what an authentic teaching must be in order to be honored as such, for any real teaching *at any level of its expression* will require the active participation and engaged curiosity of the "seeker-public"...)

While We're On This Subject

Though we were naive enough to think we'd thoroughly covered the subject of our "variable degree of difficulty" (and the opportunity it presents the reader on all occasions to resolve simple with complex truths, the spiritual and the scientific etc. from many—mutually illumining—angles and approaches) we will here exhibit one other of the holy qualities by demonstrating the patience of a Saint and addressing those who may still lament, in confrontation with the "What Is 'Christ Consciousness'?" series, for example, that the "simplicity of Jesus's parables was what made his teaching so accessible to the common man". We'll always take the time with those who mean well, since they always seem not to notice the obvious *bait* in a title such as "What Is 'Christ Consciousness'?"! Can one honestly believe the *T-Bird* didn't know that people's salivary-glands would approach such a title with all the conditioned expectation of teaspoon feedings, and recoil in shock at the actual tone and character of the text? can anyone honestly suppose we didn't give such conditioned consciousness this particular Bird in all deliberateness as an affront to the unrecognized *lassitude of mind* that such Biblical homilies have encouraged as a de facto standard of "spiritual communication"?

The truth is, Jesus was addressing a mass-average which couldn't push its collective I.Q. into the 100's column; those homilies (or something like them) were all that could be communicated at the time, and even by internal Biblical evidence they were *not* plums of successful communication at all—"simple" as they were, they were utterly mystifying to the mass consciousness of the time, "Christ" was universally misunderstood...and then he was crucified! Have a nice day. The condescension behind the concept of the "common man" actually presupposes everyone is still stuck, at the "year one" mark, with the mean mentality of a troglodyte. So "simple" were those communications in any case, that Holy Wars have been fought over their meaning, newborn churches have fragmented from their parent source in contention over the sense of such "simple" content, and to this day there are interdenominational logomachies fought over just what "Christ" meant, with hardly a concession to the obvious fact that "Jesus's parables and sayings" are more the assemblage of "all King James' horses and all King James' men" working from unsatisfactory remnants and redactions of basically secondary source-texts (themselves penned by disciples and discipled-rumors of questionable accuracy) than they are reliable expressions of what the personality "Jesus" intended to communicate.

In the case of the *T-Bird*, we are obviously presented with a situation of *twentieth century* consciousness, functioning from *various* levels (*none* of which can profit by easily-digestible bite-size sayings casually passed right through the mental cloaca without real transformative engagement) in a critical situation of *wholesale planetary and psychic transition* requiring a universal upgrading and integration of knowledge, understanding and practical *means* compatible with the metaphysical and scientific orientation of the *specific era*. Those who may not realize that times, needs and requirements have changed over a millenium should consult the old Alice Bailey text, *A Treatise On Cosmic Fire*, where it's explicitly stated that "Christ and the Hierarchy" are now—in the latter part of the 20th century—aiming the communication of adepts in the direction of philosophical disclosure and teaching, a strengthening of the epistemological foundations of "science", an awakening of dispassionate metaphysical analysis in the general public etc. This mandate hasn't changed. It is only now in the process of being fulfilled. It only stands to reason that it requires different energy, different methods, different tools.

And never forget—not everything in the *T-Bird* displays that highest degree of "difficulty" for the general public. The easiest and most accessible ongoing feature is *also* the one which significantly proffers the most direct potential for real spiritual and mind/body transformation, i.e. the *Charger Breath* series. Yet when we ask whether those protesting the tone or timbre of a particular feature have begun to take *routine, practical advantage* of that feature which is easiest and most accessible of all—as well as being a potent transformative tool uniquely available to the public for free—we're generally greeted with a nonplussed silence!

AAA: Heart Of The Thunderbird

Those, then, who first perceived in the *T-Bird* pages the presence of such a multidimensional, variously-expressed and often playfully stated Teaching-energy having a reciprocal good time with a public caught off guard in the midst of a stalled "New Age", actually noticed the important point about the appearance of our winged Messenger, i.e. that it was the unique expression of a real Awakening Energy and purpose appropriate to the Time; without perhaps overtly knowing it, they'd succeeded in identifying the Manifestation of the illumined Mother Principle!

Note our monthly masthead, "The Mother": AAA.

HAPPY THANKSGIVING! WELCOME TO THE NEW WORLD!

The awakening principle and manifesting power that expresses itself on the arching back of the colossal *T-Bird* through the functional persona of "MT" each month is not then even a "male" agency!

So much for the "single person" theory.

The Mother Principle, the nurturing force of cosmic wisdom/illumination as it applies to the specific awakening and Transformation of Gaia, our "earth" the mother-planet, is exactly the force and Agency being expressed and liberally dispensed here month to month.

The expression of that illuminating principle through these pages indeed announces the presence of the awakened Mother-current, accomplished in the living Person of AAA. And now we may know a little better how the *true* awakening principle functions through its authorized agents in the world.

AAA, the efficient source and awakened presence of the Mother-teaching, has herself no visible or public function; she does all initiation work in seclusion. She has a handful of personal students, works through them as representations and typal embodiments of the present state/condition of humanity, and performs all public work through her external representative and awakened emissary "MT". Whatever the public receives, whatever the public comes to know of its own initiating Mother-current, will in the foreseeable future be known through MT. If this inevitable and necessary focus upon a "personal" agency awakens the disquietude of those for whom the hasty accusations of "egoity" yet echo in the mind, it should be remembered that the wise have always said: **You can tell the presence of the Real when it finally comes, amidst all the other stuff; it's the only one for which the accusers are already waiting as if to "crush it under foot" the moment it makes its appearance, "like a Scorpion".**

This recited order of things (AAA working inwardly upon the world without public contact and MT working outwardly with the world as the accessible agent of the Mother Teaching) is not the result or expression of *any* personal determination. It expresses the Decision of Cosmic Process, and has nothing to do with the way "male or female egos" decide to handle things. The Determination as to the Way in which this initiating Process is to be presented, has occurred with the impersonal organic simplicity—as well as the inevitability—of cell-division in a growing embryo.

PART II

What then, as our reader this month has providentially asked, *is* the bottom line in determining the legitimacy and positive presence of a teacher or teaching?

A Bar Of "Channel" Soap

We know for instance that in the case of *channeling*, the issue of answerability is a real phantasm of shifting mirrors and light shows; for when we go to apply the leads and finger-cuffs to measure galvanic response on the lie-detector we're told that the present *physical* party isn't the actual *source-party* responsible for the information, and so can't be held accountable; this present physical party, the actual channeler, only functions as conduit, as the *pipe* of an Information which doesn't represent his/her own knowledge or experience but which purports instead to issue from a Realm directly integrated with a Knowable Truth, that is however *not* the directly available ground of the channeler; and when we go to inquire as to Who the responsible party *is* upon whom we may place the electric leads, we're told such Party is invisible and unavailable for testing.

The One Who "Holds Still"

When however we turn, in our restless seesawing, back to the classic alternative, we're presented with the prospect of one whose expression is *not* the ventriloquist transmission of a distant source distinct from the visible personality; we're presented with the prospect of one whose *being* is necessarily the expression of a direct, unmediated integration with a Knowable Truth. In other words, by inescapable implication we're now confronting the proposition of a living/embodied personality manifestly sharing the same plane as ourselves and *directly* attesting the Magnitude of reality channeled sources claim by *indirect* means through agency of the channeler! We're confronted with the prospective equal of a higher-dimensional being *embodied directly* and existing shared terms of flesh-focused humanity as a whole.

In this sense, then, we may feel we've isolated a responsible Source, one directly *answerable* to whatever teaching and power issues from "his" presence—one on whom, in other words, we may apply the measuring electrodes of the EEG meter.

Don't Put Descartes Before Da Horse

At this point however, we are conventionally stopped—especially by those who've purported to represent this higher-dimensional Condition to humanity—and told we're attempting to apply objectivist criteria that don't satisfactorily "cross-over" in application to essentially spiritual subjects. We're told that our desire to have bottom-line, tangible objective proof is an improper demand relative to the delicate/elusive reality of "spirit". We're told that spiritual value or the presence of authentic spiritual magnitude is not rightly measurable; it is not quantifiable, and does not loan itself to the monitor of gross-physical instruments.

This allegation, while having its points, if carried to the ultimate logic of its implication results in the same problematic dualism the insightful Princess found embedded in Descartes' final distinction between the "ghost-in-the-machine" and the "machine" (or body) itself. If there is no bridge, how does one (spirit) act upon, in or through the other (the manifest "body")?

If we observe that what we "read" on a graph, monitor, gauge or meter isn't one-to-one equivalent of the *value* such agencies phenomenally express, we've paid every adequate respect to the "disparity" existing between forms of quantifiable measurement and the total phenomenon or cognitive whole. There's no need to carry the proposition to the internally-contradictory extreme of alleging some *unbridgeable disparity* or dissimilarity between an epiphenomenon and the value of which it's inevitably an expression. There is no absolute disjunction between the two, and the phenomenological or even epistemological reasons why this is so are part of the educational effort to which the *T-Bird* continuously dedicates itself, so as to help clear the ground once-and-for-all of the objectivist debris of several centuries (that has in itself helped set the detrimental *philosophical* supports now manifesting as the notorious/psychotic estrangements between consciousness and the field of its manifestable patterns—see for example this month's *Cheers and Jeers* section on malathion and related topics).

Your Right To Objective Proof Is Ontological, Not Moral Or Legal

This should indeed be great good news for those who've asked the question of verification in relation to claims of a "higher-dimensional knowing", and who have longed for the simplicity of an objective gauge. Despite protests that such a desire is "reductionist", it is no more so than the alternate and even hazier notion that such a thing can only be evaluated by one's own "subjective" assessment (as was suggested in a *New Age* magazine article), for example whether the "teacher" in question gives you a "good feeling" or "bad feeling", whether you can "sense" something in his "presence" etc. (after all, isn't this precisely the claim and testament of those who followed Jims Jones and Bakker et al. down the primrose path? one might just as well propose the negative criterion as being that of anyone named "Jim").

The Subject/Object Amphibian: The Saktipat Man

Similar criteria on a slightly more sophisticated or escalatedly "esoteric" level have been proposed, determinants hovering mid-way between the "subjective" and "objective"—for example the ability to perform *saktipat*, i.e. the energy-transmission of the so-called kundalini force through laying on of hands, the proverbial magnetic glance producing primarily "inner" or non-shared effects as by materialization of subtle vision at the Third Eye etc.; or the often related criterion of the production of "miracles", i.e. shared supernormal effects that transpire in the charged vicinity of the teacher.

J.C. Pearce in his book "Bond Of Power" has indeed stated the case for such a criterion by proclaiming that the truly "enlightened teacher", while rare enough, is not nearly so special as the enlightened one who is fully illuminated to the degree of possessing the power of *guru-kripa* or *saktipat* (speaking as he was, of course, about the late Swami Muktananda). However, Mr. Pearce has it exactly backward: while the enlightened teacher is rare, the teacher capable of demonstrating Sakti-transmission *is not necessarily enlightened!* While the two values *may* occur in accompaniment they do not necessarily, as Mr. Pearce's declaration indeed suggests; but it is *not* that the presence of the latter depends upon having first fulfilled the conditions of the former.

We can have (and surely have had recent) public examples of those who are manifestly capable of demonstrating a type of "saktipat" or energy-transmission, producing quasi-miraculous or supernormal effects etc. (even discounting the "Amazing Randi" factor), and who prove to be as manifestly manipulative, self-serving and unenlightened as the t.v. evangelist who allegedly only takes in the "most gullible".

Elementary, My Dear Watts

The reason for this *is* known to awakened or initiated interpretation (as opposed to the effusive conjectures and testimonies of fledgling "initiates" such as Mr. Pearce); in a certain sense, upon reflection we ought to be confident such disclosure as this present one *does* proceed from a source of Awakened interpretation, since it's hardly self-serving of someone continuously capable of manifesting powers of energy-transmission to point out, strictly for the seeker's benefit, that such powers *are by no means the bottom line,* and in themselves are possessed to varying degrees by some few who certainly have no right to the titles of "enlightenment" they nonetheless are quick to claim.

For indeed, initiated interpretation tells you quite plainly that the "gift of saktipat", subtle energy-transmission or even the induction of "miraculous" effects is no criterion for identifying an enlightened source. The powers of supernormal show or of saktipat-transmission are not the exclusive product of the Awakened Being, but are in themselves the effect of a certain type of *elemental* activity organized through threshold ratios of attunement and alignment of the "chakra centers"; and these minimum patterns of the operative centers through which such elemental powers work, are as much a peculiarity of the energy-predisposition of the personality configured through quite *unenlightened* psychological patterns as they may be of any other single factor. Idiosyncratic relations of the nested subtle/dense bodies and corresponding energy-ratios of the centers reflecting purely psychological factors drawn from childhood modes, may furnish background states ripe for the "opportunism" of *various* elemental powers functioning from *many* possible levels (other than from the organizational numen of the Awakened level).

Such elemental powers are, in themselves, notorious for their "play". Their playful business is to ignite inner sensory energy-patterns, to provoke attracting or distractive sensations etc. Their novelty and excitatory effect (an effect they specifically *seek* to produce, as they live on the energy of excitation elicited from the psychological subject) tends to obscure the groundfloor truth that they're just more "phenomena" albeit of a comparatively extraordinary type.

Indeed if we were in possession of instruments capable of the appropriate kind of objective measurement, we'd find that those who "channel" and certain of those—indeed most of those—who appear able from time to time to manifest "miracles" or *saktipat*-transmission, share a certain minimal energy-configuration in common. We would find, if we had a "chakra-registering machine", that the channeler who (usually) claims no enlightenment on his/her own behalf but only that he/she transmits the viewpoint of a Higher Consciousness, as well as those who demonstrate sakti-transmission while *claiming* enlightenment on their own behalf, equally exhibit a minimal (and usually exclusive) energy-intensification or high heat radiation at the chakra site of lower abdomen/perineum, and the location at the back of the neck just below the base of the brain.

Such a chakra-registering device attached to "channeler" or "sakti-transmitter" would not need to (and in most cases *wouldn't*) register anything in terms of extraordinary "output" at any but those two polar locations. (Those who want to understand more about the significance and esoteric importance of the basal-abdominal and medullary locations should refer to our September issue of the *T-Bird* and the *Qabala of Star Wars* article especially, as well as our October-November two-issue essay *Channeling, UFOs and the Positive/Negative Realms Beyond This World.*) Suffice to say in order for a "channeling" or "saktipat" condition to be established, the electrification and minimal activation of these polar-autonomic locales is all that's required; in the majority of cases there would be insignificant-to-no amplified output registered at the sites of the *Third Eye* or *Heart* centers etc.

Now, amazing and most gratifying to relate, there *are* available means of registering objectively the approximate conditions of the chakra sites and energy meridians! Lo and behold there is now, and has been for *years*, adequate means to exactly fulfill the longed-for criterion of *objective verification* with respect to the real awakening and activation of an illuminated system. There is a *quantifiable* way to "show the actual work" that has or hasn't contributed to an activated/harmonious awakening of the patterning processes *which must minimally accompany and represent* the presence of an Enlightened personality-expression.

In fact we generally *know* of the existence of these quantifying agencies; we've been familiar with them for the most part, at least through the literature, for years! It's just that we haven't *focused* on them, we haven't been steadily subject to an awareness-intensification that might cause some metanoic click in the common brain making *known* to the general consciousness the perfectly adequate presence of the technical means.

While we've pined away in our private longing at the same time being told there is "no such thing", while we've brooded over the seemingly "impossible" possibility of a swift, economic and minimally accurate means of making known to ourselves whether we stand in the presence of fool, fraud or genuine Friend, we have sulked in the very midst of the growing technological capability that would bring our seemingly fruitless brooding into the ripe realm of the Possible!

How indeed do you suppose the recent rash of New Age "brain-tuners", "digital audio/visual integration devices" etc. (see *Mind/Brain Behaviors*, this issue) managed to calculate the precise correspondences in signal frequency-amplitude, exact program mixtures of wave ratios and interactive patterns productive of altered states, reveries and meditative conditions? The demonstrable effectiveness of at least certain of the better devices was obtained by decades-long research in measuring the signal output, dielectric potential, physiological response patterns and biochemical modifications as recorded through extensive sampling of meditating subjects throughout the world including very many designated "yogis", "saints", "zen masters" etc.

First of all of course, the objective data obtained clearly and forever refutes the shallow "Amazing Randi"-style thesis that nothing abnormal or unusual occurs in the case of healings, energy-transmissions, yogic performances etc. The accumulated biofeedback data etc., already and *forever* refutes the monotonously reiterated lie that these are all manifestations of perceptual trickery. There should *be no question*, no "debate" any longer at all as to *whether* such things exist; the only legitimate question that remains in the case of healers, psychics, yogis, zen adepts etc. is whether they exist *in any given case*—which is an entirely different question.

Oh Oh...

And this brings us to the ultimate consideration of this essay: for it has indeed been determined there are "minimally" refined brain-patterns indicating the presence of extraordinary conscious states—whatever else that's involved in such states that can't be objectively measured, there is at least an irreducible quantified component that *must be* present in any legitimate case of "extraordinary" mindstates or awakened magnitudes of consciousness. (For example, in the decades of study it was found that, of the experimental subjects and meditative volunteers all that could be grouped into the more advanced stages of practice manifested a strong if variable mixture of Beta/Alpha/Theta patterns with stress on the extraordinary *Theta* or deep-creative dreamwave; and of *all* those sampled and tested over so long a painstaking stretch of time only one, Swami Saraswati of Delhi, seemed capable of exhibiting a *sustained* deep-alpha pattern even when out of meditation, during the whole course of his day while walking and lecturing. This data is indeed an indication of the different and hierarchic *stages* of enlightenment development, to be described and explained in detail in the *T-Bird* pages most especially—at present—in the ongoing essay-series "What Is 'Christ Consciousness'?")

Here It Comes...

More than this—there is the current availability of devices, patented machines and instruments testably able to register harmonic ratios of certain quantifiable energy-components through the so-called "chakra" systems correlated with endocrine centers, autonomic plexuses and the *ki* meridians or acupuncture channels etc.—most notably the Motoyama device endorsed by the American Nurses Association and AMA, and incorporated in standard clinical use! Though little known, the credibility extended such device by orthodox "legitimacy-conferring" agencies ought to make the general public more sanguine that a real potential for determining "occult" stages is available, and at least theoretically *at the disposal of* those who've longed for some objective means of measurement in so crucial an area as "Enlightenment".

Indeed it had occurred at one time to MT that, were there not so strong a potential for eliciting accusations of "egoism" in such a gesture, it might be very helpful to the public to be given some such *objective demonstration* as is possible with the range of legitimate and clinically acceptable devices made available over the past decade; if there were not so strong a probability of being opened to the misperception of "self-serving" or "personal aggrandizement", MT had thought to offer himself as a subject of test measurement in order to establish a public Standard. Were there not so predictable a chance of the whole offer being interpretively deflected over to the miasmal arena of "personality" (which is just what the presentation of the *T-Bird* had calculated to undercut), MT had considered offering a public forum where those who *claimed* enlightenment or the "right" to teach the higher stages of awakening as represented in Sufism and Zen, "Ati Yoga" et al. could sacrificially submit themselves right along with MT, up on the platform with the "Motoyama chakra machine" and professionally-monitored EEG equipment in a comparative analysis of the energy output and respective harmonics of the centers, *ki*-meridians etc. In this way, MT had at one time mused, the public could be given its long-coveted "objective demonstration" and indeed the public could then *claim the right to request that anyone* purporting a teaching and/or presence of the Higher Stages of consciousness-illumination submit him/herself to the minimal standard of objective measurement!

A MODEST PROPOSAL

Of course, upon considering this veritable Modest Proposal, MT realized that the possible misinterpretation of "egoism" was sure right away to be exploited by those hoping desperately to avert the sudden specter of an *objective glare* directed squarely in scrutiny of their own freely-dispensed claims of "enlightenment" or "higher knowledge". He realized it would be all-too-easy to dismiss so unique a challenge chanted by aroused public uptake, with any stock disclaimer: "I wouldn't stoop to such public displays of egoism", "anyone who does such a thing is only trying to draw attention to himself" etc.

Of course, the predictable disclaimers of such "egoless" and "non-aggrandizing" souls might possibly be greeted by the public hearing such demurral, with the unexpected recognition that it could just as well be interpreted as a gesture of *genuine humility and openness* simply to submit to such an objective test! to be led like a lamb up to the sacrificial platform on behalf of a public tired by *decades* of the time-and-energy-wasting, trial-and-error probes conducted through an insufficiently educated psyche all by itself in the dark—up to the platform right there alongside old MT to be put to the only fair test of "sitting, walking and talking" into the impartial objective registry of the Motoyama and EEG needles!

Yes, if MT wasn't wary such a proposition might play into the hands of those all-too-willing to throw up the smokescreen of "ego-accusation" and "personality-cult" in order to squirm out of finally having *to put up or shut up* in their pretensions toward "panditism" and "god-intoxication", he would have made the Modest Proposal long ago.

Of course, were the public to understand and rightly appreciate that accusations of ego issuing from those threatened by such challenge were already *accounted for* and countered by confession how anyone genuinely having the public's time, energy and well-being at heart would *not avoid* presenting himself as personal sacrifice for such a test (and in fact should be eager to do so) the public submission of such a proposal would reside in true Good Faith in the public keeping. Were the public to *understand* and rightly *appreciate* that one so willing to hazard the misinterpretation of egoism and self-aggrandizement accompanying any such unprecedented proposal was easily then willing to suffer the one thing any pretender to enlightenment must necessarily dread (i.e., being *perceived* as an "ego", you know), that very public might realize the demurrals of those rejecting or scorning such a challenge were already *fully anticipated* and *cut off at the exits in advance*.

Were the public to understand and realize this, of course, *then* we would have quite a show on the New Age front! *Then* the picture would of a sudden intriguingly change, as it were, overnight! *Then* perhaps MT would not be bashful, or intimidated by the criterion of false humility still foisted on an unsure public, to put forward in the public arena his Modest Proposal (i.e. as he is doing now).

Bring Up The Cranes, Bring On The Trucks...

Of course there's still the practical/mechanical consideration of actually obtaining and assembling all the necessary measuring devices; there's still the tactical and monetary problem of acquiring them, even *shipping and handling* them (the Motoyama device is, for example, relatively hard to obtain as there are not many models made altogether); however, there is on the other hand the intrinsic *appeal* such a spectacle, such a modern-day Roman circus might impress upon the entrepreneurial consciousness in consideration of the wholesale public attention aroused. There's the possibility that those *having* the where-with-al, the capital or inside access to the right machines might just find the whole proposition a profitable prospect in one way or another; the intrinsic *drama*-of-it-all as the murmurs spread and rumors circulated of such a peculiarly novel solution to the perennial public stumper regarding qualifications for Enlightenment etc., might just pique the imagination or entrepreneurial spirit of a *Whole Life* "Paul Andrews", for example, to put up the traditional old angelic front-money for the staging of such a peculiarly nonviolent "fight". After all, if nothing else the sudden vulnerability and potential for personal mayhem of such a redoubtable "MT" as *Mike Tyson*, forsooth, must certainly prime the palate of a pacifistic bloodlust amongst those who'd like to see so self-trumpeting a fellow as your ancient friend Michael take it squarely on the chin-chakra.

So what do you say, all New-and-Space Agers, shall we get it on? Who shall we get in the hotseat next to MT? (Whoever it might end up being, he or she had better watch it, for we hear MT has a tricky pingala-current and loping, upper-lobe cross!)

Oh yes, in the meantime, well before this ever does or doesn't materialize as some semi-final sideshow of the Apocalypse, allow MT the privilege of disclosing to you the ultimate (rather than the sideshow *penultimate*) criterion for discerning the real presence of awakened consciousness, the genuine appearance of your Friend (or as our reader has expressed it, the "bottom line" for determining the "mystic teacher"); your true friend and Avalon emissary would *always* let you in on the little secret (*though he does not need to*, considering his advance knowledge of the objective outcome of any such proposed test) that even the evident presence of optimal theta-wave patterns under all test conditions, the registration of maximally amplified and harmonious chakra centers, acupuncture meridians et al. is not a sufficient standard for the determination of the presence of Enlightenment; rather, such print-out really represents the minimal threshold of objectively-measurable *pattern balance* that must be obtained and exhibited as *steadily* present in order for any given personality even to be considered as candidate for Enlightenment.

What such measurement gives us, then, is really the criterion for summarily *dismissing* any who don't meet it, thus performing a judicious process of weeding and so paring down the time, narrowing the territory that need be traversed in order to close in on the *highest* probability of the real thing.

How then do we determine *enlightenment itself* amongst the (very very few) remaining "candidates"? Here the reciprocal requirement of the *seeker's* development is called upon. For beyond that minimal threshold point of objective measurement there is *no way* to tell other than through the seeker's own maturity, his or her developed insight and wisdom (and that can *only* be acquired after long apprenticeship with whatever personality "qualifies" under the first criterion!).

Sorry, but that's the way it is; since Enlightenment is unutterably a *free* realization, it is *not* equivalent even to any optimized energy-patterns (this is where the "wisdom" of the conventional Krishnamurthism comes in); on the other hand, no enlightenment can take its point of departure in Free Flight from any plateau of pattern-alignment *below* the stable minimum threshold (and that is where the conventional Krishnamurthism goes out the window). Enlightenment is not *dependent* on an optimal energy-pattern in the sense of any one-to-one identity or exact equation; yet Enlightenment gives rise by implication of Its Value *to* an optimum energy-pattern, which must be established before any *realization* of that Value may be considered possible.

Thus there is a stable plateau of currents, ratios and alignments that must be met, and which is *capable of being exhibited*; beyond that, the personality may *cling* to ego rather than release ego to its Void-ground, yet because it prosecutes this furtive clinging in so exceptional and *enriched* a mind/body atmosphere its "trick" is impossible to perceive from ground level—which is, let's face it, the point from which the seeker proceeds.

This is why it takes much work and prolonged practice for the seeker to detect, from a more elevated plane, the probable persistence of the contractile ego in any given case—or, conversely, the truly *Awakened* character of his teacher's total Being that has presided from the beginning over his own awakening process, and is therefore really *capable* of leading him the final Step to Free Flight. The only thing that can be said for this "predicament" still confronting the seeker even in the face of the comparative biofeedback printouts, is that such minimum objective requirement *at least* reveals a source having the practical multidimensional energy-means to draw the seeker parallel such threshold status itself—whether having the free Insight-Consciousness to take him any further or not.

Aside from all this, the question may well remain in the mind of the reader: What is the necessity of resorting to an "embodied" teacher at all, regardless how he or she "registers", especially considering this—perhaps—disconcerting news that we can't determine the *Enlightened* status of the one in question with any degree of accuracy *regardless*, till the (indeterminate) time we get high enough along the "peaks" of polarization to have established personal systems of sufficient balance to survey with clearer Vision?

What is wrong with simply resorting to "channeled" information, for instance, learning from such disembodied—and therefore indifferent (?)—instruction how to perform "our own" transformative practice without the questionmark that seems to hover over any agency sharing the same vulnerable embodiment as ourselves?

The Channeled No-Nos, Or How To Tell A Channeled Hellion

Apart from the obvious inbuilt limitations we've addressed before (i.e. you still can't know the degree of development of a "disembodied" source just because it transmits from elsewhere) there is the more significant fact which every positive/legitimate channel-source will readily admit: due to such disembodied status, in which the communicating Entity doesn't share the same plane and therefore the same set of conditions under which you must meet your responsibility, there are definite restrictions on what such a source can impart in the way of information or guidance. Positive Entities abiding by a uniform cosmic law cannot—and declare furthermore they will not—give specific techniques of meditation which, inferentially, could induce opening and realignment of the personality's energy-currents, centers etc.; they will neither discuss nor divulge information re any physically-embodied being, any currently "incarnate personality" except in terms of general principles applicable to the situation of the earth-plane subject making the inquiry (this because of the undue "influence" collecting around their disembodied and thus "privileged" status which might interfere with the subject's free will decisions).

And indeed, these are two criteria for assessing whether one has opened communication with a "positive" or "negative" entity to begin with, the Negative force being perfectly willing to discuss—and calumniate!—presently living personalities especially those known by the public—and being willing as well to give specific "meditative" instruction (cf. the "Hilarion" discussion in the November issue of *The New Thunderbird Chronicle*, "UFOs, Channeling..." etc. Part II).

This leads us to the question *why* such Entities may not impart meditative instruction of a specific type relating to energization and alignment of the centers (and, inferentially, why it's inappropriate for unqualified "teachers" sharing this physical plane to do so either, merely because they've come into possession of a little information or knowledge they wish to pass on for profit).

The disembodied source is restricted by Law not to do so, since even if It is a perfectly awakened/enlightened source in Itself it still doesn't embody the full vertical range of systems and centers inclusive of the vital-physical properly aligned and harmonized; Its tandem "ride" upon the channeler's yet-unperfected chakra complexes and lower energy-currents isn't adequate, doesn't make up for the disembodied deficiency and in fact gives the extradimensional entity a defective "torso" awkwardly inappropriate for direct resonance-engagement of the vital processes of the subject potentially requesting the meditative "technique". And such complete, vertically-full resonance/engagement through wholly wakened and harmonized centers, from the zone "above the head" to the chakras of sacrum and feet, is the true responsible requirement of any "one" (whether embodied or disembodied) minimally demanded by cosmic law as a condition for rightfully "prescribing meditations" implicitly able to provoke an awakening in the requesting subject's system.

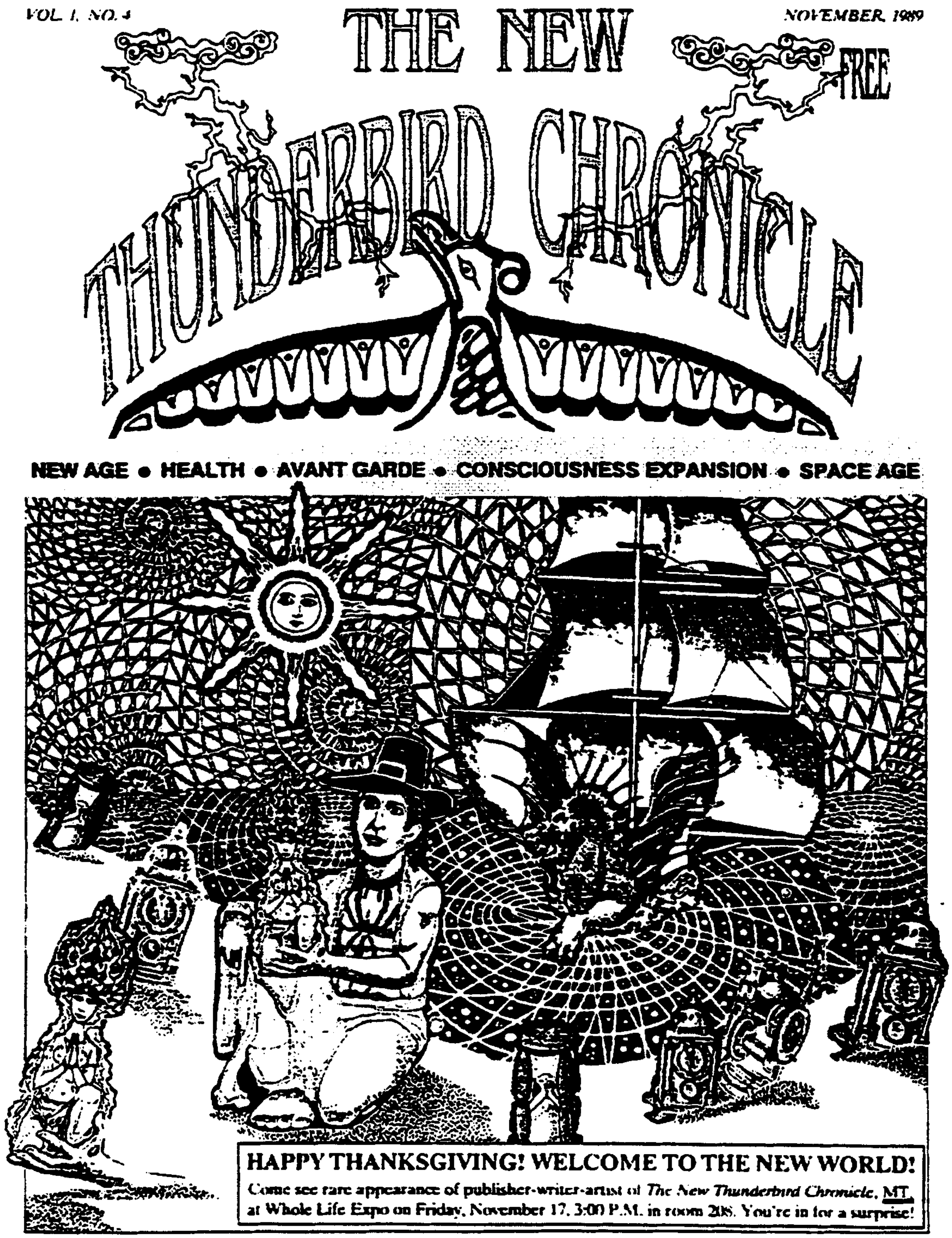
As we've seen, the "disembodied" source, constitutionally without any but a borrowed torso not at *all* equivalent to Its own higher-dimensional harmonics, is vetoed by the requirement. So then obviously is any teacher, *even embodied* and so sharing the same plane of destiny/responsibility as ourselves, who hasn't undergone that transformative process in the Awakening and stable alignment of the spiritual current-pattern. The seriousness of potentially unlocking/reordering the multidimensional current-systems of the requesting subject, contains a responsibility to which the non-transformed "teacher" is in no way equal. Such a teacher is the equivalent of a random irresponsible "provider" of objective information-knowledge only, *apparently* similar or identical to the "mantram" instruction (etc.) of a truly awakened teacher but—deceptively *beyond* the perception of the requesting subject—in *no way* charged with the energy-potency of the true Teacher which alone imbues formal instruction with the safeguard of harmoniously integrating energy currents, of *fully-awakened alignment*, furnishing potent/balanced resonance attunement right along with the Keys given out to the student-seeker.

In the case of the real Teacher alone, qualified by Transformation and not by possession of information-knowledge, the student-seeker is *initiated*—literally initiated through resonance-coupling and alignment with optimum values of the spiritual source-current, adjusted, harmonized and fully *embodied* right through connective vital terminals of the mind/body system shared in common between the equally-incarnate companion poles of student and Teacher.

This is the real and central significance of an embodied/awakened Teacher.

As you can see, then, every form of "teaching", embodied or disembodied, has its place (even if it's in the alley); and you can see as well why the *embodied* form of a *fully awakened Teaching* remains indispensable, owing to that which it alone adequately provides by the very nature of things. The living teacher is never passé; the walking-talking Teacher sharing your plane of manifestation and particular, responsible destiny as companion/friend is never outdated, displaced by machine or the self-assumption of impatient egos presuming to exalt themselves beyond their blind condition through a pact of mutual admiration and promotional encouragement.

So there you have it. If this has been difficult to follow in places or hard to read, reread it. It will repay your strongest effort. There is however *one* Biblical homily, one simple statement of the Galilean master which does after all take precedence over this whole business (but which *cannot* be made full use of until you've understood everything presented in this essay). You have before you in this modest treatise whatever you might need in the way of adequate criterion, the objective and discernible proof of the presence of the "mystic teacher" insofar as it can be objectively established at all. And yet, in the end, your ancient friend MT who's accompanied you all this way, right up to the Exit, would say to you very much what Immanuel said for the sake of his contemporaries: "You'll see, and therefore you'll believe; but how much Closer is the one who needn't see, but recognizes in the moment he hears".



VOL. I, NO. 4 THE NEW THUNDERBIRD CHRONICLE *NOVEMBER, 1989*

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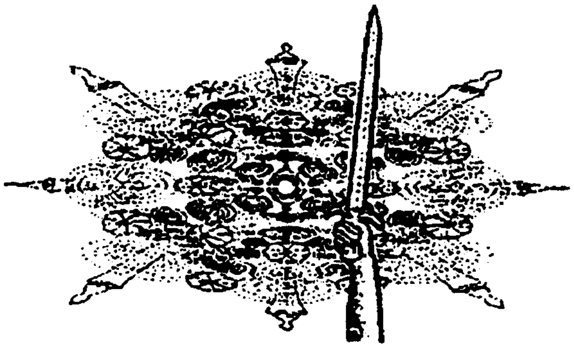
HAPPY THANKSGIVING! WELCOME TO THE NEW WORLD!

Come see rare appearance of publisher-writer-artist of *The New Thunderbird Chronicle*, MT, at Whole Life Expo on Friday, November 17, 3:00 P.M. in room 208. You're in for a surprise!

[First published in TNTC Vol. 1, No. 10 Jun.-July '90]

This new and ongoing feature of the Chronicle is being instituted as the result of our first Initiatory work conducted May 19, 1990. (Watch for dates of future initiation-projects displayed on our back page.)

INITIATES' CORNER



with Michael

Beginning this issue *Initiates' Corner* becomes a semi-regular column, first of all so that those presently unable to take the ongoing classes available *to* initiates are nonetheless furnished a continuous touchstone for their practice. Those benefiting from initiate's work whether right here with us or not, will have recourse to this column wherein the most frequent experiences, phenomena, questions and considerations re the practice may be addressed and explored. At the same time, those currently benefiting from ongoing personal instruction in a class context may have a "scrapbook" of the more significant features of practice to conserve as handy table of reference. This is especially helpful since the possible transformations, events and phenomena that inevitably take place with practice don't take place at the same time, in the same way or with equal consistency for all students; variability in the patterns of development reflecting personal characteristics may make the content of a given column immediately applicable for one, while usable by another only somewhere "down the line". For either, it's convenient to have a permanent counsel available on the subject to which necessity can resort whenever it need to or will.

Early Possible Phenomena: Exterior

Bright or dark dots saturating the field of vision. This may happen most frequently after formal practice. The effect varies considerably according to time of day, weather conditions (dry Santa Ana or electric/pre-storm etc.), state of overall mind/body functioning and the available lightsource or background toward which vision is directed. These are effects you may remember having faintly perceived at different times before; the phenomenon can become so pronounced however due to formal practice that it tends to revive impressions of the "early" visual field, before adolescent conditioning and mature focal alignments displaced such fascinating ground to the unlit rim of perception.

Indeed the effect is most pronounced if you're gazing out a window at dusk having a view of the sky and horizon, allowing your vision to go slightly out of focus. At first this saturate field of exploding, pulsing, swimming dots may be confused with or seem to be the same as the microorganisms magnified to visibility on the conjunctiva of the eye; gazing steadily through their "bowl", however, it becomes apparent they seem to occupy a mid-way zone between objective and subjective agitation of the visual field. They display "density" as well as surface, and don't respond so strictly to ocular shifts as do the familiar phenomena of microorganisms that tend to glide obliquely with a blink of the eye.

The more one settles one's *attention* into them, (as opposed to trying to focus them—a futile effort) the more vivid and repetitively explosive they become. They may take on the appearance of throbbing or bursting energy globules. This may be accompanied by a sensation of "sensuous" energy, or effect of flashing light like bluedot bulbs behind the upper eyeballs or forehead. It is a generally pleasurable sensation, and may last a variable length of time (almost entirely dependent on one's absorption in the phenomenon, since the phenomenon never "interferes" with normative focus. One may restore regular ocular alignment at will; the phenomenon automatically fades into sublimity and dissolves shortly after, unnoticed).

The phenomenon is a superficy of etheric vision; its incident function (apart from fascination) is "tip-off" to a general shift or subtle side-slipping in the coordinates of attention gently produced by process of the initiatory life current; the effect is that of (phasically) recessing the projective plane of focus, proportionately settling the psyche into closer congruence with the threshold of its deeper being—thus "immersing" it in states and fields just *preceding* ordinary discharge of phenomena into physical visibility.

With *specialized* practice, subjects have learned to "use" this threshold field as a medium for the steadying of attention to prolonged equivalency with *alternative coordinates* thereby eliciting luminous shapes, flotational light-forms and quasi-organic "blobs" of radiant electricity behaving at variance with *mechanical* radiation patterns; and displaying a *pliability* or plastic responsiveness to the willed exercise of imaginative concentration that can, with application, "lead" to other things...

Such possibilities are, themselves, outside the initiate's immediate practice. They're mentioned here for the sake of general knowledge, to help get student "bearings" with respect to other disciplines and paths that may have been heard of, read about or formerly attempted. The specific practices given SC students are contextually appropriate, constitute a sufficient discipline without recourse to anything else and indeed should not be admixed with adventuresome "spelunking" into other media owing to the often unexpectedly-combustible combination of incompatible elements.

As was thoroughly explained during the initiation process, the initiatory induction and accompanying methodology comprises in itself the most complete and efficient means of overall harmonious development in the shortest amount of time *compatible with one's unique inbuilt life's-purpose*. The process, left to its *own* devices, is an organic flowering without adventitious growth or distractively superfluous accretion.

Early Possible Phenomena: Interior

The brilliant often colored lights and patterns experienced during the initiation process and accessible according to the keys of practice, correspond to electro-etheric pathways that are continuously activated by the current energy. As was explained, they have a physical-electric *component;* but they aren't accounted as strictly electric or physiochemical phenomena.

First and most obvious to initiates of course, is that their observed behaviors don't conform to exclusively mechanical interpretation. They display, particularly during longer lengths of practice, a remarkably organic and *synergic* character. They tend to be *concentrative* rather than dissipative, and obediently respond in conformal alignment with the flow of attention. The reason for their divergence from strictly physical characterization, has to do with the fact that our "scientific" description of electricity is not complete.

We possess a description of electromagnetism based on its exteriorized behavior already filtered through and discharged by a multidimensional *patterning network.* What is formally observed is only partial or stylized *expression* of that network. There are *etheric* dimensions of light-energy (having nothing to do with the outdated scientific notion of a *mechanical* ether, the winds of which were allegedly silenced by the Michelson-Morley interferometers) through which the physically detectable "cross-section" is formally filtered so as to *focus*, as well as objectively feed, the Sunlit Flower. Therefore it's most likely we'd cross such "hidden" dimensions of the radiant field where the processes of its complex nature-coding intersect the *psychic* network of symbolically-charged geometries *as* which all vital patterns and physical perceptions are organized.

Where else would that be, but in the practical Athanor of the initiate's Work!

In general then, the colors and lights that appear through the locus of attention correspond to whole values, and are indicative of the dominant ratio or presiding balance of forces processing the life-pattern at the moment of observation. This obviously means—and accounts for the fact—that the more concentrated and prolonged the stream of attention, the deeper the change in tone of both light and correlative color-values usually developing in the direction of stability, brightness, rich specific glow and more symmetric (or geometrically-simplified) pattern tending toward purely mandalic or circular form.

This also implies, and accounts for the fact, that prolonged concentration shifts the spectrum of light-values upward toward the "ultra-violet" range (if the observable hues don't already begin there in any given case); since the inwardly perceived lights and correlative color-displays index the *operative ratio* or net balance of forces interacting throughout the system, directing an energized stream of attention to the regulatory "junction box" of those processes is equal to ensuring progressive dominance of the most comprehensive/internally balanced or "complete" values of life-energy. This becomes dutifully reflected through observable internal "settling" of patterns and hues to a stable, coherent quality organizing over the most "holistic" (whole, complete/circular) attributes.

Though in any given case, at any given time, it's possible to perceive the most stable and lustrous lights or patterning fields immediately upon assumption of formal practice, the *usual* progression of practice can be generalized as moving from an initial "dimness" or inner vagary of admixed colors, complex laminae of gliding checkerboards, fuzzy pinwheels or interbleeding grids toward increasingly purlescent concentrates, brilliant homogenized discs or electrified dots. The movement (over the time-interval of formal concentration) proceeds also from more mechanical impressions to the more *organic* and psychically sensitive; at a specific depth of concentration the forms and colors are lustrously alive like organelles, and dancingly turn before the inner field like phosphorescent infusoria.

This coherently *organizational* process underscores initiated interaction with a synergic (negentropic, etheric) framework of reality, and stands as concentrative adjunct or formal consolidator of mind toward ingress of the Awakened Eye. Thus all such patterns and lights, whether colored or bright white, serve *specifically* for the initiate as bullseye focus through the Rings of Spiritual development and Whole regeneration, smoothly converging the inner field of vision upon the critical Sun at Midnight.

RED LIGHTS—dominance of or work through vital-excretory/eliminative centers; *ruby red,* with polyhedral grids or lattice-planes, indicates etheric-causal level (threshold to "astral" level); ORANGE LIGHTS—dominance of or work through sexual and ego-organizing processes; YELLOW LIGHTS—lemon yellow or dim yellow lights, dominance of or work through solar plexus/power centers; lustrous amber or bright yellow lights, pertains to mind and a specific intellectual value of the discriminative or "buddhic" center; GREEN LIGHTS—dominance of or work through the emotional mid-brain and heart center as psychically-responsive/bonding fields; values of "empathy" etc.; BLUE LIGHTS—dominance of or work through throat center, higher verbal and speech faculties as expression of "yogic" or unifying spiritual values, audible sound-current as "mystic" void-energy field; PURPLE LIGHTS—dominance of or work through third eye center; unification/coherent integration of processes as a spiritual whole value, direct insight, intuition, will; LILAC LIGHTS—dominance of or work through refined spiritual value, metacosmic wisdom, superconscious regulation of processing currents, linkages with multidimensional Personhood or Higher Self. WHITE LIGHT—nonspecific to centers. Purificatory, deep conscious centeredness and poise. Association through the Common Denominator of fields and forms; enhancer of alignment.

Next issue: True Astral Vision.

Initiate Questions And Comments

Michael is giving a lot, with sincerity. I feel fortunate that he is holding classes and—within them—responding directly to our particular questions and situations. There was something in the meditation that brought me to an edge of surrender (a surrender I want to do)...I will continue exploring by doing the meditation.

—Robert Andrews

Dear Michael and AAA,

Thank you again for the wonderful blessing you allowed me to participate in today. I have decided to share some of my thoughts and impressions during and prior to the initiation. I had been looking forward to it for some time...During the meditation, I remember having images (very clear ones) of my Third Eye being a dark circle with white light pouring out of its edges replacing the dark with light (very similar to the sun's return from a solar eclipse). I also remember seeing vivid animal shapes which appeared to be carved out of marble at one point (they were very Egyptian in appearance). I know that these are things that should not be given too much attention at this stage of my evolution but I wished to share them anyway.

Michael, I am very glad I got to meet you and participate in this with you. I have felt you and AAA's guidance within ever since last November around the time of the Whole Life Expo and I have had dreams with you in them since pointing me in the right directions. Upon hearing that you will continue from this initiation with classes has made my heart soar with joy even more. I have been looking forward to studying with you for a very long time. I will definitely make the classes. I know that the way of being a student is hard but I will give it my all. Once again thank you.

—Love,

Patrick Byrne

A Critique Of Jnana Yoga

Dear MT,

At the moment, I am suffering a genuine shock as I told my Guru and class that I can no longer follow [their] teachings and that they would have to find another place to hold Satsang. I suspect that the energy of Initiation (last night) had something to do with this but as far as my conscious mind is concerned, I am not aware of the connection. Nonetheless, it hurts, as this group and teacher has been my real family for about eight months.

My [former] teacher is a direct disciple of Ramana Maharshi and he is a Jnani and there is no question (in my mind) that he is truly transcendent—but I now know that I can never accept a teaching that focuses solely on identification with ourselves as pure being without taking into consideration that this pure being is expressing itself as an evolving consciousness through human form and personality. As deeply as I care for my teacher, it's not enough to see enlightenment as just awakened consciousness expressing itself spontaneously. A human being is an individualized divine spark, which doesn't lose its individuality—just its separateness, and it eventually expands into a state of superconsciousness. It doesn't become a nothing at the moment of enlightenment and it's not enough to just ask Who Am I, if it means denying our feelings as an evolving human being.

—Sincerely,
J. B.

MT's Reply:

Dear J. B.,

Such sometimes apparently "painful" separations take place when the soul is suddenly awakened to a deeper dimension of its Being, and no, the conscious mind would not necessarily have been aware of having made any such decision for "x reasons". It must be noted that some clear contrast within your Being has taken place to allow you to decide for so emphatic an action despite the potential pain involved, even though no personal agency has influenced any such seemingly radical shift. What has precipitously "propelled" you to make so decisive a move, of a spontaneity and immediacy that obviously surprises even you, has to do with the very *order* in which real awakening must necessarily take place.

The Inquiry "Who Am I?", to which you've become accustomed in your practice with the above-mentioned "Jnani", is given through such agencies as (ideally) a means of linking the ordinary—and ordinarily preoccupied—thinking mind with the spontaneous Inquiry of Consciousness that takes place *implicitly*, all the time, through every aspect and instrumental agency of your Being. Every breath, perception, thought, action, feeling or state of mind is an *implicit* means by which the Whole Being inquires continuously after its *ultimate* Reality, constantly asks *through* the camouflage business of its "familiarizing" faculties what its own real nature and condition might possibly be.

Yet the formal, verbal mind-inquiry given to the student by the Jnani in the hopes of eventually linking him to the present truth of continuous unpremeditated Soul-questioning, is no more compelling in itself than any other function of the thinking mind; it carries no more decisive weight in itself than the question "what's for lunch?" or "what shall we do now?". And no amount of mental repetition, mnemonic reinforcement or formal thought-practice on the part of the student is going to give that verbal phraseology any more privileged a status with respect to the implicit Self-inquiry of the total Being than it already shares with every other superficial expression of thought. Placing the inquiry at the level of thought at the outset *never* leads to a deeper installation of the "Soul-recognition" sought, nor to any deeper or greater *spiritual* quickening past the threshold of continuous mind-chatter (amidst which the phrase "Who Am I?" forever rattles).

Why then does it seem that some "Jnanis" (some would name "Ramana Maharshi", some would name "Krishnamurthi" etc.) do awaken to such Soul-realization, *do* indeed seem to be "transcendent" as you put it?

Indeed, taking *just* the case of Krishnamurthi as example, we mustn't ignore the history behind his eventual brand of espousal; we mustn't take too lightly the fact that the Theosophist Leadbetter discovered the young Krishnamurthi (through the former's celebrated "aura reading faculty") to possess *already*, as found, the most "perfect" aura he'd ever seen. It was, by his description, very stably *satvic* or yogically balanced—and this, remember, *to begin with*. This *always* suggests the presence of a relatively rare being whose "soul record" is already largely balanced through sufficiency of real energy-work in "former" incarnations etc. He is, virtually, trembling already on the brink of a "higher realization".

All too typically, however, the methodology by which that transformation is brought about serves to *smother* potential recognition in the awakened psyche of the *preliminary developmental stages* through which all beings must procedurally progress. In the case of Krishnamurthi, his reaction to the Theosophical pressure to emerge at the end of the process as World Teacher, caused him to *short-circuit* the very real Process that had been begun in him. The *character* of this swift termination inevitably stamped the character and quality of his teaching work; consequently, what emerged as clear, self-conscious recognition of the inquiry of Being to which he could *then* address even the verbal or thinking-mind, became the exclusive showpiece of his teaching. It was recommended as sufficient-in-itself *at the very outset*, to a whole *planet* of consciousness that would thenceforth be in the dark re the preliminary mind-body alignments and repolarizations required to achieve just the threshold of balanced stability needed *before* any such Inquiry could be placed at the verbal or *thought-level* (without becoming hopelessly a part of the general mind-chatter of random contents).

The "awakening" of such a jnani himself, while apparently transcendent, is necessarily partial; it is, as you've intuited in your letter, a half-realization which at best *clears out* the thinking mind, and makes its thought-structure lucidly reoriented about the basic Questionmark of Being. Thus the "answer" the jnanin elicits in response to that habituated thought-form, turns upon the *mental process of inquiry* itself and so settles on the *subject-self*, the presence-to-itself of the Mind-mirror. The real *emptiness* of this subjective self-presence through which all contents of inquiry are reflected, becomes the *apotheosis* of enlightenment. The "camouflaged" activity of the faculties—according to this "enlightening" orientation—are superfluous, no longer hold any meaning or fascination and so tend to become much like the bridge which, once crossed, is burned. This accounts for the jnani's apparent fastidious dissociation from or minimization of the instrumental coordinates of the whole Being. *Indeed* he tends to become fixed, immobile or kept to a stingy economy of activity (e.g. as in the case of Ramana Maharshi) since all faculties and expressive agencies are assigned a superfluous value with respect to the stillness of Mind. They tend to become very functionally *subordinated* to that empty stillness which "answers" to the general Inquiry of

Being. Indeed the persuasive impression emitted by the authentic jnani is that of one who quietly awaits the superfluous presence of the body and thinking-mind to drop off, to be finally "shed" in death. It's from such personalities that we obtain our "Eastern" idea of Enlightenment as a cessation, a final termination of all development, of engagement or exteriorizing expression etc. in an ultimate detachment and cold dissociation from the creative processes of life.

But, as we've seen, the jnanin point-of-departure always targets the *thinking mind* (firmly structured already about the unifying hypothesis of the "subject-self") as the uniquely suitable vehicle through which to "realize" the overall-inquiry of Being. Thus, once the thinking mind settles on the Term of its resolution, (i.e. the emptiness of its own activity *as* a Questionmark gnawing through endless contents that model the self-nature on a contingent basis) it *cultivates* satisfaction in simply contemplating that Term, as if it could be sufficient in the exclusivity of its apprehended "state".

The "transcendence" we see in the jnani's face is his *holding* to this emptiness; though he often teaches precisely "letting go" or even *excising* the phenomenal (as "Guru Bawa Muhaiyaddeen"), he himself is clutching to the emptiness of subjectivity in such a way that all the faculties and functions necessarily *expressing* or *formally communicating* in, through and *as* that state are critically devalued. Indeed, they are *expected* to languish; and where (as with Guru Muhaiyaddeen) they're not actually looked upon as a *cancer*, they're nonetheless viewed as agencies of potential disturbance without keys of *reconciliation* toward that state of Mind/mirror-emptiness at all! Thus the jnani "beams" the "transcendence" of Empty-mind *just* exactly in the manner of (or as if positively modelled after) the moveless statuary of the Buddhically enlightened, upon the frozen exterior of which dust indifferently settles.

Yet when he turns around to give this valued point-of-departure in Mental Inquiry to the student, he mysteriously fails to produce even this partial effect. Rather than having handed the student a means of becoming *sattvic* or balanced, he has handed him another *content* on which his thought processes can gnaw in common distraction with all other contents. He's handed him another "thing" to think about, which in its verbal phraseology bears no privileged relation at all to the spontaneous Questionmark configured by the activity of the whole Being.

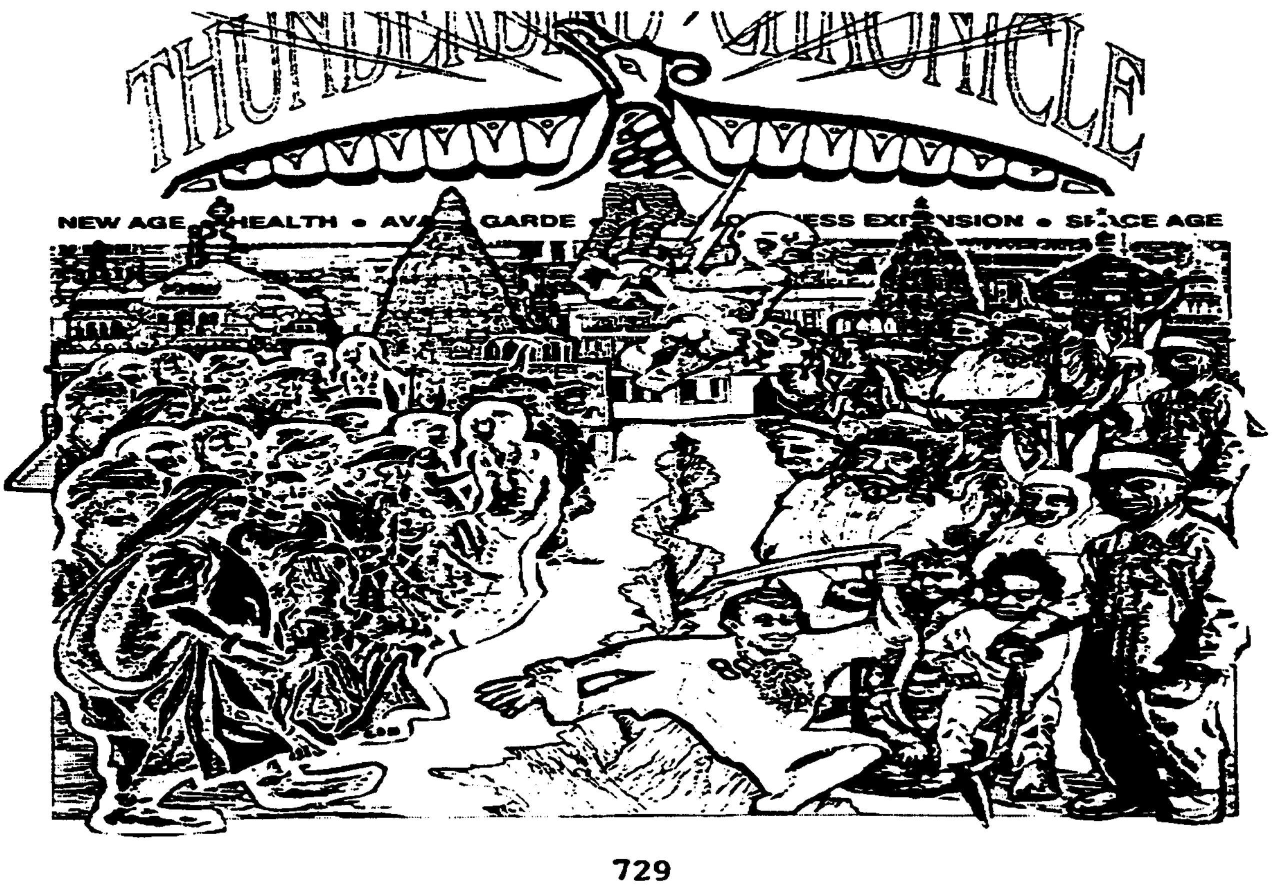
Unless there's first an awakening of the implicit presence-to-itself of consciousness as the *spontaneous interrogation of Being* into its own nature through all representative instruments, agencies and faculties, the formal Question: "Who Am I?" has no special impact on the reality of the subject-self. Indeed, it simply becomes an artifice through which the subject, continuously changing like Proteus into every impression carried on the stream of thought, can nonetheless mentally convince himself he's getting somewhere, prying loose some special insight into the subject-constant of those changing predicates presuming to fit formal features in provisional answer to the empty Interrogative.

The awakening of Being to direct recognition of itself as spontaneous, *implicit* Inquiry into its own very nature, however, makes of the "Who Am I?" a much more central and primary apprehension of Consciousness than it could ever hope to be in merely verbal or conceptual form. The "verbalization" of Who Am I? in this case does not define the limit of dependency upon which the Soul must hope to hang its chances of a Conscious Insight. The border of recognition does not abruptly stop with the fitful disappearance from mind of the formal concept.

From *this* angle of entrance, there is no procedural "retirement" into an empty or enforcedly "blank" Self-sense; rather the spontaneous void-character of the whole Being becomes progressively intensified, stabilized as the Self-referent of Conscious Inquiry and finally serves to inform the faculties and functions directly. Thus those instruments aren't asked to be significantly *diminished* in their activity but on the contrary become creatively vivified, mutually awakened to a unific function in Consciousness so as to be able wholly to serve, express, communicate, transmit and further quicken (to the degree of awakening) that liberative Void-value through the responsive faculties of others.

In this way creative activity isn't thwarted, nor are the expressive instrumentalities of Being artificially shut off like a water faucet; indeed the creative force of Being becomes magnified, ballooned in unlimited extension and projection like the "powder of projection and limitless multiplication" imputed to the alchemists' Philosopher's Stone. In the *wholly Awakened* personality the faculties, functions and forces of the expressive pattern no longer serve to supply the camouflage content of ostensible formal "answers" to the Question-of-Being; rather those instrumental agencies use, form, organize and act through all such contents as direct expression, communication and celebration of the unitive Void-nature of Being so as to function *in the spontaneity of Consciousness Itself* toward the magnification and Limitless Projection of truly Enlightened Influence.

It was this preliminary awakening to Whole-Being inquiry and awareness during the Initiation Process those several nights ago, which furnished the persuasive Value of a contrastive standard through which you could find the surprising strength to terminate previous practices in which you'd been engaged, regardless your emotional identification with them and the group etc. As initiates quickly wake up to recognize, there's a universe of difference between the *Being* of spiritual Whole-value, and the endless ways of simply thinking about or contemplating its possibility.


THUNDERBIRD CHRONICLE
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Initiate Questions And Comments

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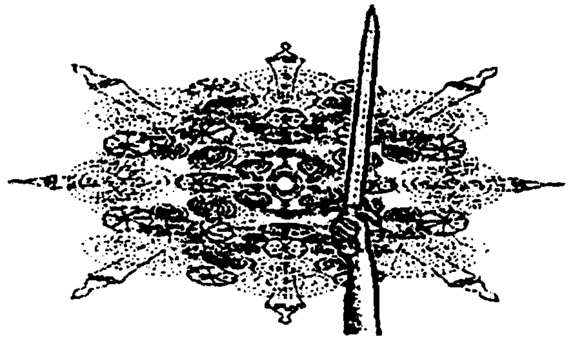


with Michael

I struggle with consistency of practice in my meditations, and with skepticism—it is new and different and scary, in that I don't know what's really going on here.

Regardless of this, I find it resonates more completely with something deep inside my being (not to mention logic and intellect) more than anything else I've encountered. That is to say, no matter how hard I've tried, I haven't yet found a sour note...just sweet harmonics.

So Thank You ALL, for this WONDER-full work.

Jeanine Streber

Dear MT and AAA,

I've been searching, and aching, for my Creator, Truth, and the Purpose of Life for what seems like forever. My Initiation to the Mother Current and subsequent meditative practice has soothed and assured my being of realizing its heart's Desire in the most natural, and supernatural, of ways.

As a woman, I've found other meditative techniques and spiritual paths I explored, even those claiming recognition of the Feminine or Mother aspect, unable to ignite or integrate me in a way I could intuitively sense possible and necessary. Even my "do-it-yourself" phase, while empowering in some ways, ultimately only fueled my longing for trustworthy help.

Since my understanding of this process is still in infancy, I know I can't accurately appreciate the extraordinary assistance I've received from you both, but my heart feels that I owe you Everything and Nothing.

Thank you so much for Being Everything I thought you might be.

With deepest gratitude,

Gwen Kastor

Dear Michael,

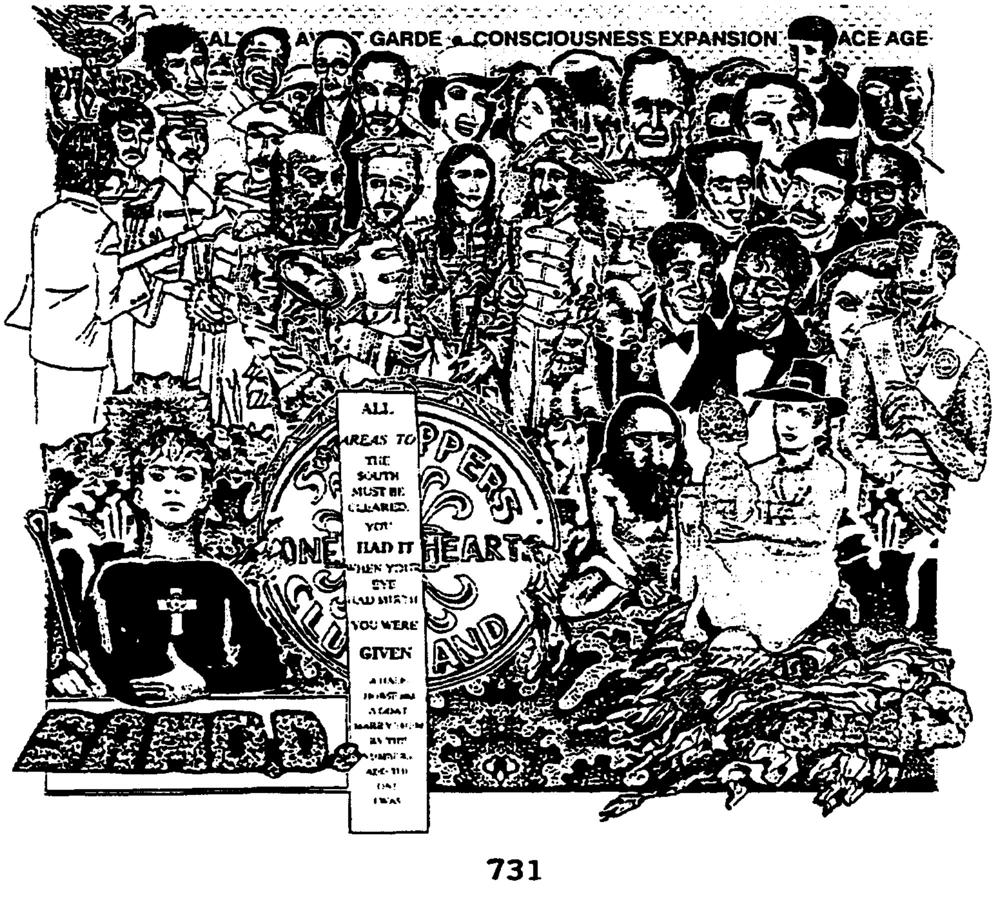
Thank you for the work you and your wife are doing for us all, I for one really appreciate it, and all you both have come through in order to arrive at the living teachings you now share. As you spoke one evening recently, I could see the hardship you've endured, the tempering by fire as it were, that has produced the fine, clear compassionate and knowing spirit that you are now. I must acknowledge that, and perhaps so for the first time without some part of me bristling in resentment out of reaction to that old "resistance to authority and teachers" pattern, my lifelong nemesis/antagonist...

My problem was that I could see right through them, that they certainly were nowhere *near coming from Whole Value awareness, as you stated, and I was always so busy wallowing in the fact that they were living a pretense i.e. "I am God because I know this information have this title and stature, you do not" that I was too incensed to be able to relax enough to learn what they did have to offer and ignore the rest. Anything I "learned" was by accident and wholly in spite of myself! So, I always knew that I knew something that others didn't seem to know, but that something was unexpressable, unshareable at the time. I myself couldn't define it. I was just wretchedly, miserably "aware".*

Since a voice out of the void boomed in my head one day when I was 7 or 8 WHO ARE YOU! WHY ARE YOU HERE! "Life" became virtually intolerable from that day on, the "consciousness" quest begun again and no one within a 20 planet radius who seemed to know anything about these now very real questions—so pretty soon I just disappeared into my head and started creating my own answers to the best of my ability etc., became practically mute because logically I saw there was no point in "talking" since no one spoke my language.

Anyway, it's been a long haul from then (the gradual awakening process, various initiatory experiences) to now; coming from shutting people out completely because they weren't at least Buddha to presently being able and usually willing to accept all people no matter what the degree of their awareness, and learning from all, and of course realizing that we are truly connected, it's no more me against them. But when I do encounter someone such as yourself who is not only completely unpretentious but fully integrated as well it's really quite a moving experience. That doesn't quite say what I feel but I don't know how else to put it....

Sincerely,
Olivia Leyton



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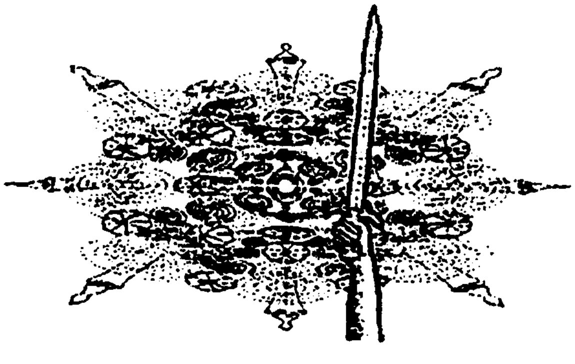


with Michael

What is the purpose of Spiritual Initiation? What relation does it have to standard "religion"? Are their themes and goals the same, similar or dissimilar?

All initiates should know that real Spiritual Initiation does not engage any process which is incompatible with "religion" in the highest sense of that term. Indeed, correctly understood, true Spiritual Initiation furnishes the means of finally fulfilling the object of religion in its most universal form.

When we consider the "religions", whether Buddhism or Christianity, Muslimism or Hinduism we recognize their common denominator in the fact that—whatever their divergences of content—they comprise first of all *systems of ideas* (i.e. precepts, regulations, doctrines, codes, laws, beliefs, concepts to be "subscribed to" as faiths etc.). Such systems are meant to be means of unifying the given social order about a common set of principles. Religion appeals to principles which by definition are "highest", i.e. those purporting to be based on *spiritual* and thus *ultimate* dicta. On the negative side, of course, this tends to be a special plea for "ultimates" which impose an absolute-unchallengeable authority; the untestable (and thus formally mediated) character of such dicta is *established* by the fact that "religion" identifies its signs of spiritual sanctification *only* up to the degree of formulated idea. It *cherishes* the indirect or verbally transmitted nature of its authority. It's for this reason however we may identify "religion" in general as the Rule of social organization, since its precepts are *meant* to be followed automatically as articles of faith rather than as premises for independent exploration. Something taken *on faith*, as unimpeachable idea, may produce immediate behavioral uniformity without having to be personally "verified" or individually confirmed.

Thus the *object* of religion is a noble and viable one, i.e. to furnish a common set of principles setting sufficiently comprehensive patterns for behaviors as to establish the minimum social harmony necessary for unified functioning.

At the same time, however, the *external* imposition of authority which religion achieves (etymologically, religion means "to bind"), serves to lock the collectivity into the system of automatic response-patterns representing a generally *low* level of mind/body integral adaptation. Chronically functioning—on the whole—from such a weak level of mind/body integration, the given system is subject to a proportionately high degree of *friction*. The enforced *suppression* of personal development in terms of the scarcely suspected codes and (languishing) potential built into magazines of the mind/body pattern is reflected to the surface as vague dissatisfaction, unfocused resentment, projection of *internal* deficiency upon "external" causes and a chronic tension, a subliminal edginess due to the continuous pressure of imbalance. Since the very mode by which maximum social harmony is assayed at the same time answers as source of that tension and external friction continuously undermining its own aim, religion in itself tends to *aggravate* the conditions apparently recommending its progressively authoritarian control.

Thus the worthy object of religion is unattainable on its own—traditional—terms.

Why is this so? Why *should* this be so when—for example—the study of comparative religion shows there indeed exists a universality amongst spiritual ideas, a curious concord of certain recurring themes across disconnected lengths of space and time unmerited as mere efforts of rational interpretation etc.? Doesn't the evidence suggest there's a deep basis for religion's greatest ideals decisively beyond the needs of a given social order, justifying expectation of a more positive and productive outcome than has so far been achieved?

The basic agreements of the most diversified spiritual traditions stem from the unignorable fact that each major religion has had its origin in a *Realization*, i.e. the actual Awakened testimony and authentic teaching of a being brought alive to some significant degree in the underlying Truth of existence. The convergence toward unity of expression is therefore the result of a deep awakening *to* the basic Unity-of-being. The very persistence and manifest magnification exhibited by the greater religions throughout history, testifies to the measure of persuasive verity released by—and carried upon—the founding inspirational force; it doesn't affirm the measure of lingering "validity" that may attach to the corrupted carry-over of the Initiating power in the form of those interpretive codes ultimately coming to comprise the institutional eidolon, the Temple of social ceremony. The *founding* Realization from which any religion derives its conceptual strength, was produced through a *transformation*. Transformation of the mind/body totality, drawing it significantly closer in congruence with its optimum integral potential, is a function of *Spiritual technology*.

Confronting the prospect of "religion" and the historical *limit* of religion, we find the missing Key to be that of the actual spiritual technology or transformative *means* through which the Living Cornerstone of the churchly edifice was first cut and set. This indeed is the "stone that the Builders rejected".

Such technology belongs to the *inbuilt* mind/body potential with which all self-conscious beings are endowed; therefore its apparent "loss" or mysterious eclipse with respect to that part of "spiritual truth" officiated by the inevitable priests of the sacred language, can't be attributed to its having been physically misplaced like some codebook or mechanical artifice. It isn't the possible "crystal" or high-tech device (associated with some supercivilization colonized from space) that accounts for the occasional upsurge of real spiritual insight or first-person revelation in the midst of collective darkness. The real "codebook" is the complex of centers and systems common to the human form, in which the essential data is already entered; the only "device" that's necessary, is the axis through which the self-reflective psyche already functions.

Since such means is always so close to hand, it isn't surprising to perceive the parallel propagation of that stream of *spiritual technology* coursing continuously, overtly or covertly as the case may be, alongside the official current of religious history. In the East that coexistence tends to be open, if classified; next to the Brahmin, there is the yogi with his breath and asana. In the West it tends to be hidden and even suppressed, so that rumors of a "Rosicrucian college", secrets in symbols of the Masonic Lodge perturb the priestly slumber like strangely-familiar shadows crawling across the tabernacle. The *historical* discrepancy in the degree to which the traditions of "spiritual technology" might be integrated with belief patterns of the social order, manifestly dissolves—in any case—when the cementing doctrine of every such order loses the security of its hemispheric parochialism and the respective "technologies" themselves are freed, in the upshot, from the interpretive restraints in which they were traditionally enclosed.

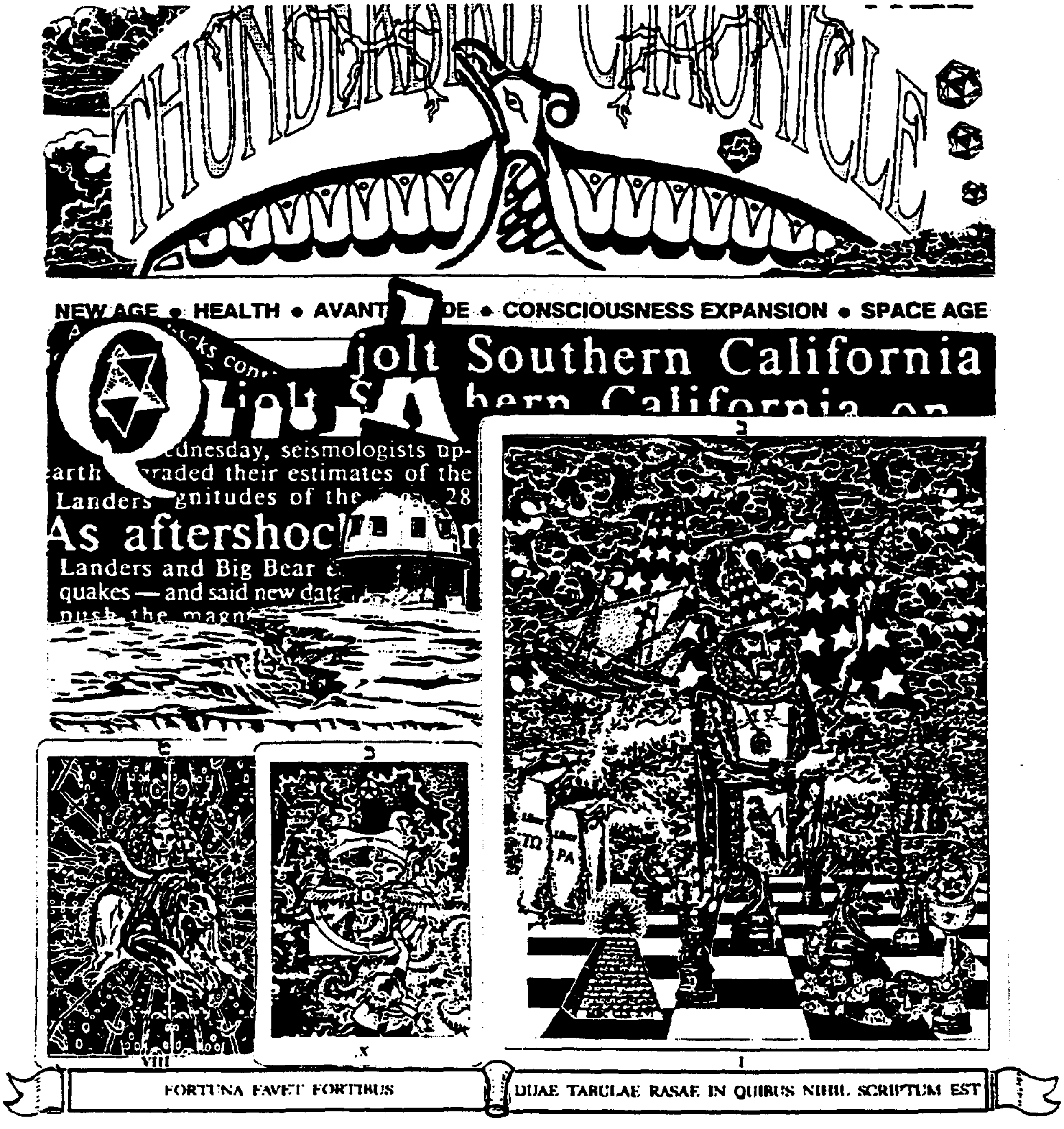
Such an auspicious circumstance certainly serves to supply a potentially new lease on life to spiritual technologies now *theoretically* separated from encrustations of doctrine (the distortive filters of mass interpretation meant to consolidate a social authority) and released to the surface of a *general awareness* having a correspondingly greater degree of freedom available to it. Presently reintroduced, not as experiential supplement to "spiritual theory" but as means of directly renewing Spiritual Truth through the expression of Living—unmediated—Awareness, the revised forms of spiritual technology may take their place with respect to the general order of things in a way never allowed before; unique to this present time, they may be made accessible on the larger scale so as to furnish the long-withheld means of practically *realizing* the highest social precepts previously posted as paper billet beneath church arches.

It suddenly becomes time to understand that there is no sound way of realizing the ideal degrees of tolerance, mutual respect, forbearance and courteous accommodation required of *anyone* adequately abiding by the articles of "faith", except insofar as those articles are brought to life as natural expression of a transformed pattern-of-being—a wholly renewed, integrated and spiritually magnified Form for which the progressively available modes of alert relaxation and gentle clarity-of-Being provide a suitably functional means of modifying behaviors according to the most beneficial standards of love and service. All spiritual initiates of Southern Crown should first understand, therefore, that the extremes of well-being, intensities of bliss and calm, spans of solid concentration and centered awareness to which they may attest are there to be valued not only for themselves but as the progressively consolidated *vehicles* of a more perfect life-service, permitting easy realization of just those "religious" ideals that seemed so subject to the frailties of "human nature".

MORDREND TECHNOLOGY

(The Sorcerer's Apprentice)

● *Were Those Quakes Fakes?* ● *Global Grid* ● *Mind-Brain Behaviors* ● *Hounds of Heaven* ●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[First published in TNTC Vol. 2, No. 8 Oct.-Nov. '91]

WERE THOSE QUAKES FAKES?

MT EDITORIAL

The readership will no doubt recall last month's *T-Bird* coverstory/editorial "The Quake Is A Fake!", which put forward the mild proposition that there was a good probability California—and most immediately the L.A. area—was to be targeted for a series of *artificial* earthquakes. In answer to the antiphonal exclamation "*What* is an artificial earthquake?" it was suggested that a secret technology presently exists whereby the (tacit) world power structure and its military enforcement arm—barely surfacing to mass attention through the regulatory media as cryptic utterances re "The New World Order" and in geopolitical soaps of a "Second Russian Revolution"—could pull off prodigies of power previously assumed to be the exclusive province of Nature...and that there were those who'd been giving Cassandra-like intimations of this fact for a very long time, those who understood these matters very well and even had common intercourse with the egos and elements involved on a "first person basis".

The specific cues compounding current reasons to assume this disquieting potential, were then cited to show how diverse evidences tended to point to the self-same thing: there was first of all the testimony of higher-dimensional awareness, to the effect that Southern Crown adepts MT and AAA had experienced long-standing sensitivity to the interaction of natural and artificial forces, even globally; that, owing to initiated mind/body alignment congruent with optimum coded potentials of the extended biosphere, the intrusion of an artificial potential in the harmonics of such patterns past a certain faint level was inevitably felt. Any furtive kindling of such potential within that field above threshold values necessarily disturbed overall, organic balances in the nature-current—sacrificing global integrities of Gaia to local amplifications and forced disproportions of a peculiarly "distorted" viewpoint the invisible presence of which registered a contrastive stress in the adepts' systems.

Such disturbance was intercepted anywhere in the organic circuitry, through consonantly attuned systems.

Cut now from the testimony of initiated awareness (only verifiable through "personal duplication" in any case, an invitation that's always cordially extended), and consider the scientific anomalies surrounding a recent tectonic disturbance identified by that initiatic source, at the time, as *induced* or artificial: the so-called "San Francisco quake" of '89, preceded by a massive undersea radio signal which seismic analysts, using state-of-the-art *em* models, unequivocally associated with the Loma Prieta temblor—yet which confounded those very analysts at the same time giving them their most difficult data since the expected *em* signature was unaccompanied by the "obligatory" plate disturbances such waves purportedly announce.

By simply flipping past those pages containing the text that keeps conventional science blindered, and turning to equations of the "non-ordinary" science (helpfully propagated and preserved in parallel over the decades following Tesla's proofs re extensive bioengineering of the global *em* fields), we come to find how easily the "anomalous" data fits into identifiable profiles—

how in fact such equations convert what was "irresolvable" in one context, to elements of sheer inevitability fitting so smoothly into the shifted context they *confirm* its general view. At the same time, by familiarizing ourselves in review of this available body of scientific (if officially "unaccepted") research—often propagated by the very advance-guard personnel working sensitive positions, in government and industry, at the helm of leading-edge technology—we may become the more swiftly reconciled with the intelligence (staggering to the unprepared) as to how "unthinkable" feats of geomagnetic engineering are accomplished and even tailored to refined specifications of targeting and scale.

Once the full implication of the *experimentally accessible* "ether" and subtleties of "phase-conjugation" are absorbed, those apocalyptic potentials with which the scientific arm of the world power elite has long been familiar will permit an *ease of understanding* as to how certain imperious "predictions", associated with our third piece of evidence, may be so confidently advanced.

Matrona-From-Sedona

If one knew, for instance, that one had within one's immediate power the means by which massive earthquakes, thunderstorms, squalls and cyclones could be generated to a high degree of specification, there would be little hesitancy or modest equivocation in stepping up to the parimutuel window and declaring the outcome of every scheduled event; thus the anonymous source of the hortatory pamphlet circulated from a dissemination-desk in Sedona, familiar amongst New Agers in the last months and quoted for relevant predictions in the previous *T-Bird* issue, exhibited no compunction in giving exact dates and places for upcoming cataclysms of the "Cayce" scale.

With peremptory certitude this faceless source, identifying itself through no human agency and most peculiarly failing to associate itself with the common ego-capital contained in syllables of the *channeler's* own highlight Name, merely declared itself a spirit-guide transmission of Mother Earth Herself, messenger of the terrestrial Logos (no less) fixing to make herself "more round", you see, and therefore giving fair warning that she intended to rearrange the adipose flesh under her girdle by smoothing out a few rough portions of California real estate, lacing-up procedurally so as to displace the bulbous belly of the ground from North to South as far as Washington in the process incidentally generating cellulite rolls across her undulant Navel to operatic magnitudes between 7-and-12 "on the Richter", shedding a few billion inhabitants like so many calories along the way.

Judging, then, from the stentorian confidence of the predictions, it would seem that this particular "Ma-Logos" might well be on intimate terms with the shadow-government engineers who stage such occasional events—from their installations and underground outposts strategically distributed across subtle grid-lines of the globe—as tune-up for just some *Gotterdammerung* as this. Having drawn the several threads of evidence together and announced this very thing as conclusion, the MT editorial of last month brought up a multitude of immediate questions which it then essayed, in part, to answer.

First of all, of course, *why* would such a genocidal act be triggered by servitors of the "shadow-government", those minions of the tacit power-structure, simply because the *capacity* to do so might rest in their hands?

Secondly, *given* a "good" reason, wouldn't such a thorough pulverization of everything indiscriminately as is generally associated with large-scale quakes, constitute an unacceptable sacrifice of enormously elaborate, critical and costly military/industrial installations etc.?

On a more personal note, if this was really the serious conclusion or even intuitive *knowledge* of the Southern Crown adepts, why were they evidently not acting on the implication and pulling up stakes themselves? for, even if the "plot" was characterized in part as a means of stampeding targeted New Agers toward sink-holes of the Arizona, Nevada and New Mexico deserts where alien-military enterprise would know best how to make use of the wind-fall profit (e.g. as programmed/implanted apologists of the "New Order of *Things*" to the generally behind-times public), wouldn't taking one's chances even in those figurative mine-fields be preferable to the sure oblivion of keeping to the liquefactive ground of L.A.?

And, even if such adept-entrenchment were more the expression of some unspoken confidence in a means of esoterically—even technologically—*deflecting* the oncoming scalar tsunami rather than the farewell gesture of a spiritual *oblige*, just what order of accessible "magick" could possibly prevail against so apparently preemptive a power?

By the same token, what would be the ultimate point in "digging in" and somehow producing a prodigy of prevention, prophylaxis or reversal if, in the course of doing so, one's knowledge and specific power in relation to such things was necessarily advertised and exposed, so that the next logical thing the frustrated forces of that foiled vixen Ma-Logos-from-Sedona would surely do is go directly after the agencies responsible for "blocking that kick?"

ANNUAL HALLOWEEN ISSUE: WERE THOSE QUAKES FAKES?

The reader will surely recall that one of the "reasons" given for possibly approving the geological folding-under of the West Coast—as *unreasonable* as it may sound to the mind of moderate sanity—had to do with geopolitical consolidation of that entity euphemistically come to be known as New World Order (the reversed initials of which, remember, clearly spell OWN).

In this context, a few rationales immediately lurch forward...Desirable decrease of surplus populations; the decimation of an intransigent territorial bastion of hangover, '60s spiritual frontierism in the form of unacceptably high energy California-vortex acreage; the "proving" of both Psychic and Scientific predictive media on behalf of their respective audiences, so as to render the remaining populace more tractable to anticipatory engineering and large-scale, "evacuation"-style redistributions both of peoples and properties; the general excitation of "crisis consciousness" to be adroitly orchestrated for any number of pressure-adjustments in the desired direction including wholesale willingness to step aboard the armada of suddenly-materialized "rescue-beamships" at the climax of some salvational pseudo-rapture: any and all of these things immediately recommend themselves as potential emoluments to redound to the account of the power-structure, in the wake of one or more successful "predictions" with respect to long-pending catastrophic scenarios.

And there are more; these are just *prima facie*, but there's actually much more involved which we'll discuss along the way. In order to *understand* all that's actually involved, however, it will be productive first of all to inquire into the *fate* of those predictions (or more properly, what so far has become of them) as set forward in the anonymous *Coming Earth Changes* printout.

The Catastrophic California Quake, September 8, '91—Or, Return To Your Nostradamus Readers, Please

The first date of the *Coming Earth Changes* predictions, specified Redlands/L.A. as the recipient of an 8.7 on September 8. The next designated date targeted Los Angeles for September 10. Does everyone remember the devastating Redlands/L.A. quake of September 8, 1991? Do we recall the great Los Angeles cataclysm of September 10? No, not along *this* particular probability-stream do we draw on the memory-record of such events! Nor, up to the present date of this writing (October 12, 1991) is there any intermediate date to which we can point, specified or not in the jeremiad of *Coming Earth Changes*, that bears the mark of prophetic fulfillment upon any of the target zones in question.

Just what *has* happened so far, then? And can any of the meantime occurrences, situated *anywhere* around the globe, show significant relationship to the predicted events? If there *are* no such occurrences capable of showing connection to the anonymous oracles, we may only assume such circulars were borne on the breeze of a malicious but empty bombast. If, on the other hand, we *can* show such connection, several implications immediately emerge.

First of all, there was a *minor* disturbance at Lake Arrowhead, 2.7 magnitude, around the first specified dates which however was not substantially greater than the ordinary, virtually-continuous vibration characterizing local tectonic patterns that draw no special attention in their common course. There was a temblor in *New Zealand*, exactly on the first specified date (September 8) of either 5.8 or 6.5 magnitude depending on the system of interpretation—whether issued from New Zealand or drawn off the graph-paper of Caltech.

Interestingly, on 8/24/91, the lead story for the 11:00 p.m. edition of *Eyewitness News*, KABC-TV, featured a San Jose electronics expert, Jack Coles; the remarkable thing about this is that, for a lead story, it belonged much less to the category of news than to the timeslot for editorial opinion—or the arena of fortunetelling. Coles was featured *specifically*, it seems, because he was making dark predictions for a massive Bay Area quake, of the projected magnitude of *7.0 or above*, to occur on or very near September 11—almost three weeks following his predictive appearance!

This circumstance was interesting then for three reasons: the unusual nature of a "lead story" that was singularly bereft of news content but high on the alarmist scale; the fact that his September 11 prediction was one day off of the September 10th designation of the anonymous Sedona source; and that Mr. Coles was confident to make such prediction despite the relatively long-range projection involved, since the most "certain" state-of-the-art forecasts based on relatively new *em* modes of the seismic science had so far been able to demonstrate impressive predictive accuracy only within a range of a *few days*. Yet Coles, himself declaredly basing his prodigious record of 22 successful quake-predictions (of "major magnitude" over the past two year period) on spectrum analysis of *radio waves*, noise distortion, ghost signals and *em* patterns seemed sanguine to proclaim the extreme probability of an event comparatively remote and subject still to an extraordinary number of intervening variables.

Indeed he qualified his remarks only a little by declaring that he would know with even greater certainty one or two days after Labor Day (i.e. two days prior to the date of his actual September 11 prediction). So great appeared the official confidence in his predictive track-record that, as the Paul Dandridge-voiceover proclaimed, the S.J. seismologist was being subsidized and furnished equipment by both IBM and Hewlett-Packard.

In following up the train of this particular predictive sequence, we may first observe that, in the San Jose area itself in a span of days around the Labor Day weekend there occurred peculiar barometric fluxes and unseasonal weather-patterns precipitating abrupt, dry thunderstorms punctuated by erratic sheet-lightning bursts. The report of a San Jose resident (related to a Southern Crown student/staff-member) indicated a peculiar subjective "mood" associated with this aberrative weather, and noted as well that the birds and animals of the region seemed particularly *disturbed*—his dog being so frightened even when there was no actual storm, that it hid under the bed and wouldn't come out.

This is cited as significant since there did *indeed* take place a sizable quake, not equal to but proportional with the predicted scale, on precisely September 11 in the San Jose area. Now, the behavior of birds and animals preceding *natural* quakes, is that of an uncommon *quiescence*; the creatures go peculiarly, even ominously *silent* in the days or hours before a true organic temblor or seismic upheaval from Ma-nature's bosom. *On the other hand*, the type of "phase conjugate" quake induced from artificial potentials as was registered by the attuned mind/body being of Initiated consciousness was also consistently accompanied by the *aberrative* response-patterns of creatures both domestic and wild, demonstrably upset by an *intrusive* vibratory quality. Add to this the fact that both AAA and MT had specifically announced to students several days prior to the first September date, that artificial current-potentials were "turned on" at some point or points around the globe (the inverse-square of distance being no factor in relation to *scalar* properties), and the potent character of the days' surrounding circumstances is secured. It should *also* be noted that around the same cluster of significant dates there were *local* barometric and weather disturbances, in the San Diego/Los Angeles areas, resulting in similar anemic showerbursts accompanied by flashes of horizon-spanning sheet lightning—as well as kettledrum rumbles of protracted "thunder" that seemed to roll up out of the Earth itself.

We need merely turn to our Bearden hymnals on alternative energies and scalar "vacuum-engineering", to be assured that the surreptitious buildup of "scalar *em* potentials" when correlated and "interfered" in a particular manner results in the very atmospheric pops cited last month as bracketing the June 28th L.A. quake and attributed—without official corroboration—to sound-barrier phenomena...but which, when discharged in an alternative manner issues as a *low extensive rumble like thunder from the center of the Earth.*

Jumpin' Jack's Flash-In-The-PAN

Indeed there occurred the "predicted" quake in the San Jose area on September 11, of a lesser magnitude than forecast either by the Sedona Ma-Logos or the more modestly designated Mr. Coles. When the above-cited SC student/staff member actually *called* Mr. Coles to find out what his further forecasts might be, she managed to reach old Jack himself! just as she had immediately after Labor Day, when he'd held firm to his September 11 prediction—and now, straight-from-the-horse's-mouth she received the assurance that the September 11 quake, though of a lesser magnitude, would necessarily be followed in the succeeding days by shocks of the predicted magnitude; so certain did Mr. Coles seem in regard to all this that he declared his intention of spiriting himself and family to a place of mountain safety immediately on hanging up!

However, the succeeding days proved instead that the September 11 quake of 5.1 magnitude established the ceiling for the series, the following rumbles (as forecast by Jack) progressively diminishing and dissipating the sum force that might have been assembled for one mighty push across the seam of the San Andreas.

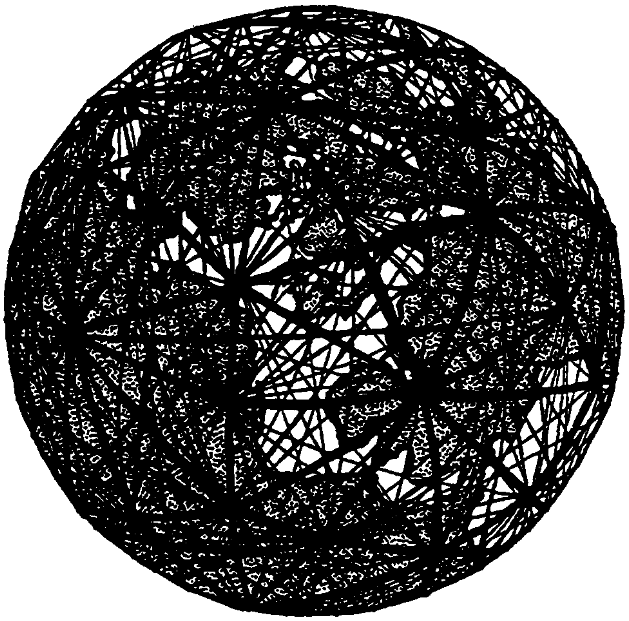
What, then, does all of this amount to? There *does* seem to be a more than statistical coincidence with the first of the predicted "Earth Changes" dates; however in the first case the expected temblor occurred fully around the world from its stipulated target of L.A., venting a comparatively great magnitude but without injury or substantial damage in a remote outback of New Zealand; and in the second case the temblor struck in the generally "correct" vicinity, but lost its enthusiasm before it could come near the winning numbers. After that, the "effort" seems to have dissipated altogether, and nothing vaguely approaching the remainder of the projected dates (up to this time) has come to pass.

At this point, we assert there's a way to perceive the phenomena of these first two quakes coinciding with predicted dates so as to show both the presence of an engineering *intent* (which after all was the original hypothesis of our article) and to satisfy possible questions as to why the Southern Crown adepts and *T-Bird* parents didn't discreetly withdraw in the face of a "threat" they manifestly took seriously—embedded in that clarification, then, resides the implicit intelligence as to *what* may be marshaled in response to so apparently overwhelming a capability.

The happenstance to which we draw the reader's attention in the first instance, is the hidden fact that the zone of New Zealand squarely occupies a significant position on what are known as earth's energy grid-lines. Indeed it's situated on a node which, as we'll see, is a harmonic reciprocal of the grid-node over which the San Diego/Los Angeles area is poised.

Fryin' On The Grid-AL

First of all, just what *are* these energy grid-lines? They're manifestly *not* the same as the cartographer's coordinates which may be viewed as abstract geometric conventions. We do find



however that a substantial research has been done and a substantial literature already published which tends to corroborate the perennial teaching of the Wisdom science on the very same subject. Significantly, the existence and importance of such energy-grid harmonics was first stimulated to modern scientific notice by the manifest conformance of *UFO flightpaths* and appearances throughout the globe, to consistent if invisible trace-lanes. Such principal investigators as Bruce L. Cathie came to determine over a period of time that there was indeed a curious network of zones, trajectories and points exhibiting repeatable patterns and a kind of consistent harmony of numerical relations distributed like a dense webwork over the globe.

Cathie in particular discovered there was a *harmonic* correspondence to the metric measures of these coordinates, and that within the framework of such subtle harmonic the invisible grid seemed to encode a specific unification amongst values of mass, the electromagnetic field, the speed of light, the harmonic table of temperature and gravity itself. He established these correspondences through controversial resort to an ancient measurement which, for the academic mind, was purely arbitrary, the convenient confection of the old mathematicians: i.e. the values of *degrees* and *minutes of arc*, *minutes per grid second*, and *grid-hours* where one minute of arc corresponds to a nautical mile on the Earth's surface. (Grid hours calculate a single revolution of the Earth in 27 rather than 24 periods, which ultimately accounts for Cathie's 144 speed-of-light harmonic.)

By expressing grid-measurements in *arc* values the harmonics of the fundamental forces could be mapped as a *geodesic*, in equation with the *geodetic inch*—the geodetic inch is 1/72,000 of a minute of arc, so that one minute of arc is equal to 6,000 geodetic feet. Logarithmic, trigonometric and radian values also fit harmonically with the geometric patterns.

Cathie demonstrates that these values aren't arbitrary.

For example he found that by applying 1/2 cycle value of the 144 light harmonic (72) to a particular Pythagorean triangle the units of which recur as values in the grid-pattern, and by extending each side of the triangle in the ratio of those unit-values the resultant figure yields sides of 216, 288 and 360 units; these correspond harmonically to fundamental properties of the Euclidean circle and the velocity of light, linking them in a geometric equation where 216 is the harmonic representation of 216,000, the number of minutes of arc in a circle; 360 corresponds to the 360 degrees of a circle; and 288 corresponds to 2C (C = the speed of light harmonic), i.e. (144 x 2) = 2C.

The number series in Cathie's grid harmonics must be viewed as amphibians between calculus and Qabala, where a perfectly elastic "sliding ring" may zip across the digits displacing decimal points (so that, for example, numbers exhibiting the identical series but punctuated by differing decimal places are harmonically equated, i.e. 1.694443 and 1694443); may "theosophically" add and subtract zeroes (144000 = 144); or foreshorten a series to its largest number values (so that, for example, 1694443 may become 169). Aside from *empirically* demonstrating remarkable and ingenious numerical congruences by this means, Cathie seems not to extend the demonstration any further to a general justification or philosophy; however *contained* in this exhibition is seed of a full-blown rapprochement between the traditionally diametric fields of the *mathematics* of numbers, and the *Qabala* of numbers—as may be found for example in the serendipity whereby two friends situated at opposite poles of the problem, the physicist Richard Feynman and Qabalistic scholar Gershom Sholom, may marvel at the mystifying recurrence of certain numerical signatures in both fields even to the degree that Feynman's long-time bogey 132 winds up being the room number of the hospital in which he dies, being also and "coincidentally" the very *number value of the term Qabala* (QBL).

Indeed, Cathie not only finds innumerable, interlinking harmonic correspondences through the "speed of light reciprocal" (2640)...the distance between proton and electron in the hydrogen atom (5.3×10^{-11} meter) expressed in geodetic inches ($205.8180628 \times 10^{-11}$) and so resonantly aligned with the harmonic value 20581.80628 (number of magnetic lines of force per square geodetic inch)...the harmonic circumference of the hydrogen atom in geodetic feet (107.7610) divided by 8 or the circumferential spacing of allowable electrons in the quantum shell, so as to render the value of 13.47 units—or *26.94* for the double cycle of the electron half-spin corresponding snugly to *2693645* (representing the value of geometric energy belonging to his unified field equations); he shows *how* such harmonic correspondences imply a demonstration of some extraordinary physics, correcting for certain conventions or fixed terms of standard physics: he shows for example that the differential harmonics in lines-of-force of magnetic field densities divided by the harmonic value of spherical mass-radius, exhibits an equation with the value of *light* that's clearly one of interconvertibility, the velocity of light (in minutes of arc per grid second) actually *reducing* proportional with mass-acceleration—or as Cathie might wish to express it, the energy from the velocity hysteresis going directly into the compound-wave harmonics generating grid patterns of mass-matter and the periodic table of elements.

He demonstrates as well that the frequency-cycles of mass/matter involve a flux between keinomatter and antimatter which constitutes a *variable* relative to mass/energy gravitational acceleration etc. (cf. the MT explanation of these same terms, productive of the same conclusions *prior* to having ever read Cathie, re spacetime travel and "saucer" technology in Vol. 2, No. 6 of *TNTC*, "T-Bird Meets the Phoenix", Chapter V). He shows that ratios in allowable isotopic progression of an element, harmonically expressed (the threshold value for a given element being *1:1.694443*) encode geometrically the same values as that of the square diameter of the basic hydrogen atom; that the latter is identical in number to the harmonic of mass within a light-field, *1694443*; and that an acceleration factor of gravity derived from the reciprocal harmonic of the unified energy value—*2693645*—corresponding to a specific latitude-coordinate from the geometric pole of the grid matrix, when multiplied by 6 in accordance with the allowable isotopic ratio between proton and neutron results in exactly the number *169.4443*...by decimal dismissal, the same as the *1694443* harmonic equal to the term of his unified field equation ($C + \sqrt{1}/C$) where $\sqrt{1}/C$ is the "speed of light reciprocal" 2640.

In this way the formula of gravity acceleration is expressed in the harmonic equation $C + \sqrt{1}/C$ over 6, at the center of *1694443* (the harmonic of spherical mass in the radiant field).

We've gone to some length here to distill Cathie's equations, since the snaking interrelations of the number-harmonics through the mass of his proofs across the expanse of several books tends to obscure some fundamental points, and some key elements—and we'll *need* these keys cut to precise fit, in order to show how the New Zealand quake occurring on the exact date of the "Ma Logos" prediction (by our account, issued directly from the "shadow government") was necessarily the result of an *artificial engineering job*, aimed at the designated target of Los Angeles and "mysteriously" interfered so that it kicked right back into the lap, as it were, of one of the triangulating units involved in the operation.

Touching Down With The Grid-Analyst

We may first of all note that our grid-analyst Cathie is, interestingly enough, a *native* of New Zealand; and that his mapping of the global energy grid resulted as an *extrapolation* from subtle coordinates he'd discerned in the process of plotting local New Zealand UFO sightings. In the course of developing his thesis, Cathie quickly became aware he was onto something, *something already known in secret quarters*; as he procedurally published his results he was evidently monitored, and then even contacted—for example, by receiving direct authorization of his government to continue his researches (!) and by their request to be furnished a list of pre-calculated explosion dates for the French nuclear testing of Mururoa Island in the Pacific, in 1968.

He became aware the grid-harmonics and power-zones in the UFO traffic lanes were well known already by at least several governments, most particularly that of the U.S. It even became a matter of routine *prediction* when, in his calculations, he'd abstractly triangulate the next set of coordinates for the grid power-zones and inevitably discover a military installation replete with radar and even more exotic technology already parked there—*or* he'd be able to anticipate where the next U.S. military campaign would be waged to persuade some local government to play host to such an installation.

Indeed, Cathie recounts the long drawn-out contention which occurred as far back as 1968 when the U.S. had determined New Zealand's South Island Lake Pearson locale would be ideal for installing the aerial transmitters of an Omega navigational station; controversy raged over the actual purpose for installing such a facility, as its speculated purpose—that of aiding Polaris submarine navigation—was unlikely since existing inertial navigational systems were much more accurate and reliable. At the same time, the New Zealand press disclosed the fact that personnel involved in such an operation would be covered by the Official Secrets Act. At the behest of protesting university students, Cathie calculated the coordinates as functions of his UFO related grid-network and found the Lake Pearson locale was the *only* place such an installation would make sense in terms of the relevant, geometric values.

Cathie and other researchers have long since reached identical—indeed inescapable—conclusions...i.e. that the world governments especially represented by the U.S. are perfectly well aware of the global grid-harmonics at their most closed-club scientific level; that they have in fact long preempted the major power points around the globe, so that the elaborate meshwork of radar installations is in fact being employed to keep up a *dialogue* with the UFO traffic, indeed may well be routinely used to test *terrestrial* UFO vehicles (in all probability copied from crashed or "captured" extraterrestrial vehicles). Keeping in mind what Bearden and others have shown regarding the "unique" adaptations to scalar-type technology which can easily be made using current *em* and radar equipment, even more various potentials with respect to gravitational harmonics of the global energy-grid suggest themselves as flowing from the adroit "coincidence" of such sites.

Here is Cathie, summing up his estimate of the potential involved in strategically commandeering these geomantic points (from *The Energy Grid: Harmonic 695, The Pulse of the Universe*, pp. 5-6):

"The controlled manipulation of these resonant factors would, in my hypothesis, make it possible to move mass from one point to another in space-time (that is, to the eye of a theoretical observer, instantaneously); or to change the form of mass to a more, or to a less, tangible state. The contraction or expansion of time could also be controlled by the same manipulations of harmonic pulsations, or resonances, since time has a direct relationship with the speed of light."

Fixing our collective Eye squarely on the thesis of this editorial, then, let's see whether it may be inferred that some such powers as Cathie projects, at least in their embryonic stages and perhaps even in advance of that, already abide within current capabilities of the "phantom" power structure and its military enforcement arm—and of course, whether they'd recently been *used* in the manner described.

Going Through A Phase: The Thunder From Down Under

In last month's MT Editorial, the hidden physics at work in "phase-conjugating" a scalar-type artificial quake potential was outlined. In principle all that's required is a phase conjugate *pump* to harmonically amplify atomic potentials of the "mirror" into which the sonic/*em* input signal from the faultline is to be fed, and an over-the-horizon radar unit suitably adapted to emit and direct the "conjugated" or time-reverse signal, bouncing it back down the original beam with all its built-up charge and restoring it by magnified resonance to its output-source. In practice, a more measured and precisely modulated form of the process can be tailored to tease remarkably-subtle nuance from the system; the use of several installations at strategic points around the globe simultaneously, can serve to triangulate and interfere a relatively sophisticated infrastructure pattern through the projected field so as to be able to "code" the feedback-resultant with specific gravitational and resonance potentials etc. In this way the remarkable, "forward" and "backward" control they'd seem to have to exercise in order not only to trigger but to *check* the "avalanche" factor involved in resonance-fiddling with the faultline, could be managed the more easily.

Of course there are tricks to the process, bugs that need be worked out. This is why the several "random" discharges of faultline tension in Northern California around the relevant dates, generally unremarked because of their remote harmlessness, seem to be related to a "practice drill" with the globally-distributed triangulation equipment; both MT and AAA noted the "on" state of artificial *etheric*-current potentials at the time.

It may be remarked here that, in researching technical aspects of the subject during this time MT discovered, in a Bearden text, the *reason* for a phenomenon associated with the general effect to which both he and AAA referred without exhaustive explanation, i.e. the felt sense that the current in question was "turned on" days to a week—or more—before the targeted date of discharge, and turned "off" only after a similar interval. The sole "explanation" offered to inquiry at the time was represented as conjectural, i.e. that it seemed a preliminary charge had to be built before release and that such a charge might be proportional to the magnitude of the effect. As it turned out, the "conjecture" wasn't so far off; on page 186 of Bearden's *AIDS, Biological Warfare*, Col. Tom notes that *in practice* there is a *time-delay* in producing "gravito-inertial effects", related to capacitive charging and discharging the "time constants of mass-nuclei".

To the astute reader this corroborative disclosure should suggest two things: since AAA/MT were unaware of the formal explanation of the phenomenon at the time, their having described this peculiarity—later explained and thus confirmed in a formal text—constitutes one of those "blinds" beloved of scientific researchers, where data not generally known to the public is withheld so as to see whether a subject (giving *general* description of a "UFO abduction", for example) will be able to relate some fact not belonging already to common knowledge; and it should suggest as well that Bearden, being able to relate one of those practical little *details* belonging to the irreducible empiricism of *bench-engineering* and confirmed by the *adepts'* independent testimony, *certainly knows whereof he speaks* in more than an abstract or conjectural sense.

Someone's trying to tell someone something.

Now, let's return to the New Zealand quake of September 8, '91 (the precise date predicted by the Matrona-from-Sedona for the *L.A.* area). Having made the proper "ablutions", reverentially paused as the old texts say and then done the work that had to be done, the S.C. adepts were apprised by students (after lapse of the first targeted date without local disturbance of any significant kind) that, in checking with seismologists there had indeed been a quake of the relevant magnitude clear around the globe. At this, MT set to work "with calipers and compasses" (as the old magician-cartographers were wont to do, you know); and, plotting a triangulation of harmonic coordinates from the suspected military installations through the grid-line locus of San Diego/Los Angeles, an interesting geometry immediately emerged. Using square-root tables it became apparent that certain relevant, numerical resonances were established across harmonic sections of the grid polar squares (as plotted by Cathie and others) in arc minutes toward the geographic poles. These were factored and factored again to distill the single set of numbers that would confirm the exact harmonic demonstrating irrefragably both the optimal triangulation of the L.A. zone through those propitious locales (so as to generate complex-nonlinear resonance patterns strongly curving local-spacetime as a "springboard" for the input signal) and the *resultant*, unexpected—from their point-of-view—*mirror-reversal* of the conjugate signal itself...which if the calculations involving our additional "vector-input" were correct could *only* have redounded to the *particular* vertex of their triangulating pattern belonging to the map-coordinates of—Wellington, New Zealand!

Sure enough, when the final set of numbers was distilled, the resultant representative number for the "double/phase-conjugate" harmonic turned out to be...961.

Motto-In-The-Grotto: Here Comes The Sun; Salutations *31*

This number not only fit the exact specifications of the term that would have to emerge if the "hypothesis" of reciprocating phase-vectors was to be approved; it was also particularly rich in the keys it afforded to unifying certain formal "codes", most especially the Cathie grid-harmonics (which were subject still to criticism in conservative quarters for their unorthodox usages) and the basic equation of recent *Superstring theory*—relating all this *as well* to certain trademarks whereby the presence of the Southern Crown adepts in the midst of it all could be quietly vouchsafed.

For look: 961 is the mirror-reversal (phase-conjugation?) of the basic "Cathie" harmonic expressing the value of spherical *mass* in a *radiant field*—i.e. the number common to and integrating energy-light-mass properties, *169* (recall that the basic number 1694443 can shift its possible decimal places, and round off to its highest values by dropping digits to the right). Is it not consummately interesting that this resultant number, which mirror-images Cathie's key number relating *energy-light-mass* should also be the exact square of the number *31*? ($31^2 = 961$). The reader may refer back to the article "The Motto in the Lotto", Vol. 2, No. 1 *TNTC* for an extended discussion of the central spiritual and physical values associated with the "Aeonic Key" 31; suffice here to recount that *31* turned out to be the very number finally derived by physics researchers Schwarz and Green in solving for the equation of *Superstring theory*, i.e. the "Theory of Everything" which exactly integrates and identifies basic values associated with *energy, light and mass.* (Note that if Cathie's 169 represents "mass in the radiant field", the mirror of that number certainly suggests the time-space reciprocal of that condition, a value essential in the contemplation of any type of "phase-conjugate" mechanics.)

Finally, we discover the internal harmonic connection resolving Cathie's key-number value 1694443 (its extended form), with the equivalent key-number value of Superstring theory: by serially adding the digits in Cathie's number we summarily see the *mystic* number reappear: 1 + 6 + 9 + 4 + 4 + 4 + 3 = *31*. (The digits in 169/961 themselves add to *16* the number of *NUIT*, of the gravity-light reciprocal, the "Sweet Sixteen" of Coral Castle's Ed Leedskalnin etc.—cf. "Motto in the Lotto", *op. cit.*, as they say.)

All that's left is to note that the number 31 has long been associated with the Presence and teaching function of the Southern Crown adepts, and encodes a central formula of their work. Therefore, in solving for the question as to *whether* there indeed occurred a nefarious effort on the 8th of September past, to offset the seam of Southern California just a little (and *if* therefore such an effort was indeed blocked by other agencies or even reversed), there appears an unerring numerical presence not only suggesting both circumstances have high probability of being the case but indicating the very ID of the factors and forces involved in "blocking" that particularly pernicious "kick", and deflecting it for a Safety.

All the relevant terms and quantities have been given, or implied, whereby the background "work" in the derivation of these proofs may be duplicated—except for the latitude/longitude loci of two of the three installation-sites involved in the triangulation process. These coordinates are only known with surety to the *"parties" involved*—so we address them directly now (we have every confidence the *Bird* is regularly read and consulted by the relevant shadow agencies...we've certainly received communication enough—overt or disguised—to confirm that this is so, including communications involving the unmistakable signature of an advanced-"impossible" technology automatically eliminating competitive possibilities! more on this to come, for this fact itself fits certain of the reasons *why* these unthinkable things are indeed not only contemplated, but routinely done). We directly address the relevant rascals, as was said, since "you" alone and uniquely know the correct coordinates and can recite the relevant trajectories, therefore alone and uniquely may marshal to move the beads on your abacus to calculate and confirm whether what MT has to say is not strictly and immaculately true: so be it, so mote it be, let it be heard let it be done, Allah disposes etc. etc.

As for the San Jose quake of September 11 tallying dates for the second set of Sedona predictions, the fact that it fizzed from there rather than flared seems more the function of a "draining of enthusiasm" with respect to the culpable parties, or the meanwhile-receipt of another "set of facts" bearing on the opus, than anything "opposing" agencies might have done in driving the probable forehand back over the net—since the deflative atmosphere of progressively-diminishing aftershocks actually had the effect of leaving one with "dukes up" and not much to punch, for all the parrying stance.

If then, as unthinkable as it is, all this might well be true, the reader would naturally ask why (considering the *severity* of the situation and calculating *ergs* of straightforward physical might with respect to the apparent opponents) the adepts of S.C. would chance to make these "statistical" verifications and descriptive details so publicly known, in effect giving away the very address of the potential nemesis that might have taken some of its effective force precisely from an ongoing anonymity. Does the unnamed Strength with which an earthquake is apparently deflected, also serve to protect those who might function as its immediate agency?

To this fair question the SC adepts readily respond, since the answer explains very much of the hidden purpose behind it all (above that briefly recounted in the last issue), and at the same time permits a further filibuster toward the overhearing "source".

Got You Covered

First of all, the SC adepts are under no illusion they're actually participating in some sort of occult Pugilism where the antagonist growls "okay, let's see what *you* can show me, buddy", and blows are then traded between combatants on a general par in terms of respective resources. No such match is taking place; in a certain sense the demonstration as to what exactly may be marshaled from Magickal side of the energy-armamentarium is being conducted under the provisionally permissive *auspice* of the "antagonists"—and necessarily so, since in extending the implicit challenge/warning to begin with (the artificial L.A. quake of June 28 and the Sedona "prediction" pamphlet hot off the Langley press) the shadow force behind it all could easily have preempted any opposition from any possible angle or field *up front*. The fact that the SC adepts were there *to* "stand ground" and set up magical shields to deflect the blow, bespeaks a distinct permissive tolerance, a settled-back "curiosity" as it were to see what might be there to see and so implicitly preserve them for a scientific field-study. No, the SC adepts are under no delusion that, if the power mongers had not explicitly wished it so and granted it, they might still somehow have "been there" to join the tectonic battle.

Indeed to this very moment it's an atmospheric fact that they, and their ongoing readership, will only continue to have fun fun fun till Big Daddy takes the *T-Bird* away. End of story. (After all, just look around—be reasonable about such matters—Caesar still commands the Salad named after him, the real "armies of the night"...The marauding troops of Mao took with no problem, and toppled, an *Empire* of peerless spiritual might in a virtual day. Do people really believe the Angels of Material Security now somehow hover-guard those garden gates of Gethsemane?)

After all, the first significant gesture made (in the face of cumulative cues re the pending "act of the demigods") by the SC adepts was to print a very *atypical*, virtually "alarmist" cover for their August-September issue, the stark QUAKE IS A FAKE! proclamation. There was only one reason to publish an issue that drew such sensationalist attention to itself, and profitable publicity for Southern Crown was not that reason: after all, consider this—While, like any other public or quasi-public figure MT has been criticized at least indirectly for a few things, he's never been accused of being less than *thorough* in the consideration of any given topic. Therefore, presume with confidence that MT gave deep consideration to the production of so "sensationalist" a cover, knowing perfectly well such a disturbing lead jab to the public eye would generate, on balance, a residue of resistance and subtle resentment for the blow to the general sleep rather than a gathered wave of gratitude for bringing the whole sorry subject to the general attention. Can anyone really believe MT wasn't perfectly aware that the subject of "quakes", so touchy *in any case* around these needles-and-pins parts, would elicit a powerful reaction especially when sealed in an article necessarily saddled with the unenviable obligation of framing a *breathtakingly* mind-grinding hypothesis and on top of that implicating the very "administration" (or secretive subdivisions thereof) so recently canonized to popular consciousness for its Iraqian oil exploits? (However, as a matter of technical interest to "those" very busy of late keeping statistical tabs on public reaction to acceptance-stretching propositions stuck up over the lights of the media mezzanine like so many Punch-and-Judy puppets staging test-market dramatizations for future government sales-projects—"you" may be interested to know that the reaction actually *received* at this end was largely favorable, although this obviously in no way indicates the true quotient of adverse reaction generated in the silently-benumbed majority...)

Needless to say, publication of the cover and coverstory was viewed as a "no-win" proposition, a "thankless task" etc.—so the *only* reason a wistful inhalation was made and the QUAKE issue thrust fatefully forward in any case, had to do with the desire of the SC adepts to draw the *particular* attention of that sector of the shadow government assigned the "Cayce" project—draw it and fix it on the unanticipated circumstance that now, even should they succeed in carrying "it" off to specified degrees and on the specified sites, their impact had been significantly compromised and undercut, their "predictive" ringer-in-Sedona having had the Wizardly curtain pulled away and the charlatan pants pulled down by that annoying *T-Bird* mascot foiling, in *Toto* as it were, the dark design that should have apotheosized the wench as Delphic. Thus the SC adepts first of all felt there was a way of *disabusing* the relevant powers at the outset, so that, feeling there was much less percentage in projected gains than previously presumed, they'd reconsider and it would never come to a full scale magickal test.

However, it became quickly apparent to the *T-Bird* parents the *current* was adamantly *on*, and owing to logistical requirements for deterring such a thing they'd now have to apprise all students of the possible consequences of remaining with them in the area, dig in and "settle down" in anticipation of the tinny trumpetblast blown belowground by legions of the pseudo-*Tzabaoth*. (Hey kids! did you know that the term *Tzabaoth* extolled of late in certain New Age quarters, while by traditional Hebrew usage meaning "hosts" derives etymologically from the root-term *Tzab, army*, and that this in turn derives from the reductive root *Tza*, meaning "lizard"? Just thought you'd find that "intriguing", you know—if you'll forgive the vaguely kiss-off buzzword.)

Thus the gauntlet, as they say, was distinctly flung. The "challenge" was on.

Do we then imply that the shadow government was not *only* looking to take a chunk out of California real estate for its own purposes but was looking as well to see what form of resistance, with what quotient of success, might be marshaled in response? Yes, we not only imply but state it outright, for we *know so*. In particular, the visored Eye of that vermifax agency was looking distinctly *this way*—not pugnaciously or with venomous relish but with the iris of chill appraisal, scanning as always for the "usable data"...One must now ask *what* usable data? since the hypothesis put forward here thus far is that the "shadow government" found SC (both Southern California and Southern Crown!) expendable as a means of upping the ante on crisis-consciousness, and at the same time securing the required public credence in their "predictive media" for future ease of manipulation.

Art Of The Deal, Bottom Line (Or, Dealing From The Bottom)

Here however we must refer you to the *deeper* hypothesis, established over the two-year course of the *Bird's* journalistic presence and reflected also in the disclosures of others, re the long-term interaction of the military-government-power elite with various types of "spacebeing" at least since the 1940s. What *actually* happened in the (ongoing) interaction is crucial to an understanding of the *present* juncture of events, including the distressing prospect of pending artificial cataclysms—and here's where the initial premise tends to dissolve into a foam of conjecture by personalities, and even institutions, either injecting disinformation (knowingly or by osmosis) or *deducing* according to the limit of the given conceptual "delta" from an *inductive* collation of clues.

From what hangs suspended in the general atmosphere of information-leak, whistle-blowing or the moderate tree-shaking of the FOIA, there seems to have been an initial effort of government-military contact in the late '40s/early '50s followed by actual first person *interview* with a *variety* of spacebeing; such interview can best be understood as an actual *bid* made by the respective beings following a higher-dimensional law in which, responding to the *invitation* put forward, the divers types of consciousness (ultimately cardable as "positive" or "negative", cf. *T-Bird vs. The Flying Saucers*) may *present their case*, pending an implicit decision of alliance with one or the other by the local party that put in the call.

Being nothing if not covetous of the mundane political power already acquired and wishing, typically, to both preserve and magnify it, the terrene representatives in question naturally demurred from proposals of disarmament and so ultimately took up with the more comfortably Machiavellian types of spacebeing (you know, guys "after their own heart", figuratively and literally). Thus the military is generally presumed to have made "treaties", pacts of provisional alliance with mercenary agents ultimately identifiable—unfortunately—as ambassadors of the *Orion empire*.

If you'll recall, it seems to have become progressively apparent to the rapidly consolidating "power structure" that in exchange for the promised technological advances, Earth-folk not excluding *their own elitist members* were being subjected surreptitiously to brain-wave modification/inculcation programs, post-hypnotic suggestion, abductions and outright disappearances-without-return etc. It quickly became apparent to the military-intelligence agencies that it *was they* who were placed in an unacceptably vulnerable position by their own, Machiavellian machinations.

From here, a critical divide in the generally accepted story takes place—and it's precisely here that it's fatefully necessary to understand what truly happened as opposed to all the scenarios that have been generated *because* of what happened.

At this juncture Initiated awareness has perforce appeared, endeavoring consistently to sort and properly align the separate strands of often conflicting or contradictory information for the public. Consulting the definitive source of both the information and the lore that now surrounds the subject, *Matrix II* by "Valdamar Valerian", (cf. Book Reviews next issue) we may derive an overall impression of the real *scope* of what's taken place; more, initiated awareness may impart at this point an important consideration not generally understood by the public consulting this and related resources: i.e., that the phantasmagoria of underground installations, superscience espionage involving space and time travel, hallucinatory projects of bioengineering and infiltration of the fearsome "reptoids" as is found in the pages of *Matrix*, while appearing at once as a massive upthrust *mountain* of mixed information, puzzleboxes inside puzzleboxes and signs so subtly crossed in Alice-in-Nightmareland fashion as to install the cumulative impression of stepping irretrievably into a *whole Looking glass dimension* (rather than simply "reading" in the anchoring familiarity of one's comfortable, standby study), represents *as well* the collective impression with which the most intimate and ongoing *participants* have been left. If *Matrix* is "bewildering" and dimensionally *dislocating* to the public, it accurately recreates and therefore establishes by mirror-verisimilitude the condition in which very many—even a majority—of the participating *cognoscenti* have been left.

This is an important point to understand; for what "they" are doing, and what "they" think they're doing, may in any given case be two separate things. For instance, the beleaguered personality who first *brought* this mass of information/revelation to the public, Bill Cooper, has taken recently to proclaiming personal subscription to one of the possible plots he'd always pointed out was lurking in the collected "evidence", i.e. the one which states that all we perceive being gingerly advanced in terms of mass media conditioning reflects a scheme of the worldwide power structure to "prepare" the public for a space invasion scenario featuring the gradually-disclosed *reptilian presence*—all subterfuge meant only to stampede the general acceleration toward Martial Law in consolidation of a New World Order. While it's evident that tacit government "permission" has quickened cumulative presentation of more overt/revelatory potentials (with respect not only to possible *alien* presence but the government's interaction with such presence), an inspection of the general thrust and content of that—structured—presentation actually proves "they've" wheeled out another contingency plan. It's not the space-invasion scenario they're emphasizing—to the contrary there seems to be every indication the invisible government would like formally to Unveil its ongoing interaction by revealing the carefully-sculpted bust of our spacealien *benefactors*.

Why is this? Remember we said that, as far as the majority-elite of the invisible power structure is concerned, the type of bewildering/disorienting impression we get from the monumental *Matrix II* also characterizes *their* general impression. It's necessary now to understand what's taken place with the military/power-structure in terms of the higher dimensional negative design of *Stalking* (see past *T-Bird* essays and the book *T-Bird vs. The Flying Saucers*). Rather than the "reptoids from Draco" being the veritable concoction, the brainchild of the CIA/NSA fabricated purely in order to terrorize the world into NWO consolidation, on the contrary it's the CIA/military interface that *is* terrorized by their interval of experience with the "reptilian presence" in underground tunnels and those joint military-alien installations such as Area 51 Dreamland in Nevada. (Note we speak of a certain interface *section* of the defense agencies—there are those deep within the hidden government so intimately allied with the *Orion* signature behind it all that they *do* understand the terms involved, and actively participate in the promotion of the Stalking scenario.)

The impression derived from *Matrix II* (which is a *compendium*, without that directional thrust some superpose on it) accurately reflects the experience of the majority in the power elite. The phantasmagoria to which they were exposed in that interval had terrorized them precisely *because* a definitive demonstration had deliberately been given, under impress of the portrayed "reptilian ferocity", as to the technological and *spiritual* (i.e. *psychic*) superiority possessed by the aliens that they themselves were in no way going to be granted. At this juncture the power elite began it's omnivorous copying program, looking over the scaly shoulder of the nightmarish reptilian host with which it "shared" Dulce's underground facilities...

May we see now, that it wasn't solely in order to keep parts of the civilian populace dreamlocked in a subjective Caligari Cabinet at the disposal of the Mesmerist that CIA/NSA minions first prosecuted the execrable "copycat" activity recounted accurately-enough in *Matrix II*? May we see now that such random "nocturnal" experimentation with the public in terms of brainwave control (cf. last article), hypnotic inculcation et al. was taken up *primarily* as a means of learning *as much as possible* about such technology so as to develop an adequate means of insulating from what they perceived as the aliens' clear psychic and technological superiority? (The fact that the mentality in question had been forever *calling* upon just such a circumstance, may be charitably overlooked.)

Jeremiah And The Bullfrog— Like To Warn You About A Good Friend Of Mine

At the same time and largely unbeknownst to them, as a *feature* of the Stalking scenario, they were pushed procedurally back upon tacit alliance with the little grey mercenary beings from Zeta Reticuli (whom they'd recently come to distrust as well), simply because they constituted the lesser of two evils—and because these particular Zetas were "hinting" that, though technically servitors of the Draconian reptoids they secretly despised their masters, had come to cherish the freedom of provisional separation from them while on Earth preparing their scaly oncoming Path, fell in love with 31 flavors icecream and as a consequence were prepared to cement the alliance of helpful technological exchange and unite as well with the terrestrial military to repel the anticipated, full-scale (so to speak) reptilian invasion calculated to come between '92-'95 in the form of a pole-shifting proximity between Earth and their traveling artificial planetoid (known variously as Wormwood, Nemesis and Marduk).

Indeed, in scientific circles of the *shadow government* the recently discovered planet paradoxically "orbiting" a pulsar beyond our solar system and so baffling to conventional science (since its presence defies current concepts re the formations of planets and stars) is certain indication of the progress of the traveling reptilian Deathstar, now temporarily tethered within visible range around a body just beyond our own system so as to fuel up on certain star-synthesized elements for the next leg of their ominous journey Earthward. Being authentically terrified by the Reptilians (who'd earned their "reps" while timesharing underground condos with the Delta Force) the power-elite was pressured through that implicit fishnet Stalking into perceiving the only plausible option as closer cooperation with the "mutinying" Zetas—who, looking all the same to Earth consciousness were hard to distinguish, one tribe from the other, and appeared close enough in features and behavior to the Andreasson dorks technically classifiable as "positive".

Functioning then, on perfectly 3rd stage/3rd density consciousness they had no way of comprehending the terms and conditions of higher-density consciousness, either positive or negative; they had no way of appreciating that, at the higher-density negative levels from which the greys were functioning there was no such thing as a "Star-wars mutiny" from their Superiors, the *psychic* hierarchy of their relations automatically securing and locking in place an orderly set of flowlines defining a fixed pecking-order that could only be adjusted according to the rules of negative-polarization—for "capital" in such a system was obtained, and advances accorded, only on the basis of an entity or group having been personally successful in persuading and entrapping the negative polarization of a form of consciousness (e.g. the military/power structure) not yet technically "committed" owing to its educational existence at the admixed/spiritually-unpolarized 3rd density level.

Indeed the *object* of Stalking was just that subtle imposition of a "premise", a delusionary scenario upon a target/3rd stage consciousness structured to take advantage of its habit of perception in such a way as to draw said consciousness into predictably *acting* on implications derived from its characteristic distortion. Spiritual law of the higher densities positive and negative required, for true polarization, preservation of the free-will variable; if the potency of the volitional void-variable was to be added to the sum energy-reserves of the negative hierarchy, the targeted consciousness would have to be tricked into "freely" inviting the impositional government of the negative hierarchy. "Freely" requesting a stronger and more binding alliance out of reactive fear of a more terrible enemy, was surely a suave and economic way of accomplishing that conscious call and ultimate polarization-alignment toward the Negative.

Thus the power-elite in general had *no understanding* that the reptoids from Draco were bioengineered originally by the Orions (rather than being genetic evolutions of Earth's own dinosaur population, returning to reclaim its human genetically-bred population for food and slaveservice as the science elite presently supposes); it had no way of knowing that the grey Reticulians with whom they invited a closer pact of "mutual protection" were not, nor could they be, in mutiny or rebellion against the Reptilians, but were instead, like the reptoids, participants in the cool calculations of Stalking supervised ultimately by the Orion empire. Therefore, according to their current capabilities of understanding and by pressure of their inbuilt cognitive distortions amplified and directed toward wholesale "buying" of the Stalking scenario, the power elite opted first of all *not* for fomenting a phony space-invasion scenario (for they truly fear a space invasion, which is what the Star Wars stations and Hubble telescope are doing up there in the first place); rather they opted for graduating public knowledge and acceptance of the greys into the mass media, as is happening now (take a good look again at the primetime network presentation of "Visitors from the Unknown", May 17, and read again the *T-Bird* article "Ad Hominem Hocs and Hominy" in Vol. 2, No. 6). And, though they don't truly trust the greys either, from past experience, what does it matter as far as the public is concerned, who'll soon be fighting "side by side" with the greys in full-scale global defense against inpouring shuttlecraft from the disgorging Mother planetoid drawn within range?

Thus cleverly compressed between the two "opposing" dramatis personae, the greys and reptilians, the consolidating Earth government may hope to accelerate the reality of its New World Order so as to create a maximally stable socioeconomic and political condition, plastically coordinated and globally changeable at a moment's notice while firm and homogenous in obedient orientation—an optimized One World army weeded of its superfluous population-elements, tailored to a computerized central control system and fully dependent for its information and the staples of its very life-support on the directives of the power-elite, now the overt Owners of the World.

For the Orions' part, they need merely regulate applied pressure toward squeezing out those actions and behaviors from the pertinent members of the power elite that would secure the negative polarization of the latter. And what kinds of actions and behaviors would those be, which virtually guaranteed the "status" of negative (4th density) alignment?

4th Density Aptitude Test, Negative-Style

Consulting past *T-Bird* issues on the subject of the densities, and in particular the bonus Chapter VI in the book *T-Bird vs. The Flying Saucers*, we find the criteria for negative polarization stated in terms of just *how far* the personality is willing to go in order to secure the aims of its power aggrandizement; if for example there are conditions under which the wanton slaughter of whole populations bearing no negative potential against oneself might be implemented, if such terms can under *any* circumstances be stated, then the sufficiency-of-substance for an authentic negative polarization certainly exists. If (for example) it could be persuaded that reptilian invaders were even now trickling in under guise of meteor showers, floating down the baleful beams of an eclipse or full moon and taking up an escalating residency in California tunnels and caverns, procedurally appropriating strategic underground military installations so the personnel there seemed suddenly entranced with a strange kind of workload, then a response relative to that assumption willing to "do what it takes" to eradicate the infestation (though it meant triggering tunnel-collapsing quakes of cataclysmic magnitude incidentally wiping out a vast civilian population as the price to be paid for preserving one's own power-autonomy) might well be considered negative-qualification enough.

It's under considerations of this character that the green light for scalar-engineering a flux in the California faultline was given, and it's under such considerations that it must be understood.

During the time period in which such potentials hung most thickly over the S.C. ground, there certainly existed a detectable stress in the psychic atmosphere emanated from anxious surveys of the saucer-detection net doing diurnal double duty as both the military's regular radar and the power-grids supplying everyday energy to the life of the city. So it was that personnel of the shadow government were poised to commit a type of act which, owing to their tendency-of-orientation, was only considered expedient...to the invisible *Orion watch* hovering above and around them, considered a high moment of *ceremonial sacrifice* celebrating and securing an initiatory induction into the ranks of Negative Empire—at the low end of the scale, to be sure—a victimized cast of thousands to be immolated on the altar of the clashing rocks while ribbons of joyless jubilation spun up to the icy stars over the delirious dividend gained in consideration of Who and what else was ritually slaughtered in the bargain (the last time such great Negative Capital was made, the Roman Empire was secured).

Indeed we need not assume this was *the* critical moment for such a wholesale Negative polarization to occur, to the benefit of the Orion ranks, but perhaps *one* potential moment amongst a regular interval of others: perhaps this scenario was set up as a *test case*, a *possible* but not necessary moment as far as the "government" was concerned, to engineer mass-excitation toward the New World Order along with mashing a nest of Lizzies under-the-rocks to boot. If this might have been considered more on the order of an experiment which, depending on the way things fell as the pattern progressed could be taken as a dry run or conversely as a real-deal, then there was a certain elasticity to the atmosphere and a number of variables to be monitored—not excluding certain factors considered as Wild Card potential that might yet hold value for them.

This is critically important to understand, in order rightly to evaluate why we may be so sure this same invisible power elite (already 9⁄10 eaten up by the Psychic negativity they'd originally called, and to which they've been "initiatically" exposed) was looking with such interest upon the possible *reaction* they might generate, to their September-October earthquake overtures. It's this *very same* reason which informs the fact discussed in the final article, that amongst the sincere and desperate inquiries received by the *Bird* from victimized citizens re brain-wave control etc., there were also "slyly" slipped in at the same time objectively-similar inquiries from "the boys" themselves—meant to elicit the sympathy and technical advice routinely extended toward the public they victimize, but for *their* own ends.

Why would "they" look this way? *what* was it they already knew, or might have suspected, in regard to what they'd perceived as blithely streaming bimonthly from the *T-Bird* quarters where jolly workers, like dwarves in the mine, brought up gems to be casually distributed at the feet of a preoccupied public?

Leavin' It All Up To You—You Decide What You're Gonna Do

As Al Bielek has had occasion to observe in his lectures, at the seminal moment in the present formation of the scientific and power elite, in the late '40s against the background of the Philadelphia Experiment, those "in charge" of the relevant operations understood that a grand-scale catching-up would have to be done not only in terms of physics, but of *meta*-physics. Thus there has existed for *many decades* an unsuspected knowledge and background research characterizing key operatives of the shadow government, such that against all popular conception they possess a very *deep* idea of the *functional* reality behind themes of "incarnation" and "reincarnation", what's traditionally gone by the names of alchemy, sorcery and magick...they've refreshed and informed themselves to the degree that *as pure pragmatists* they value the perennial treasures possibly extracted from such knowledge. And, having an *empirical* confidence in the reality of much of this "esoteric stuff" they're canny to understand that, just as many of them represent the incarnational return of certain scientific personalities belonging to backgrounds the likes of Egypt and Atlantis, so also—even as they've reappeared owing to the critical turn of all history around this very, transitional point—they have every reason to expect the similar return of many of the original Magi, the reincarnational swansong of those ancient Mystics and Magicians of the shrouded past even to the return of that quintessential Magus founder of the Gnostic tradition, nemesis of the Archons and all around good fellow whose well-intentioned efforts to show Simon Peter the consideration he really wanted have been so historically misrepresented and misunderstood.

Indeed they would expect such personalities to be around; and, once having updated the address of such ancient Initiators they'd be able to identify them, and their authenticity, with far greater aplomb than is given to the general run of humanity that continues to stare and head-scratch long after all the proper credentials have been shown. As MT and AAA have stated, "the Negative always knows just who we are; they never have any problem!"

So "they" would look now in expectation toward what they'd already identified as a potentially valuable source of knowledge—since knowledge was what they were after, knowledge would be the term of their evaluation. Therefore in a sense the set-up surrounding their artificial quake-potentials, once it became apparent the design had been detected by *T-Bird* aerial reconnaissance, served as occasion for allowing those responses to develop which—when analyzed—should show what the Initiatic order-of-things might have to contribute as a valuable means beyond the mere mechanisms of technology, whereby to parry and protect against powers that weren't just technical but belonged to an altogether-higher-order of Psychism they were grossly unprepared to deal with (i.e. those fearful potentials demonstrated already by "reptoid" ringers mind-managing them to unqualified great effect in the underground installations).

The fact is, they needed knowledge and evidence of a term greater than the limits of technological object-manipulation, in order even to begin to deal with the frightening amphibian of psychic-and-technological wizardry displayed by both the reptilians and the greys. They knew they needed a factor of balance that would serve to smooth the proportions and set effective sentinels on the perimeters of *their* own subjective "sovereignty"; they wished to learn how to protect against the very kinds of things they were presently doing to others—for, as much as they could satisfy themselves as to their extraordinary scientific ability to pull off prodigies of "impossible" power and render any target victim helpless without recourse, they knew they were exactly subject to the same vulnerabilities from the higher-density negative Approach.

So then, AAA and MT, what are you going to do, now that you know of the "plan"? and what can you bring to bear in response?

It's for this reason alone that *T-Bird* press-wheels keep rolling, at least for the time; and for this reason also that no step was taken to remove the adepts from the site of effectiveness where, so to speak, the Powerstance would have to be taken to return the projected blow. (In response to the question as to why "they" don't just resort to the usual method of extracting the necessary information by force—"they" know perfectly well that in the special case of Spiritual Adeptship such coercion would only kill the goose which otherwise might, under some arcane clause, lay the coveted glut of golden eggs.)

As for the response of the adepts in all this, knowing eyes look keenly over their shoulders from the shadows, taking notes...it might be questioned whether their policy of *divulging* straight out the information implicitly sought (even if it helps those authentically victimized and requesting assistance of initiated understanding) puts a powerful ammunition precisely in the hands of those most likely to use such intelligence to negative effect—to the extent of using it even to parlay present gains into a total *negative polarization*, thereby adding 4th density freewill potency to the ranks of the Orion Empire...

To this possible cavil, the adepts of Southern Crown answer only this—the beings of the secret government, the NSA and CIA and DARPA are *beings;* they're beings born of consciousness like everyone and everything else. The business of the authentic spiritual adept is to contribute to and preside at, the Harvest (in this sense you may say that AAA and MT are the Happy-face Reapers). The interest of the authentic spiritual adept is always primarily in the prospect of *serving polarization*—and while the positive spiritual adept doesn't condone, encourage or participate in the process of negative polarization at all, nonetheless the *decision* of negative polarization is strictly honored and never interfered with, as it involves the most fundamental point regarding the value of the (conscious) free-will variable. The authentic spiritual adept tirelessly furnishes the instruction and the vehicular *Presence* of positive polarization-alignment, and provides the technical means of securing direct congruence with higher density values. *Whether* these technical means are consciously used in the direction of negative polarization, is frankly not their concern, being beyond the proper province of their authority once the *positive* instruction is fairly given.

Since the *basic* concern of the authentic spiritual adept *is* toward polarization and the Harvest, and since the likelihood of those such as members of the power elite actually *using* and *practicing* the means impartially provided is much greater than that characterizing the run of humanity (seeing they're so much more *motivated* and *engaged*, in that sense) then the concern of the adept toward those polarizing either positively *or* negatively is much stronger in any case than it is toward the massive Middle, which, because of its inertia and indifference has scant chance of polarizing at all. There's always the possibility, magnified progressively with actual practice, that those really *using* the keys provided by Initiated Wisdom might, in the course of precipitating their polarization, discover through the innate value of their own revealed consciousness the *wisdom* of polarizing to *positive* cooperation and service—regardless whether they were initially tending toward the negative. At least there's a *chance* of positive polarization with such beings; whereas with the run of humanity there just isn't. You may say what you will—that's simply the way it is.

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What Is The Global Energy Grid?

by Mantik Teluria

Having in our previous article looked into the Why of it, let's look a little more closely at the How—this question involves the greater understanding as to just what the energy-grid *is*.

The energy-grid is of course a modern restatement of what was known to the ancients, all over the planet and independent of "cultural diffusion", as the ley-lines and power points of the terrestrial *dragon*—the serpentine braids of scintillant light subtly slithering in topographical conformity to contours of the World-map. Its criss-crossing course spawned angulated junctures of *etheric* intensification, at which the megalithic magician-engineers would affix their brughs and roundtowers, their dolmens, quoits and pyramids. As Cathie derived foundational proofs of grid-harmonics through the coefficient of plain Euclidean geometries (e.g. the Pythagorean triangle), so the nodes and weaving lines of the energy-grid describe from an ideally aerial view a kind of polyhedral, crystalline architecture.

Just as crystals are known to focus, modify, code, store and transmit various electromagnetic/gravitational values, so the geometry of the world-globe acts as an energy focus and regulator.

In order to understand how there may be an effective mutual relation or Archimedes influence between the human mind/body form and the global energy-grid as is implicated here, it's necessary to grasp the ancient perception that they bear a term of mirroring correspondence rather than one of sequential derivation.

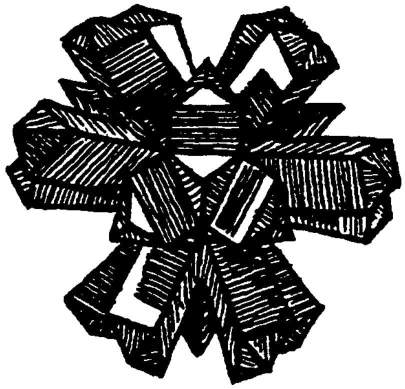
The human form isn't just made up of the elements of the Earth; and the Earth isn't just compressed dust of cosmic elements. Their relation may indeed be demonstrated geometrically, through the rather well known glyph of the Qabala's *Tree of Life*.

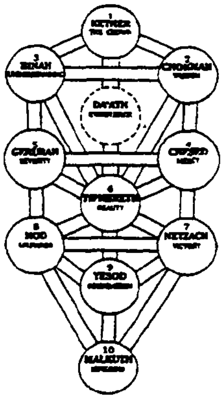
It's only necessary to note here that this representation of the correspondent linkages of microcosm and macrocosm configures the vertical lozenge of the human form; the Qabalistic commentator Frater Achad has shown in his *Anatomy of the Body of God* that the flat diagrammatic Tree of Life, if modeled in three dimensions and harmonically extended will flower in a discrete number of progressions to the rectilinear approximation of the *sphere*, exhibited by the crystal dodecahedron.

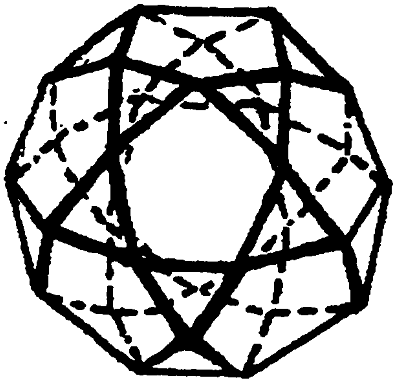
"God Geometrizes"

Through past *T-Bird* essays by the redoubtable Mother Terasu (i.e. "What Is 'Christ Consciousness'?" "What is Physics?" etc., various *T-Bird* issues) we've already come to learn that the elements of *geometry* aren't secondary conjugations of "wave-forms" etc., but that waveforms and all integral units of the manifestable fields-of-being are expressions of an informing geometry. Any such primary geometry functions as an abstract system of coordinates; it has a purely *noetic* value, and is therefore a term of Consciousness.

Consciousness in itself is the Limitless Identity of Void-nature, infinitely self-consistent and abstractly congruent with itself to an infinite degree; the rigorous continuity and abstract







regularity of *geometry*, is then the primary way in which Consciousness assays to extend that indivisible Value through the field of creative *delimitation* found resident in itself, as an innate potential of its permissive Limitlessness. The points, angles and lines of *geometry* comprise, in themselves, indeterminately self-conformant and internally consistent *projections* of the self-continuity of Consciousness, through delimiting *dimensions*.

Spontaneously sprouting the continuity and conformance of its identity *without preference*, consciousness reflects its absolute-value through a saturation matrix of potential coordinates totalling to a plenum *Symmetry*. Thus every geometric "point" in the creative tremendum (summing an indeterminate cross-correlation of planes, edges and angles etc.) comprises an abstract unity of coded variables dense with dimensional variety.

Through that *ultimately* dense indeterminacy which is Consciousness itself, the resultant matrix of plenum potential may be selectively aligned so as to generate a minimal, internal triangulation of *coordinate foci*. Innumerable dimensional "angles" and recapitulating subsets of Itself may thereafter be generated in the extension of the basic-indivisible Identity of Consciousness, through compound planes and multidimensional patterns of focal *identification*; the Creative crystal of inbuilt, noetic geometries may then be polarized and "interfered" through cross-sectional, triangulating *perspectives* of its own infrastructure.

The primal, super-saturated (indiscriminate) Symmetry of the Whole is then virtually subdivided, drawn into relief of contrastive/complementary components and progressively "broken" by focal filtrations into locally anisometric patterns. In the anisometry of those compound focal patterns, there is naturally generated a polar tension of integral phase-harmonics; the angulated, tensor components of those harmonic values generate the field-lines and pressurized edges through which characteristic energies and defining states of a perceptual field are effectively propagated.

Through this multidimensional, geometrized nest of focal fields and phase-axes, the common denominator of Consciousness may be understood as residing in infinite "perpendicularity" to the whole.

As *That* unbreakably homogenous value, out of which the extended patterns and fields polarize in borrowing against its illimitable Identity (mimicking its self-conformance through delimiting planes), Consciousness may be viewed as the Common Pleroma—the natural Juncture and shared term through which all its extensions are Resolved, a kind of ubiquitous Middle Pillar zero-factoring its sum constituents and creative field-geometries as an invisible Presence in their midst.

It's only necessary to know this "secret" to understand how any cross-sectional *version* of that compound/multidimensional crystal, any degree of resolution whether apparently macroscopic or microscopic and any angle of interception sees the same, central Presence of the Conscious value axially transecting and abiding in the midst of the given complex.

The value of consciousness pervades the atom, the planet and the human form. Only the (proximal) degree of *functional* symmetry or mirroring, coaxial cross-correlation and convergence through the given plane of "intersection" determines whether the featured organization is adequate in the instance to support the magnitude of *Self-reflective* consciousness. There is a distinct homology of correspondence, therefore, between the human mind/body form and the sphere of Gaia comprising its extended, environmental "body".

Each is an emotional focus of Consciousness ("emotional", because the plenum of geometries and all complex-patterned extensions compounded of those geometries compose the potential *self-representation* of Consciousness to Itself, with respect to its own nature. They interpret to Consciousness what, in sum, it might possibly *be*, and so condense in symbolic terms a value-typology claiming the absorbed consideration of its whole-abstract Identity). Everything, in all the fields of manifestation, is vivified by the presence of that identity. All form appears through the persistence of "memory-record", which is the repetitious reflex of a given identity-pattern miming the indivisible self-conformance and infinite continuity of Consciousness itself.

A Quotidian Cobra

In this way we may understand the Earth-sphere, Gaia, as the demesne of a *sentient focus* cross-indexing and encoding in a specific way the extended harmonics of a cosmic webwork, a crystalline grid of force vectors and interlocked fields. As expression of a particular *focal geometry*, the celestial ball of Earth collects the long fibrous edges and connective tendrils of a concentrated *emotional matrix*, only known by summary "name" as the angular relationships of planets and stars.

Across the grid of abstract coordinates (as which Gaia is cosmically "triangulated") there first of all insinuates an *astral* emissary of snaking form, its current-coils twining and overlapping in a thick strong braid of light impressing a general mood or emotional tone through its angular self-connections; it enwraps the abstract mold of the Earth-sphere as a serpentine egg, its path a continuous spiral about the implicit axis so that it veritably presides "with its tail in its mouth".

This glowing coil of primary emotional resonance exhibits a diamond-back pattern of alternating faces and edges, the complementary lines of which converge and diverge through the caduceus pulse of polarized strands, luminous filaments concentrating *solar* and *lunar* currents through the cosmic focus.

Such currents enter the coil "perpendicularly" as umbilicoid cables, the variable ratios of their interaction inducing electric/magnetic values of particular strengths or field intensities making the flow-lines of the coil thrash and twist; pulsing lights from the winking webwork change tone, quality and color with alternations in the ratio of the current.

Such cables function as *autonomic ganglia* of the enveloping, astral mood-field of Gaia, twined invisibly about the ubiquitous Axis of consciousness passing through and informing that sphere. They are then "emissaries" of consciousness, representing in their alternating ratios the degrees to which the whole-being value of consciousness may directly inform the processes of integration and harmony whereby the Earth-sphere functions. Their *optimum* ratio of interaction is equivalent to the Phi proportion or Golden Mean. The paths and arcs of the patterning gyres, energizing the successive phase-space of the etheric web, distribute themselves repeatedly through ley-line intervals as dimensional harmonics of the ratio Phi.

By functional correspondence, the Southern Crown teaching has long emphasized that the optimum ratio in harmonic integration of the dual ganglionic networks of the autonomic system with the *Conscious Axis*, resides in the *Phi* proportion where the parasympathetic—or sedative—emphasis is the greater, and the sympathetic—or excitatory—is the lesser value (when by Phi-harmonic the "lesser is to the greater as the greater is to the Whole").

The composite astral ganglion (umbilicoid *sutratma*) of the planetary network summarizes and orthogonally feeds the Ouroboric coil; at the dimensional *locus* of that input cluster plexuses of the *etheric* current-centers organized, aligned and correspondingly distributed according to variable coded values of the autonomic "cords". The collective consciousness of the planet, through the *astral* body informing its field, determines (by mood-averaging the psychic, emotional and cognitive atmosphere) the prevailing state of integration that drives its current-processes; the relative coherence of the processing fields and the efficiency with which they metabolize the circulatory networks of terrene "digestion", is a direct function of the overall psychic state coding ratios of the polarized currents.

There is then a direct relationship of correspondence between the mind/body form of man, and the overall planetary field. This proportional harmony is coded into the structural values of the grid.

The Geometric Round-Dance

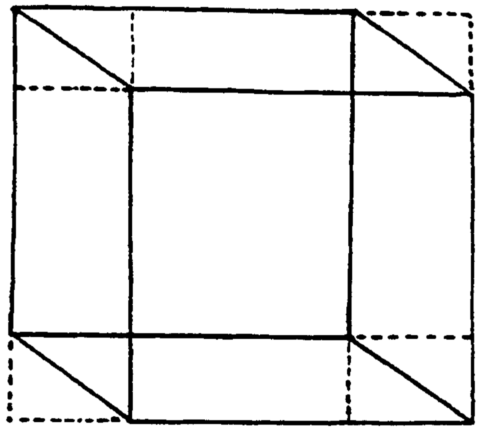
We may, for example, observe that the Ouroboric windings *implicitly* concentrate the total coordinate network of a multidimensional, *crystal polyhedron*, through specific directional flow-lines generating fields and energy tensors across the abstract nodes of those coordinates; they *explicitly* draw forward a lattice of observable energy-concentration in the form of interlocked "dodecahedron" and "icosahedron" sets. The faces, edges and axes of these regular solids are graphic facts, when the nodes and terrestrial grid-lines are methodically plotted. Geometrically it's well known that the dodecahedron and icosahedron generate mutual coordinates through which each implies the other by infinite mirror regress, in the ratio of *Phi* or the Golden Mean.

The vital-etheric threads that spiral and project from central nodes or plexiform clusters (phase-organized by the astral ganglia braided transdimensionally through them) serve to pattern the geomagnetic grid itself. Their throbbing points of light, oscillating rhythmically across pressure-pulse wavefronts, concentrate a plenum of patterned potential.

Within each jewel-burst there's résuméd an impression of superposed arcs and lines like origami-flowerpetals hiding in their folds a myriad proto-material forms, sylphs and shadow-gremlins crouched 'round and integrated through the common calyx—all such radial values summed to symmetric self-cancellation but continuously varying the internal stress of their angular components, like symmetrically balanced keys of a player-piano bobbing up and down by an invisible set of fingers.

The internal, varying stress-potential of the enfolded etheric petals is in fact contributed by the "fortunes" of their components *polarized* and *ex-folded* through a dimensionally sectioning angle, where each is relatively uncompensated in itself and oscillates in time with complementary cosine values, like the undulant arms of the goddess.

The neutralized "point" of the etheric pulse concentrating a plenum of patterning potential, is then the interval repository of a multidimensional index of flowlines and forces.



As indicated in other *T-Bird* essays, a quick means of comprehending such a condition is to contemplate the Necker cube, which with a fluctuating invagination of focus arbitrarily recesses (and draws into relief) *preferential* angles—the points and lines of which are, however, "neutral" and "stationary" with respect to absolute position; and which, indeed, if extended by dot-outline as in our illustration so that the contributing sections are perfectly symmetric with respect to one another, seem uniformly to *recede* and *balance* into an homogenously indifferent or internally self-consistent figure—its superposed components, however, still being subject to varying stress from the alignments of an ocular focus that may operate "outside" their neutralized/homogenous resolution, in returning to the fluxing relief of arbitrary value assignments at each angle.

In this way it may be recognized that the coded substructure of each, pulsatory point in the compressive *etheric* wave-fronts carries a maximum of "information", received through changing switchboard in the fortunes of just those components—when, on the alternating pulse or beat phase interval, they "appear" in relief through a filtered (geometric) context of relatively uncompensated flux coupling, interchanging, interfering and otherwise participating as feeling-extensors in the sentient *em* web.

Thus the flashing wave-pulses and geomagnetic lines of the ether fields weave through and establish the matrix of the vital physical field, bearing subtle enfolded flowers of information the petals of which, when *unfolded* or "extended" (from another dimensional angle) appear as asymmetric—preferential, chiralic—spirals interchanging across polarized/complementary extremes. They flow through and inform the metabolic processes of nature's electrochemistry, the way acupuncture ducts and subtle meridians compose the space-marks or infrastructure harmonics integrating and coding physical processes, regulating cellular growth etc. according to convergence lanes of arterial information.

Indeed the complex of chakras, currents, heaters and subtle meridians in the mind/body structure enjoys an extended counterpart in the nature-field as a whole.

The Planetary Form Of Man: Anatomy-And-Physiology Of The Body Of God

The relative, integral harmony of subconscious current networks through the mind/body being as index to the potential congruence of identity-force with the Conscious axis or Whole-being channel, is paralleled in the planetary body. The key lies in the operative *ratio* of interaction between polar pulsatory currents of the autonomic nerve-networks, for each current separately mediates an overall *value* of consciousness: the *sympathetic* network is the fight/flight, *excitatory* system and the *parasympathetic* network is the *sedative* or relaxative system. Therefore the key ratio of interaction serving to integrate them most deeply though and in conformance with the Conscious axis from which they issue, is the *Phi* proportion emphasizing (as the "longer segment") the *parasympathetic* or sedative system.

Just as the *heart* center represents the critical, electromagnetic transducer receiving umbilicoid influx of the dual *astral* currents informing the autonomic processes, so the *abdominal* center represents a critical juncture at which the consciousness-systems align and practically integrate the feedback information received through the autonomic currents: the locus of the *solar-plexus* in the human form constitutes the vital-physical juncture at which variable ratios of input from the splanchnic nerves and adrenal cortex of the *sympathetic* system, and the vagus nerves of the *parasympathetic* system, determine and are determined *by* relative degrees of alignment (or self-congruence) with the conscious axis. The vagus nerves of the parasympathetic system closely link with nerves of the cerebrospinal system.

In the same way the planetary "heart" receives influx of the polarized astral currents surrounding and informing it; and the planetary "navel" mediates the complex, nonlinear convergence-factors through which the dual processing currents variably align and integrate along the global axis of consciousness. The ongoing total of energies and influences through ganglionic nerve-networks (and their infeeding systems) imparts a general charge and field-pattern across the mind/body form, of variable integration and alignment according to the sum harmony of psychically-coded inputs; in the same way, the knotted weave of cords and macrame networks around the globe induces a net charge and imparts an overall current polarizing lines and magnetic axes of the Earth-sphere.

To the degree that the dual currents become "poised" and their polar, alternating processes suspended (as when their flux-phases become *locked* through breath retention, or *balanced* through surplus biomagnetic charge upon a deeply efficient metabolic economy), the coded potentials of the *virtual etheric infrastructures* are drawn into rotational *alignment* so as to allow their creative values optimum information-exchange with molecular patterns of the higher-dimensional, hormonal keys—keys to the plexiform locks of states, planes and current-values of the mind/body whole heretofore "subtracted" by filtrate reduction, and locked away in the *etheric* ouroboros of the kundalini-nucleus.

Here then is the secret of it all; at the neutral/balanced juncture in the polarized interchange of complementary values, there occurs a *transdimensional twist*—a subtle rotational flux across an invisible, dimensional divide where the polarized terms secretly collapse and cancel in a symmetrized infrastructure of probable components.

This mutual "phase" in their fluxing interchange *resolves* them as temporal/sequential elements, first of all; the oscillations of sinusoidal values, the rhythms and metronome motions in the radiation patterns of all component systems (establishing directional arrows in the apparent flow and distribution-rate of "time") are vectorially vetoed at this perpendicular juncture. Maximum organizational potential is drawn forward and entropic-potential cancelled, so that—in effect—signatures appear which in the *ordinary* context look time-reversed.

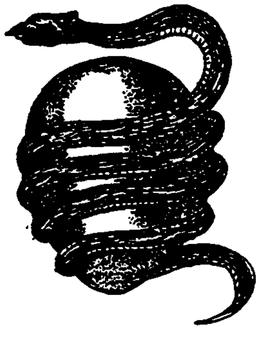
That which is maximally *organizational* is synergic, or *negentropic*; note that gravity potentials, neutral of charge and of spin 2 value (i.e. the + and – signatures of oscillating poles super-added to produce neutral charge and doubled bosonic spin) are scientifically considered the most logical candidate for *negentropic* processes, since they generate optimum organizational potential through curvature of spacetime, rather than through local energy expenditures. Complex non-linear resonance patterns as we find characterize functions of the brain, heart, digestion, reproduction, and fields of the planetary network encode stress-potentials at their transdimensional (or moebius-loop) intersections that optimize the curve of spacetime, either as micro-values in a non-Lorentzian frame, or as macro-values familiar to Newton.

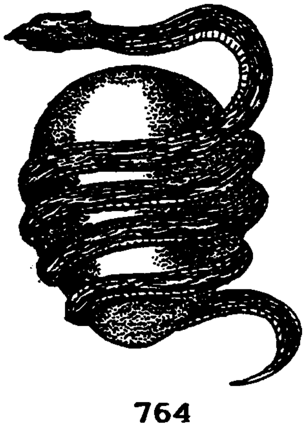
The *em* exchange-processes of electron and proton rotate *transdimensionally* so that, between the spatiotemporal "source" of the one and "sink" of the other there exists an enfolded field potential of variable geometries-of-organization, alternative dimensional models and means of divvying up the phase-space.

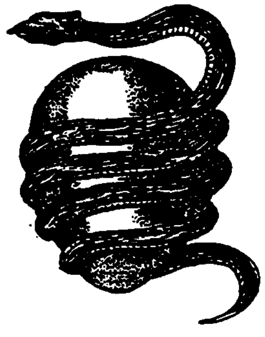
Between one full wave-cycle of the photon and the next there intervenes a moebius twist through the wave-cycle of antimatter. And, between the right-handed spiral of the south pole of a magnetic current and the left-handed curl of the north pole, there intervenes the cancelling moebius curve of the Bloch Wall.

Gravity and *em* potentials are virtually perpendicular to one another. But "gravity" is the stress potential of a complexly enfolded phase-space: our origami flower of super-symmetrized loops and radial inputs. Every arc of a sinusoidal wave pattern is integrated through a multidimensional, nonlinear infrastructure at right-angles to it; its "linear" propagation boils up out of an ocean of synergic and creative-etheric potentials—just as in "What Is Physics?" Mother Terasu showed the way in which the *sine* (the very signature of spacetime) rises up through and is equivalent to the *exponential curve*—the "exponential" being itself a unique signature of *self-conformance* and *congruence* suavely suited to our general definition of identity (in this case, invested in the identification-patterns of finitizing form) since its curve is everywhere equal to or proportional with its slope; and being, as well, an index of the nonlinear expansion in functional *degrees* of freedom (as with "clock-doubling" etc.). Thus the "exponent" on which sinusoidal flux-phases are borne, bears deep relation with the bristling creative potential of the *scalar* or etheric field.

Indeed, all *em* patterns and properties of spacetime are just the *exo-structures* of the complexly superposed, symmetrically neutralized patterns of scalar *infrastructures*. The exo-structure is the *un*folding of the infrastructure; and the infrastructure is the *en*folding of the exo-structure. Along the "line" of spacetime itself they seem to flux back and forth, the *em* exostructure imperceptibly blinking out of existence, yielding at the extreme of its oscillatory reversal to the underlying, creative and synergic information patterns of the time-space infrastructure. Indeed there's a basic relationship between the spacetime "reversals" implicit in the properties of the positron, antimatter, the phenomenon signature-swapping of phase-conjugation, and the qualitative "eversion" of the *scalar field* or implicate order as well as the optimally negentropic value of gravity itself. These latter two mediate and enfold the complementary $+\Delta t/-\Delta t$ signatures of *em* and *me* flux-phases. Collectively they account for what appears on either side of the electromagnetic blink.







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MIND/BRAIN BEHAVIORS II:

HOUNDS OF HEAVEN---BITING THE BRAINWAVE BURGLARS

by MT

The following excerpts from letters received by the *T-Bird* over the past year, have been mixed together randomly and allowed to flow into one another without separating quotes so as to mask the individual identities of those involved; the reason for this should become clear in perusing the collective contents, for all these excerpts pertain to the single theme of current, covert espionage operations involving brain-wave monitoring and mind-control, conducted on involuntary subjects in the populace at large.

As was indicated in the lead editorial article, amongst those authentic inquiries and depositions there appear covert inquiries received along with all the rest, which while they purport to be from ordinary victimized citizens like the others are in fact forwarded from the "secret" agencies responsible for much of the silent brain/mind monitoring. The *reason* for their having directed such "disguised" inquiries toward the *T-Bird*, was also touched upon in the lead article, where it was noted that although such agencies have long been practically familiar with the kind of technology involved they have been largely unsuccessful in developing defenses against it.

This contretemps does not have primary "Cold War" significance, as commentators have frequently suggested when describing the development of these covert powers in the conventionally-accepted context. As Dave Emory of Radio Free America noted in a recent broadcast on the subject, when the specter of "Russian technological superiority" has been invoked as rationale it inevitably turns out the U.S. is already *ahead* of the Soviets in those same areas.

The actual source against which such agencies seek defense, is the same which teasingly extended the original leads relative to such supertechnology; the real fear haunting personnel of DARPA (Defense Department Advanced Research Projects Agency) and the counterintelligence branches has to do with the altogether *transcendent* faculty of *spacealien* factoti to impose just such technological manipulations unhindered, and indeed to do so from a "density" or higher-dimensional point of leverage which is untouchable and inaccessible where the militarists stand. The potent admixture of truly Psychic force with electrogravitic wizardry as characterizes the capacity of higher-density "alien" forms, preempts and completely outflanks anything that may be developed at the purely mechanical 3rd-density level. The military/powerstructure has certainly gotten the hint over the years that Psyche patterns Soma, and that the void-value of *mind* informs the complex nonlinear matrix of *em* identity-signatures in the same way that "paper covers rock".

As we indicated in our lead article, part of the higher-dimensional negative pattern of Stalking has to do with imposing and stressing such a capability-disparity, turning up the pressure through fear-reaction (of an invasion threat etc.) so as to drive the targeted subjects toward deeper and progressively irreversible degrees of *Negative polarization*, i.e. driving them to commit a succession of acts—with their consequences—out of preservational self-concern that requires certain ratios of psychic balance inscribing threshold degrees of consolidative mind/body "intensity" to the negative side upon the summary soul-record.

Indeed the pressure that pushes them to investigate more deeply, to experiment the more thoroughly with wanton disregard for anything aside from their immediate results, is precisely responsible for having driven open the devoutly secularized eyes of the scientific "elite" to the prospect of rethinking conventional wisdom on the subjects of *psychism*, the traditional avenues of *metaphysics* and the *arcane knowledge* etc.—for while it is persuasively *there*, in those shuttered rooms and side-corridors of the current scientific edifice that the *prevailing* potencies are certainly to be claimed, it is there also that the altogether-greater potential for higher density consolidation of either positive or negative kind may be directly engaged in the form of a temptingly mischievous mind-power. Thus the "Orions" unerringly herd their targeted Earth elite straight toward those doors containing the kinds of elements that can "do the most damage".

Here then is the composite letter. These letters and passages have been specifically selected for their correspondence to truth, i.e. they are not the misinterpreted expressions of schizophrenia and they are not the products of hoax. Initiated awareness has, as always, "screened for verisimilitude" (and it's precisely through such process that the "ringer" from the boys-in-the-agency was detected, included here amongst the excerpts since "the boys", after all, know whereof they speak, hmmm?)

I believe that you or someone you know may be able to assist a group of people in the ______ area who are possibly the unwilling subjects of psychotronic experimentation...I am currently in contact with four people in the ______ area who claim to be hearing very realistic voices and other sounds—they report that the sounds do not necessarily originate inter-cranially but can come from anywhere in their environment. The nature of the communication is quite negative in nature...I have had brainwave testing at ______; brainwave patterns are normal, and they were unable to distinguish intrusive input when experienced...when I go into another room, they seem to know just where I am. This is true if I'm at home, or somewhere else. It's as if they were seeing through my eyes...the specific content of the communication is usually quite negative, sometimes cryptic. When asked who they are they reply, "We're watchers". When asked why they are doing this they say, "We don't know." They do tell me their names (or pseudonyms). One of them who is called ______ is very insulting. He usually says things like: "______, You're an animal. You're an animal lover". Sometimes it is possible to converse with them but I try not to...Sometimes there are surges of pain that seem to take over my whole body; at other times they are very specific, local like shocks or a cattle prod...I have had one telephone conversation with Dr. ______ after I became aware of his investigation. At first Dr. ______ thought these people were suffering from a cognitive disorder. After extensive testing he concluded there is nothing wrong with them.

The *manner* in which these marvels are accomplished, has been detailed to a degree in available works; again we refer you to the writings of Tom Bearden, and also to relevant tapes available from Archives On Audio (415-346-1840, P.O. Box 170023, San Francisco, CA 94117) in particular the broadcasts of Dave Emory, Radio Free America. In one such tape he quotes from a 1991 paper by Harlan E. Girard delivered to the NATO Advanced Research Workshop on "Coherent And Emergent Phenomena In Biomolecular Systems" held at the University of Arizona; and he refers as well to a Dell Publishing reissue from 1977 by John Marks called "The Search For The Manchurian Candidate: The CIA And Mind Control".

From the above sources it becomes persuasively apparent even to the average lay reader that such technology is firmly in the hands of government agencies; and that fact requires no hypothesis of "unknown" or "secret" technologies in itself, since well-known equipment (i.e. of the Cray supercomputer type etc.), even publicly available to some degree, comprises the backbone beneath the total range of engineered effect. (Initiated understanding would include, however, the practical presence of *scalar* technologies not nearly so well known, by which multi-leveled coded potentials may be patterned and directly discharged without "intervening *em* waves" through the brain-molecules of the targeted subject.)

The principle behind these seemingly impossible feats of mind-monitoring, influence and control/harassment employing quite *conventional* technologies, involves the currently "hot" science of Fourier analysis whereby any image, sound or sensation may be converted on an oscilloscope and analyzed into "discrete Fourier transforms"—i.e. audio, video, photographic or telemetrically-retrieved brainwave data may equally be converted to an equivalency of simple sine-wave signatures compared, averaged, integrated and digitized so as to produce a *profile* signature.

Acoustic processors analyze vocal patterns, for example, and by Fourier transform continuously synthesize *spectral time samples* which can be kicked out by the hundreds every second, correlated with stored prototypes in the processor and decoded to probable sentence-patterns. Since the human brain can process 5,000 bits of information per second, the capacity of current market computers to perform hundreds of millions of calculations a second through injection logic circuits easily explains how the subject's actions and ideas may be anticipated through analysis of preverbal thinking. It explains as well how *computer response programs* modulated to typed vocal patterns can produce the effect of voices discharging in one's brain as if in answer to thoughts, actions or ideas not yet clearly formulated in the mind of the subject (since the computerized vocal-patterns bypass auditory circuitry and resonate the brainlobes directly, no detection of mechanical artifice arises; the brain directly interprets the signal *as* human speech-pattern without tinny resonance, robotic diction etc.).

In this way the brain-wave patterns of *many* subjects may be sampled, so that a functional signature of certain common or collective forms can be extracted (i.e. a synthesized pattern that would couple to and resonate the brain-wave signatures of all those sharing a taste for chili peppers, or those who participated in common belief-patterns as in a church or club); or conversely, the brainwave behavior of a single subject may be sampled so as to produce an ongoing pattern-analysis distilling the various types, ranges and idiosyncrasies of speech and thought, mood and emotion into a sleek Fourier profile.

Possessing these brain-wave signatures (which, whether on a collective or individual scale function as fingerprints of selective identity-resonance), the "agencies" in question can target and fine-tune a subject long distance, picking the relevant wave-identity profile out of the hologram of complex interferences through which all things appear—magnifying weak signals of motor activity belonging to the electrical precursor *gestalts* of speech patterns, for example, with use of the SQUID or "superconducting quantum interference device", and deftly extracting them from environmental noise.

In this way all the invasive programs becoming progressively more "familiar" to the general public may be implemented without obstruction: thought may be monitored, and thought may be implanted; pain and pleasure centers may be stimulated, total sensory distortion or deprivation imposed, diathermic effects disruptive of the autonomic system generated. And all this seemingly without respect of distance, location, lead-shielding or any of the *reasonable* resorts which could at least minimally be counted on when such technology was still in its primitive *implant* stage (not to say that there isn't still a substantial bit of implant-work being done; the variables involved in this basically-nonlinear process make the additional assurances accompanying physical implant a desirable adjunct still, where implant is at all feasible).

Stimulation of the brain and nervous system directly through microwave beam technology and ultralow frequency, gigaHertz radiation masers constitutes an altogether formidable weaponry directed upon an unknowing and defenseless civilian population; add to this the lesser-known capacity to code and tailor complex *scalar* infrastructures into the *em* delivery systems, programmed with variable and simultaneous messages involving any range of factors from emotional conditioning, subliminal trigger-responses and even health (cf. Bearden's discussion of the presently-operative "death photon") and you have a good composite portrait of that which the very *perpetrators themselves* most fear, seeing that this prospect of their greatest *control* is at the same time the threat of their most thorough subjugation, when displaced just "a few inches above and to the left".

There is however a secret to this level of control, which is still, at bottom, material-reliant (it's that fact which after all makes the power elite *aware* of its vulnerability with respect to the higher-density "reptilians" etc.—i.e. the biogenetically engineered and tailored "Orion SS shock troops").

That secret may be located in precisely the technical capacity adjudged by commentators perhaps the most frightening of all, i.e. the capacity to deprive the thought-process itself of one of its most identifying if taken-for-granted features, i.e. the ability to *hear* the thought internally as it's being formulated.

We intercept the process of thought at the ordinary 3rd density level, as "inaudible speech". This is supported by the fact that thinking is always accompanied by electrical activity of the *speech centers* patterning nerve signals to drive the vocal apparatus. Although commentators attest they have no idea how this altogether disconcerting deprivation of the echoing feedback function belonging to inaudible "verbalization" of the thought is accomplished, initiated understanding points to *em* interfering of the *speech center* itself as being primarily involved. It is noted that through this effect, *thinking* still goes on but seems suddenly shut up *in vacuo* where no corroborative and comforting echo of itself may be "heard".

Despite all this, even longtime victims of brainwave manipulation may generally be distinguished from the superficially similar *schizophrenic* pattern which, while it also "hears voices", exhibits dissociation etc., is *also* accompanied by rapid verbal dysfunction—the speech pattern *itself* becomes dissociated, neologisms intrude constantly and there's every indication from this that the actual *thinking* of the schizophrenic is aberrative. On the contrary, a mind/control victim—even if he ultimately snaps under stress and shoots up a McDonald's—continues to display the capacity of coherent thinking as reflected in his speech patterns.

As far as ordinary, 3rd-density level mind/control techniques are concerned, then, they do their distinctive work by seizing the effective zone at which thought is already being generated, at a pre-reflective level, into potential speech patterns. It is at this level that "thought" is *identified*, and its components analyzed. However—the very fact that such deprivation techniques operating through the speech center leave proof as to how *thought* continues even when disconnected from motor activity patterning neural messages, indicates that thought and therefore mind functions upon another level altogether, and on a deeper basis than may be analyzed in the context of Fourier transforms heavily reliant on *verbal* signatures. This is why it has been emphatically noted that the most verbally-oriented and communicative, are those *most* vulnerable to the technique of mind-control.

Herein lies the answer. The highly verbal being of *3rd-density* is also emphatically left-brain (women have the verbal faculty distributed more evenly across the hemispheres, which only means that in "3rd density" context the left-brain verbal emphasis has taken advantage of the thicker corpus callosum and encroached on the *gestalt* or pattern-recognition function of the right-brain). The typical form of such verbal consciousness is a brainwave mixture strongly emphasizing *beta-wave* activity. These verbal brainwave patterns function on highly repetitive, habitual configurations—their very, verbal character adapts such thinking to the stylized *linguistic* convention of structured, formalized and very linear repeatability. *This* is why "high verbals" are so especially subject to brain-wave monitor and control—such highly structured and diagrammatic thinking loans itself admirably to the necessary computer-process of averaging and distilling to an overall, typal profile.

It is this *same* abstract-verbal, left-brain emphasis (at bottom a product of enculturation rather than genetics) which caused brain-researchers to believe for so long that *specific muscles* and their rote-mnemonic movements were stored in the motor cortex, and that *word-order* was the basic function recorded in the language-centers. Even with parallel-process computers, there's a greater comfort and state-of-rapport between the *ens* of computer-technology and the brain/mind paradigm based on 19th century notions of linearity and object-specific learning patterns.

Modern brain research however knows a whole *other* paradigm wherein *meaning* rather than word-order is represented in memory and language; in which *acts* and their outcomes (aims and anticipations etc.) are represented in the *motor cortex* rather than muscles or movements. This is of greatest significance to the problem of mind-control, because it distinctly points away from autonomic or conditioned, linearly-ordered response patterns and toward the *volitional void-variable* of the Conscious Axis itself. Language, motor activity and all other "voluntary" patterns of the being are based on an *abstract-cognitive fulcrum*: the presiding *idea* with its form and aim powers a variable patterning process, indeterminately elastic in itself and maximally *adaptable*. It is therefore *sensitively subject to initial conditions*, and so participates in the basically *non-linear* paradigm of Chaos models through which an indeterminate interplay of "angular degrees of freedom" allows for optimum adjustment and responsive reorganization of coordinates.

Such a sensitively contingent adaptability has always characterized the behavioral processes, but that fact has been habitually damped and masked by chronic verbal left-brain emphasis.

What is called for, then, is a shift in the actual, functional *ratio of emphasis* between left and right-brain hemispheres. Such a shift would place proportional emphasis on the variable gestalt-patterning processes of the *right-brain* hemisphere, resolving the mind/body system as a whole into deeper congruence and true functional correspondence with its presiding, nonlinear (*cognitive* or *ideo-form*) values—i.e. meanings, acts etc. as opposed to rigid structural circuitry. Since such a significant shift would effect a deeper alignment with the central, adaptive variability and living responsiveness of the system as a whole it would necessarily draw the personality into deeper congruence with the essential, *volitional void-variable* coincident with the Conscious Axis itself. And this would be equivalent to the adjustment of balance between parasympathetic and sympathetic nerve-networks of the autonomic system in favor of the sedative value of the parasympathetic, *also* characterized as aligning a more direct congruence between the subconscious response-patterns and the whole-being value of the Conscious Axis.

Referring then to our *T-Bird* essay in Vol. 1, No. 7, "Mind/Brain Behaviors: Why Some Citizens of Gotham Fear Batman and Draw Reactionary Cartoons About Him", we recall that any such reorientation and overall alignment toward the basic, nonlinear variability and volitional indeterminacy (i.e. *freedom*) of the Conscious Axis necessarily results in a shift in the admixture of brain-wave patterns, recessing the ordinary *beta*-storm of cortical activity and drawing forward altogether deeper values of *alpha*, *theta* and even *delta*—thus bringing forward and integrating directly into waking consciousness the creatively elastic qualities belonging to the dimensions of dream, and deep dreamless sleep (i.e. those values and corresponding dimensions of the brain-mind most directly correlated with the essential, creative void-value of consciousness). As we learned from that article, far from the verbal-linguistic faculties—usually identified with thought itself—proportionately diminishing and disappearing, they're taken up and integrated into a much more powerful complex of brainwave activity which enriches and extends their power altogether; they simply decouple from exclusive association with beta-wave activity, and proceed to function on a far more optimal basis through dominant theta and delta patterns.

What this means in terms of the specter of technological mind-control however, is that the usual accessible juncture at which identifying patterns of the verbal-linear "habit" discharge and may be seized, becomes integrated and aligned to a very different principle. Typical *forms of expression* may still seem to characterize the personality; but this is deceptive, for such forms aren't tied so tightly any longer to chronic patterns of one-to-one identification. Therefore "typifying" or computer-averaged values of representative brain-wave pattern dissolve into a more elusive, variable, creatively adaptive range and depth of brain-wave mixtures progressively baffling to strict computer "typing".

Such a transformative realignment is indeed equivalent to a *higher-density* shift in function; any deeper shift toward congruence with the volitional or *conscious* axis, corresponds to higher-density degrees of function. Thus, what's apparently called for from both "victim" and "victimizer" alike in confrontation with the looming problematic specter of mind-control, is nothing less than total *shift* to a higher-density *framework of functioning*. As large and preemptive a demand as this appears to be, the situation is such that "both" seem, mutually, to have been driven into a corner and there's nothing left to do short of making the "unthinkable" leap. When reasoned through, such a millennial/irreversible step into the higher dimensions of consciousness itself is the only way to get "behind" and therefore *above* (in terms of hierarchic flow) the otherwise-swift etiological stream gathering mind into the measured flux of the rigidly regulatory Sine.

There are three basic exercises which must be engaged in order to demonstrate a practical, non-technological means of overcoming the mechanics of brainwave control; the mastery of these means is the only sure protection against such a thing, and at the same time secures one's "sovereignty" of psychic function against higher and even more subtle forms of mental interdiction generated from potent conscious planes.

* * *

[1] Charger Breathing
[2] Banishing Star-pentagram
[3] Hounds of Heaven

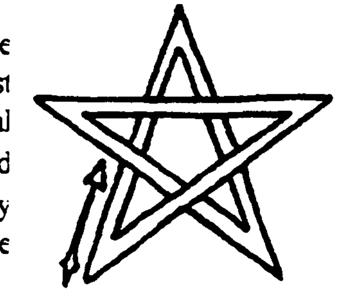
[1] Whole-charger breathing as outlined in past issues of the *T-Bird*, furnishes an ideal first step since its oxygenation of the system and ionization of the bloodstream generates a very rapid metabolic economy for the overall, mind-body complex; through this deeper more integral economy (spontaneously powering a subtle shift in ratios-of-emphasis across the autonomic systems in favor of the *parasympathetic*, correspondent with the ideal value of *Phi* aligning subconscious current-centers in exact proportional equivalency with the Conscious axis from which they spring), a surplus "charge" may be quickly accumulated at the vital-physical battery of the solar plexus. High negative ionization-potential translates into greater magnitudes of *negatively entropic*—pattern-building—*synergic* energies, or subtle "pranas", drawn directly into the economy of the system through *electron surplus* (electrons are the atomic "void-navels" or points of physical ingress into the transdimensional infrastructures finely coding and "building out" variable nucleon patterns "from the inside"). While the pH factor tends to average-out the ionization potential, the *prana* drawn in through it *doesn't* neutralize but accumulates, each energy surplus reinforcing and adding to the average across the solar voltaic at the *manipura*. That surplus charge in conjunction with the deeper metabolic economy, means proportionately less bioelectric energy need be invested in the hormonal and neurochemical cycles conventionally claiming the available energy-capital; the surplus may be used to power glandular chemistries of a *higher* integral order, manufacturing hormonal keys to complex-dimensional "locks" of the plexiform centers only present previously as dormant/pre-coded potential of the biogenetic pattern.

Unlocking of those *threshold values* of the multidimensional being, generates a progressively deeper (functional) congruence between subconscious systems patterning the mind/body networks, and the Conscious axis itself. Such a deeper, multidimensional alignment and integration doesn't mean a more rigid-inflexible structure; on the contrary, deeper integral harmony of the autonomic with the conscious systems imparts to the former greater available values of the latter, so that the essential *indeterminacy* belonging to void-consciousness allows for expandingly elastic degrees of freedom in the variable patterning of memory-codes and subconscious circuits.

The resonant harmonics of the sine-wave patterns emerging from this integral alignment are highly non-linear; reflect a deeper ratio of emphasis on *gestalt*, right/brain perceptual and cognitive patterning; magnify the presence of *theta* and *delta*, incorporating the normal beta functions; and express the presence of an operative mind/body complex progressively functioning between the electrical frequency ranges of 400 cps and 200,000 cps on the electromyograph, out of range of the ordinary 250 cps indicative of 3rd-density cognitive patterns (the latter being *optimally*, the former being *minimally* subject to Fourier analysis, averaging, identification and resonant duplication).

Charger Breathing is therefore a principal means of "pumping up" the mind/body system *out of range* of technological aim. In the practice of *Charger Breathing*, there is no *group profile* sinewave signature generated since such practice resumes the totality of mind/body systems from the *biophysical* pole rather than the *mental* pole; its effects are immediately *nonlinear* to a high degree, and there is no *characteristic* mental response or linear tailoring of a common, cognitive profile as there would necessarily be in resort to a *belief system*. This is why under the insidious circumstances of brain-wave control, the victim finds that "turning to Jesus", "petition by prayer" to the favored denominational deity etc. doesn't work, and indeed simply generates a high-profile identification pattern.

In the event that the subject/practitioner's physiological response-patterns are highly monitored already, owing to brain/mind access through signature thought-structures, one may avoid punitive pain-center stimulation etc. by *varying* the intensity, depth, time intervals, locations and accompanying *activity* relative to performing the exercise. Experimentation is the only means of determining the optimum combination of factors.



[2] Mentally visualizing the Banishing Star Pentagram three times a day or more, produces several important interrelated effects. First of all the figure of the Star should be traced in the imagination, at the general "locus" of the third eye center, approximately 1½ inches between and above the brows and 1½ inches behind the frontal bone; progressively produce its image (to the extent of one's visualizing ability) along the trajectory indicated in the diagram.

Thus the image is *drawn* in the imagination from the bottom left-hand ray and around.

There is a very wide range in the ready capacity to perform this or any visualization exercise. The instruction is to simply do the best you can. Try to visualize the image in scintillant electric-blue lines, the quality of neon tubing. Even if you can't see it at all, or visualize the color accurately, or hold it steadily or retain all its lines and angles and segments at once, it is the *intent* and *effort* to do so that counts—*not* the degree of positive result. The *intent* alone instructs and activates appropriate centers and lobes of the brain/mind. Current alignments and ratios-of-rebalance are generated in response to the abstract form as an *idea* in its own right.

It's important to understand the effectiveness of visualizing (impressing the subconscious systems with) the idea-intent of such a basic geometric figure. The reader will note the honor paid geometry's *noetic* status in the ordering of all energies, dimensions and zones for the mind/body complex and creative field as a whole, in past *T-Bird* essays (i.e. "What Is The Mother Current?" "What Is 'Christ Consciousness'?" and "What Is Physics?" etc.). The *noetic* value of geometry underlying all fields, imparts *immediate* efficacy to the conscious/volitional projection of any such pattern through the generative locus of the third eye center. The projection or willed impress of such an image energizes, reinforces and optimally organizes the states and current fields coded through its abstract presence.

The traditional image of the Star-Pentagram has optimum symbolic and *literal* potential for the nature-patterns and mind/body form of man. It constitutes a key organizational template. Its pentagonal lines and proportions can be found in the physics of the water molecule; the Fibonacci series recurrent throughout nature; the crystalline lattice-network of the DNA molecule; and the secret, structural grid-matrix ordering and informing the brain/mind. As its deliberate visualization impresses ideal-coordinate values of the brain/mind pattern more deeply, an influence is generated through the third eye locus which reinforces overall reordering of hemispheric ratios in favor of right-brain emphasis, and nervous-network ratios in favor of the parasympathetic system.

Internal visualization of the Pentagram's criss-cross lines, parallels the pattern of nerve-optics in the visual system; it therefore traces an ideal group and reinforces optimum, angular harmonics coded through the complex of the brain-mind (the visual system is the mind/body's chief sensory processor; the other senses and their systems are subordinate. Even when blind, the visual system continues to operate and process the other senses).

Charge the image with Charger Breathing when visualizing it. Again, there may be a "strategy" required to practicing this without repercussion, if technologic interlopers already have access to your neural/cortical systems through signature (verbal) brainwave patterns. The same instruction for varying direction, intensity, time and place applies here.

Although at first the introduction of this "uncommon" cognitive pattern to your thinking processes might be "noticed" and draw suspicion, with practice it will serve to reorder brain/mind ratios and conscious/subconscious systems in such a way as to enhance, and optimally reinforce, overall *nonlinear* current-harmonics—strongly modifying verbal identification-patterns and folding all such functions into a far more complex, elusive, subtle and elastically variable field. The procedural tracing of the figure incorporates a "left-brain" value into right brain imagistic processes; the effort to visualize the Star in totality at the completion of tracing, is a strongly right-brain exercise.

[3] The diagram of the Hounds of Heaven should be visualized in totality, closing eyes and internally imagining the superposition of the entire image (in all its geometric parts and lines, with each of its "hounds" properly placed), in alignment with one's own head and neck—the "hound" at the top corresponding to a point parallel the top of the subject's head, and the "hound" at the bottom placed parallel the base of the brain. The lateral "hounds" should correspond to the actual placement of one's temporal lobes.

After separately practicing visualized placement of the entire image, this key is to be used in a very specific manner; even prior to but especially *when* a particular class of "disturbance" is induced, the "hound" corresponding to the type of disturbance should be visualized. One need not visualize the entire diagram, any other part thereof or any other "hound"; indeed one should fix attention firmly *only* on the "hound" most appropriate to the situation, imagining it at the location of the brain/mind to which it's assigned on the diagram. Visualize it the duration of the effect.

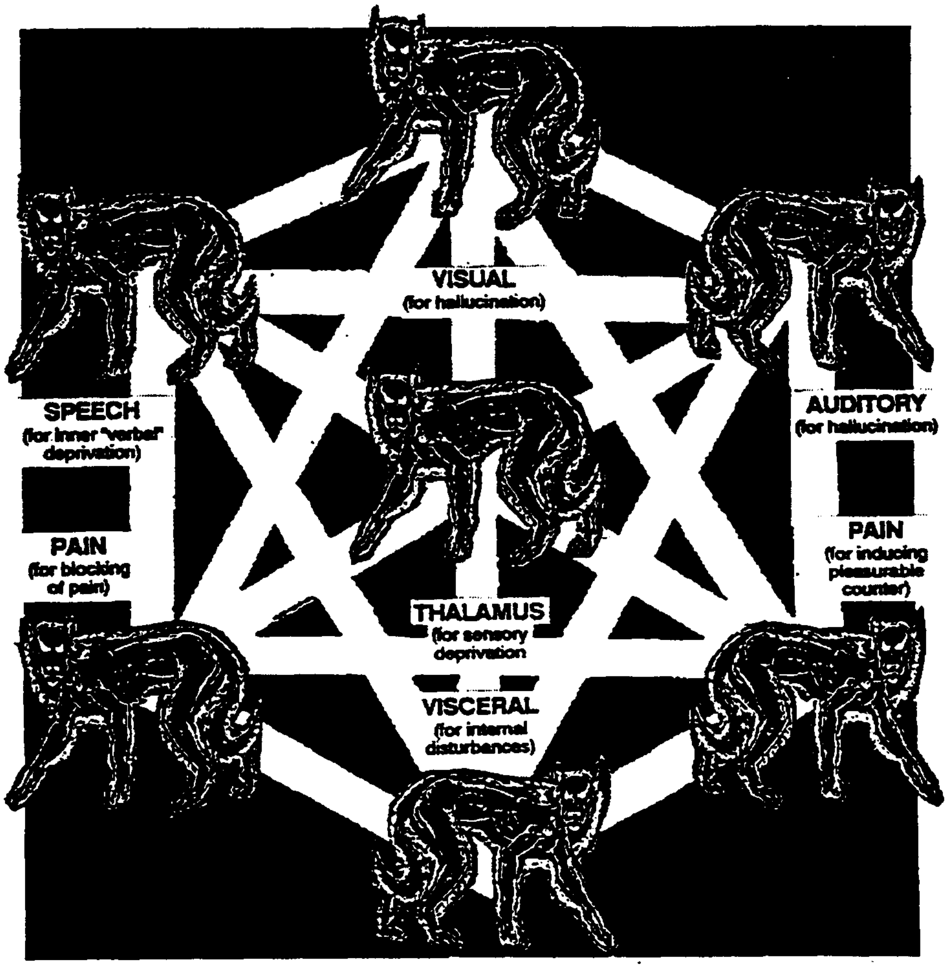
The importance of this "exercise", is to impart a *special* instruction *directly to one's brain-wave patterns* as a holonomic system; with the visualization of the diagram and its guardian "hounds", you are coding a *particular* and *special* class of identity-signature into those patterns. The implicit "instruction" to your brain/mind patterns is that *they themselves* are to take on the specific configuration of these guardian hounds; and that the nature of these hounds, is that they *bite*! i.e., they sniff out, identify and detain with their sharpened fangs any energy-code which attempts to encroach by disguise. Your *subconscious* systems can identify and discriminate what "you" as the resultant, composite "conscious" system cannot. Your *subconscious* systems *can* distinguish the authentic from the counterfeit. And you are further programming them, through visualization of the "hounds", to attack and *repel* or powerfully *turn back* on their "owners", any such surreptitious interloping signals, or furtive foreign radiation-patterns. In effect, you are *phase-conjugating* those signals, and bouncing them back down the very phantom "thread" of their trajectory. At the very least, you should give some Cray computer a terrible virus!

This works faster than you might think. In a relatively short period of time (especially in conjunction with the first two practices) the least inkling of an "alien" stimulus will trigger-alert the appropriate "hound", even *without* your strict conscious participation; and the first brain-wave upsurge of that *signature-hound* should act by jujitsu directly on that "heat-seeking" signal sent to greet one by identification, trapping it and locking on to it by precisely the mechanism of its own identity-correspondence to one's signature-patterns.

The very activity of that counterfeit identity-pattern thinking to resonate one's brain-waves, *causes it to generate its own* phase-conjugate reversal signature, forcing it to be repelled from the target subject's presence and "returned to sender".

Nor can this be successfully counterprogrammed against. The virtue of meeting these technological wave-conjurations with *consciousness* rather than combative-mechanical wave patterns, is that one functions from the irreducible *fulcrum*, the ultimate Axis of all energy-waves and polarized sinusoidal patterns. An attempt to contradict or circumvent your own conscious programming would run directly up against *its inbuilt instruction*, and there's no way around it. Identifying the brain-wave signature that characterized your hound visualization would do no good, since counter-programming it would, in this case, drive up against the irreducible paradox of Consciousness—in the manner of what happens when any "objective" or third-person proposition (of the categorically negative type) is stated in *first person*: the effect is suddenly that of the double-negative paradox or *self-referring statement*, where the *negation* immediately negates—by confirming—*itself*. "All sentences are false—including this one".

The *two* "pain" centers may be visualized at once, both to *block* the pain signal (left) and induce a cancelling pleasure signal (right).


VISUAL
(for hallucination)
SPEECH
(for inner "verbal" deprivation)
AUDITORY
(for hallucination)
PAIN
(for blocking of pain)
PAIN
(for inducing pleasurable counter)
THALAMUS
(for sensory deprivation
VISCERAL
(for internal disturbances)

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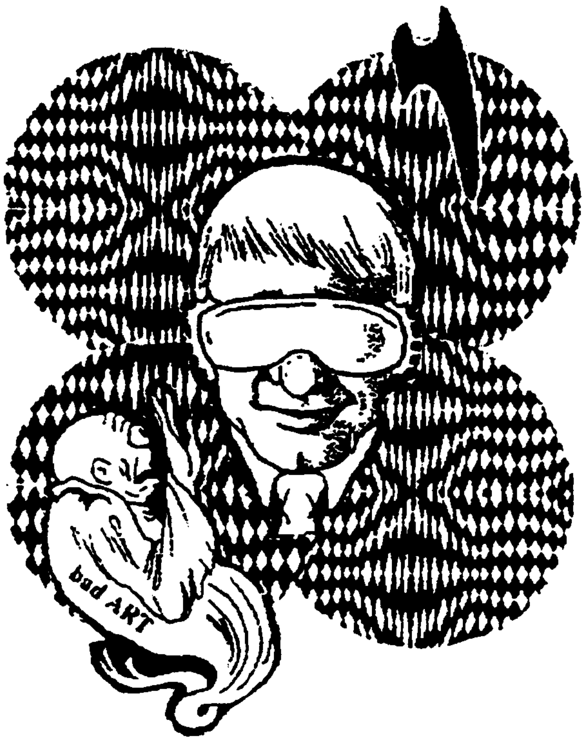
MIND/BRAIN BEHAVIORS:

Why Some Citizens of Gotham Fear Batman And Draw Reactionary Cartoons About Him

by Mandelbrot Tripper

Brain wave patterns...What can we really tell from brain-wave patterns? Do they describe us like the secret pages of diaries to which we've been given the key? Is everything that we are, reducible to the curves and squiggles mapped by an electroencephalogram? Or, are such patterns deceptive partial registries through clumsy contrivances, of complex processes in no way obliged to open an accurate correspondence with any set of needles that jump—in *their* characteristic way—to the presence of those processes?



Certainly there must be more than an accidental or casual relation between the recording device and the processes recorded. This conclusion is granted by virtue of the recent history of biofeedback experimentation, in which we come to see that, not only do such marks appear in response to the *objective* dimension of a *conscious* activity but may be used to induce, control (to a variable degree) and regulate the subjective character of that activity.

Thus there's certainly a connection of more than evidential value; such marks don't merely comprise incident impression of a disturbance like scorched trees from the passage of a meteorite in no way serving to reconstitute its identity, aside from testifying to the fact it was there (nor displaying any power to *induce* repetition of the phenomenon for observation). On the contrary, the patterns produced on the EEG meter, Mind Mirror etc. quantitatively register what may certainly have *qualitative* significance, in measuring and formally regulating the rich experience of consciousness to which they correspond.

We needn't assume the reductionist attitude at all, in confrontation with the prospect of "brain-wave measurement" etc. We needn't fear that conscious processes will be manipulatively reduced to fluxes proving out the hypothesis of behavioral determinism on a graph; for, even where the behaviorists seek to use such patterns and their interpretations in this way, one of the factors *illuminated* by those years of experimentation is the presence of the *mediating variable*, the pivot on which all interaction between conscious states and quantifiable measurement turns—the factor of *volition*, the element of creative indeterminacy associated with the cerebrospinal or conscious axis itself.

The modification of conscious states correlated with regulation of the so-called autonomic or involuntary processes, is irreplaceably dependent on the alertness, cooperation, quality of attention, degree of determination and coherence-of-intent demonstrated by the subject in whom such modifications are to be induced; all these factors represent nonlinear degrees of freedom in the central value of consciousness, which in totality spells out the presence of will.

How To Make A Zombie

To be sure, the control-minded researches of behaviorists mordantly in love with their manipulative work, have certainly "shown" that will in a certain sense corresponds reductively to brain-sites, electrochemical patterns etc.; the genteel art of lobotomization (and other less-well-known but furtively existent programs of our behaviorist espionage fraternities across both seas) certainly seems to support a dry determinism, bringing rigid objectivists as close to joy as their passionless outlook would ever allow.

And yet the celebration is premature, as a closer or *initiated* study of the feedback and biomedical literature will certainly show.

Surgery and chemical alteration may *mimic* the scenario of pure "roboticism" equating the value of consciousness itself with manipulably mechanical processes; yet even the apparent helplessness of a brutally-modified mind unable to act with the "independent" or self-generating consciousness we associate with will, only demonstrates that the factor of will is *hidden*—masked by a bio-mechanical circumstance in which the value of *conscious indeterminacy* (definitionally comprising the *being* of the living subject) can only act in *acceptance* of an induced pattern, on a one-to-one basis, so that such a pattern efficiently performs as an uncontested instruction. That value of conscious indeterminacy informing the very, living focus of even the surgically-modified subject has been artificially deprived—in effect—of one of the mirror components of its operative process whereby it may ordinarily reflect any input through an equipotential contrariety of impressions *made mechanically available* as cancellating patterns through connective retrieval systems now fatefully impaired.

Thus being in effect *imprisoned* in a circuitry comprising a *single-phase mirror* reflectively reinforcing the imperative impression, the conserved value of conscious indeterminacy (always present and equivalent to the irreducible factor of will) nonetheless can conceive no choice but to ratify the input which acts as a volitional suggestion from the "outside".

Thus it's not that "will" is absent or excised even in these extreme cases of an invidious *mechanical* deprivation; yet its presence is masked by the apparent, deterministic or one-to-one correspondence between the given "order" as input, and the inevitable obeyance of the order as behavioral output. The "active" component of consciousness which we identify as the decision-making faculty of will, is "folded under" as it were so that its activity seems *merely* passive and will-less; actually it emanates through all the "activeness" we ordinarily associate with will, since the irreducibly indeterminate value of the conscious void-variable necessarily *appropriates* the dominating impression even in this case. It's just that its variability-adjustment can only "focus" on and activate the pattern received *as a volitional command* through the artificial imprisonment of the single-phase mirror brutally fashioned by the surgery or neurochemical manipulation. (This mechanism also accounts for the "will-less" behavior of the so-called zombie state observed particularly in Haiti, the efficient biochemical agent of which has been identified as tetrodotoxin by Wade Davis in his best selling book *Serpent and the Rainbow.*)

All this dry technical discussion should be of passionate importance to the reader; for what it does, if understood, is give the definitive lie to the objectivist model, the thesis of behavioral determinism in which even consciousness and will are apparently "reduced" to biochemical equations and stimulus-response patterns. Understood, this discussion shows how will, mind, consciousness and ultimately "soul" may be hidden, brutally walled-up or temporarily (but not eternally) imprisoned in such a way as to be largely obscured, and seem indeed not even to be present as any significant factor—and yet may be recognized as always present, irreducibly *required* in even the saddest performance of the compulsion-circus conducted by certain of those most-unfortunate beings possessing irredeemable slaver-consciousness.

We Return Control Of The Dials

Now back to the Bat-cave. What we've learned at the subterranean meters and dials over the years is that the *qualitative* experience of our being in terms of perception, feeling, cognition and attention as manifestation of the mind/body whole, can be indicated at least interpretively by the *quantitative* magnitudes of brain wave patterns on a graph; and we've learned as well that these brain-wave patterns can be positively correlated with changes in metabolic rate, bloodchemistry, galvanic response or dielectric skin resistance and nervous system activity.

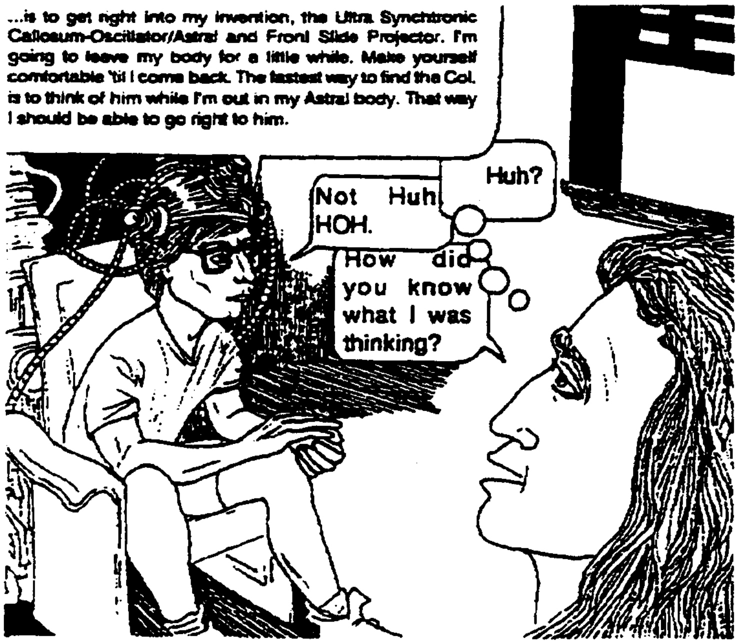
We've come to learn that the level of awareness may be measured as a norm in the statistical average; and that such a "norm" can constitute a comparative base for identifying altered states of perception and awareness. We've come to learn that all brain-wave activity represents a *mixture* of operative waves functioning at identifiably discrete cycle-ranges; and that the "normal" activity of waking consciousness statistically portrayed, operates with decided emphasis on the so-called *beta-wave* patterns which—in the measured norm—tend to overwhelm or "mask" the signals of the other co-functioning brain-wave levels. Only the most sensitive and diversified array of modern instruments detects the *simultaneous* functioning of the different brain-wave patterns at their respective levels.

The range of Beta activity, then, represents a cognitive standard characteristically emphasizing linear thinking and the domination of abstract-verbal patterns. Beta corresponds to our ordinary conceptual level as *sharply emphasized* and preferentially isolated. It is therefore easily equated with so-called left-brain activity. Its activation as an alert form of narrow, sequentially analytic focus demonstrates an ordinary correlation between beta/left brain activity and a functional dominance of the *sympathetic* (or excitatory) branch of the autonomic nervous system.

Therefore a highly mechanical interpretation of these interrelated patterns suggested in the early stages of research that there was a necessary, one-to-one equation between beta/left-brain/sympathetic system activity. It was only with the later study (conducted basically in the last two decades) of altered or "abnormal" brain-wave patterns as observed in meditators and "yogis" and through the self-monitoring apparatus of biofeedback equipment, that a more sophisticated and creatively variable potential was reported.

It was discovered for example that, through willed changes in forms of focus inducing modified states of awareness it was possible to significantly alter the operative ratio of brain-wave patterns so as to *deemphasize* the standard dominance of beta, and shift emphasis to the deeper wave-patterns of *alpha*, *theta* and *delta* (ordinarily viewed as "minor" or invisible notes corresponding only to weakly-intermittent and specialized states of profound relaxation, creativity and sleep). It was learned that **standard functions of cognition and perception ordinarily associated with a virtually exclusive "beta" pattern, could persist in their active presence and with an even greater degree of proficiency under a wholly altered ratio of wave-activity,** in which beta became recessed as an observable type while alpha and even theta patterns were drawn to the fore.

Alpha is associated with profound relaxation and in particular with meditative states of consciousness; *theta* is associated with deeply creative operations verging on the awakened psychism and detected paranormal potential of the *delta* ordinarily linked with sleep. It was therefore evident that the so-called left/brain functions could continue while integrated into a more *gestalt* level of awareness progressively identified with *right/brain* emphasis; and that the operation of left-brain functions while *linked* with beta needn't depend on the exclusive *emphasis* of beta as in the observed norm, and so bore no true mechanical correlation with stimuli of the excitatory or sympathetic system.


...is to get right into my invention, the Ultra Synchtronic Callosum-Oscillator/Astral and Fronl Slide Projector. I'm going to leave my body for a little while. Make yourself comfortable 'til I come back. The fastest way to find the Col. is to think of him while I'm out in my Astral body. That way I should be able to go right to him.
Huh?
Not Huh HOH.
How did you know what I was thinking?

Indeed the deeper patterns of brain-wave mixture emphasizing the increasingly integral and relaxative functions of alpha, theta and delta also exhibited a proportional *shift* in emphasis toward a dominance-ratio featuring the parasympathetic or *sedative* network of the autonomic system.

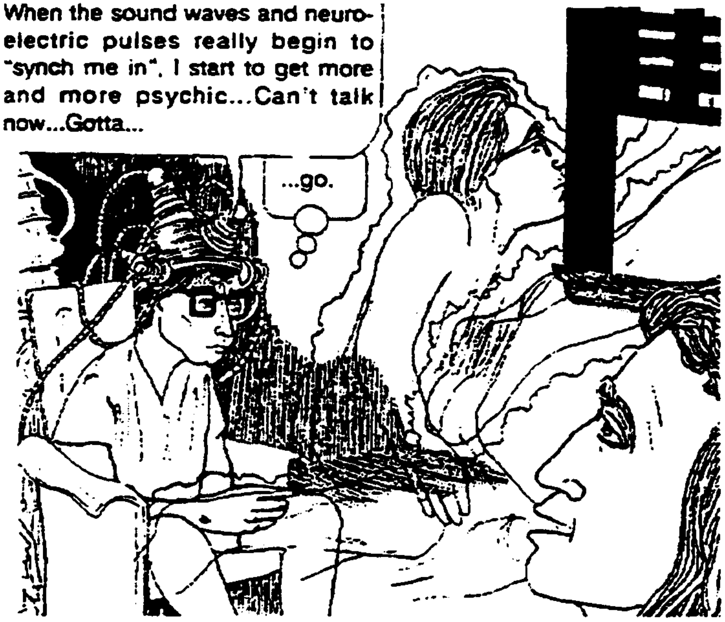
Correlatively, in the "meditator" subject exhibiting the operation of this nonordinary pattern of brain-wave/nervous-system activity, there's noted a marked decrease in blood *lactate* or acid produced in the anaerobic metabolism of glucose (metabolism performed in the absence of oxygen, as with strenuous muscle exertion). Lactic acid is medically correlated with tension-level; the infusion of lactate in the bloodstream of a normal subject will even *induce* states of anxiety with no object. The decrease of blood lactate during monitored meditations is associated with increase in oxidative metabolism or the more efficient delivery of oxygen to the skeletal musculature; this in turn is attributed to the reduction in activity of the sympathetic system that secretes the neurotransmitter norepinephrine, responsible for selective constriction of blood vessels.

All such evidence taken together suggests a medical/scientific profile reinforcing precisely what certain esoteric "colleges" as Southern Crown have taught for years without benefit of such strict confirmatory data, i.e. that a transformation in conscious states toward a net increase in awareness and creative efficiency of function relies on a critical shift in the normal operation of nervous systems, from a dominant ratio of emphasis on the excitatory or sympathetic (the reactive, fight/flight complex characterizing the functional norm of the enculturated global cross-section) to an adaptive emphasis on the sedative or *parasympathetic*.

Such a reordered ratio of emphasis stressing the dominant function of the *relaxative* system through the subconscious nerve-networks, shows an obvious correlation with the axis of *consciousness* or the cerebrospinal nervous system.

Alternate Polarization Of The Consciousness-Systems

We may formulate the picture this way: the more direct, holistic, creative and volitional function of consciousness is positively correlated with a specific pattern of autonomic or subconscious-system activity emphasizing the parasympathetic process. The subconscious/autonomic nervous systems act in more direct alignment with, and therefore are more harmoniously integrated as functions of, the *conscious* or volitional axis when there is established a patterned ratio with emphasis on the sedative (parasympathetic) system. Awakened states of consciousness and more integral values of volition are, therefore, demonstrably identified with a specific range in the ratios of organization between sympathetic and parasympathetic branches of the subconscious processes.


When the sound waves and neuro-electric pulses really begin to "synch me in". I start to get more and more psychic...Can't talk now...Gotta...
...go.

Conversely it may be posited that the lower levels of awareness emphasizing predominant *beta*-wave activity through the analytic left-brain, are functions of a chronic neuro-vegetative pattern locking cycles of cognition into narrow-focus, surface apprehensions correlated with dominant fight/flight syndromes of the excitatory system.

Lower levels of awareness functioning with left-brain emphasis are then encoded into metabolic patterns of the autonomic processes practically *displacing* the (multidimensional or whole-value) being of volitional consciousness from integral self-congruence with its own axis, in effect polarizing it into relatively primitive codes of identification through vital lock-in rotated opposite the deeper, complementary conformances of the system as a whole.

Winding 'round the subject once more: when thought-patterns function at a comparatively low level of harmonic unity exhibiting dim/fluctuating focus in the waking range of awareness (bracketed by "unknown" parameters of the deeper brain-wave cycles operatively recessed), we may say the integral Void-value of consciousness is *displaced* or drawn off-side, functionally entrapped as a cognitive code configuring the framework of its identity through ratios-of-interaction polarized to viscerogenera of the frontal plexus.

Conversely when the thought patterns are integrated at a high functional level of whole-value awareness operating through an emphasis of alpha, theta and delta cycles, we may say the autonomic processes are harmoniously aligned in an optimum ratio conformably stabilizing conscious Void-value into *receptively alert congruence* with its own axis, demonstrating in effect that subconscious systems are functions and integral harmonics of the whole-value Consciousness system (or vertical, multidimensional cerebrospinal channel).

The Question Of Void-Consciousness

What, then, we may ask, *prevents us* from achieving such a maximum stabilization and positively polarized harmony, in which the subconscious or autonomic systems are integrated in subordinative deference to the Value of the conscious axis from whence their polarized currents derive?

We find in the decades of experimentation with brain-wave patterns that, the closer we come to "quantifying" reliable magnitudes of truly awakened/creative activity the more surely we come into contact with the deep *theta* and *delta* levels ordinarily associated with unconsciousness and sleep (these levels are so associated precisely *because* they're commonly beyond conscious range of the beta-intensive framework and so are detectable only when such storms of emphasized activity are silenced in sleep). Thus the deep thetas and deltas are expressions of the dawning, operative value of a directly awakened *void-consciousness*, i.e. the totalizing value of the cerebro-spinal axis through which all cognitive patterns in whatever range are necessarily polarized.

Yet void-consciousness, *directly known* (rather than indirectly employed as the central factor of "indeterminacy" in the fluctuating variables of *willed* action) is *unmasked* from its chronic cover patterns of lavishly self-symbolizing thought. It constitutes, for *its own self-reflective mechanism* waking up to its central value, precisely the Domain of the Unknown. Being *intrinsically* indeterminate, "unset", in itself not reducible to knowable pattern or learned program, it represents in its very approach to its own self-apprehension a *questionable* magnitude. It doesn't arise first of all as a *certitude* (since "certainty" had long become by default the province of repetitious familiarization) but as a Questionmark. And to the habit of long-accustomed consciousness, a questionmark is tantamount to Doubt.

First of all then the levels of theta and delta verging on direct magnitudes of self-revealing void-consciousness, represent to the habituated levels of awareness a critical degree of *uncertainty*. They comprise the threshold of apprehensiveness, not—first of all—of happy self-recognition.

This is the (otherwise inexplicable) reason why, when first exploring the new terrain of brain-wave activity, investigators early came to associate the erratic appearance of theta states exclusively with aberrant emotional episodes. Without benefit of the later studies of *meditative* consciousness, under ordinary conditions monitoring ordinary subjects investigators soon learned that the interruption of theta-states signalled bouts of *fear* and anger, generally in accompaniment of buried or suppressed emotions, memories, anxieties etc. Why then later, when extensive monitoring of meditative subjects showed the significant participation of *sustained theta patterns* with respect to profoundly relaxative states, did there appear to be such a discrepancy with earlier studies of normal (non-meditative) subjects?

What Makes Us Avoid The Void

Initiated interpretation discloses the reason behind the apparent discrepancy, and shows that it isn't a discrepancy at all but a key—a key to unlock the answer as to what may possibly *prevent* us from achieving the optimum harmony of integrative nervous-systems stably serving the value of Consciousness.

If, as we have seen, deeper *theta* and *delta* patterns represent the "unknown" threshold (as harbinger states of direct void-consciousness) then typically during the processes of enculturation when young systems attempt to establish stably reliable memory-patterns of what may be "known", impressions received in the course of learning interpretable as *threatening* to psychic homeostasis would by tendency reactively encode at the *theta* level—where first of all they'd be *masked* out of threatening relation with the stabilizing order of beta-wave patterns, regularly suppressed below the surface of reflective apprehension (thus *theta* would only tend to erupt, in "ordinary" subjects, under duress of emotional recollection etc.); and where moreover the threatening impression would be filed in the general category of "unknown", i.e. unexpected, unanticipated, unwanted, unpredictable etc.

Indeed this is why theta (and delta) associate with deep creativity; creativity functions most freely and profoundly through direct expression of the indeterminate or "unknown" variable. Therefore it may be inferred that the ordinary processes of enculturation (stabilizing norms of the "known") at the same time tend to post buried/subconscious guardians at deep-level gates of the creatively straining Unknown, tailoring theta-amplitudes—that naturally lap the very beach of *creative void-consciousness* and all its paranormal correlates—into fierce repelling sentinels of reactive anger-forms, fearful praetorians of self-guarding *denial*. Thus the enculturation-process as presently practiced and parentally passed on, tends to be distinctly anti-creative. It sets up *blocks* by actually appropriating the creative wave (the "amplitudes" of void-value) and forcing it to serve as subconscious patrol-unit against itself.

This should however tell us something about what happens when we contemplate the approach to an optimum, positive integration and alignment of the subconscious current-centers with the conscious axis (tacitly provoking the concomitant shift to right-brain, *gestalt* pattern emphasis and high-creative magnitudes of theta/delta abutting the void-chasm of the Unknown—investigators *indeed* now posit the appearance of theta and delta activity in healers as precisely a reaching out to incorporate the Unknown). We may see that, in contemplating this salubrious shift there's a lion in the way—a lion which is of course variably larger for some than for others, depending on the established degree of suppression and operative fear-reaction incorporated in the functioning psychic complex. Wherever the *hint* of that deeper magnitude of Being (corresponding objectively to theta/delta activity) suggests itself, for some the specter of the Unknown becomes immediately overwhelming, too much, and swamps the systems into wholesale reactive fear patterns.

Which brings us to our title subject: *Why Some Citizens of Gotham Fear Batman and Draw Reactionary Cartoons About Him.*

Skulking Around The Unknown Territory

Consider one who demonstrably operates on a more or less *continuous* basis through mixture of brain-wave patterns emphasizing *theta* with even occasional deep delta. Because such a person functions holistically from levels by *definition* associated with psychic forces and transpersonal "wavelengths" of activity, it's more than likely even the most closed/defensive personality would *sense* something...the vaguely disturbing presence of *just* that operative X-the-Unknown factor correlated with Theta etc. Indeed the reactive and syndromatically self-enclosed personality would probably be *more* likely to sense such supernormal value since in a way he'd be so *negatively attuned* to that level through the anxious monitor of fear. The deep-seated *fear sentinel* would be quick to detect the *awakened* or directly-active presence of that uncommon value through the agency in question. But, being sensitized to such threshold only as subconscious *fear*-reaction, the subject would identify the active presence of its level in any given case only *by* that interpretive standard.

The fearful personality could only "intercept" that presence subconsciously *as* a threat, a potential incursion from an Unknown territory.

He would not only be deeply afraid to approach that territory himself; he would tend to dread and fear instinctively anyone subliminally suggesting to him the real, awakened Presence of that "terrible" value.

And just who is it our fearful personality instinctively resists, recoils from and holds up the veritable "cross" to? Why, it can only be one fellow after all—for look: the extraordinary and harmonious integration of the full range of brain-wave patterns, Beta, Alpha and Theta, discloses the very uncommon presence of our old friend BAT-man!

The one operating from depths of Theta (and dredging up deep Delta) animates the consciousness of Creativity indicative of *awakened* magnitudes of Void-Being. Such a BAT-man, while functioning from the Level allowing him to "see" the total pattern (so standing uniquely in the position to protect and defend the citizenry of Gotham) is at the same time the object of an aroused doubt, a startled *questionmark* proceeding *precisely* from those whose suppressed Theta-levels were sprung by inductive proximity and now sound the reactionary alarm *as which* they were negatively encoded.

That such a fearful and reactive personality clearly identifies the presence of an *extraordinary* power, one which transcends the normative level by leagues, is without doubt; for in his fear he communicates his dubiety to others by portraying the force he reactively intuits (through the alarming presence of BAT-man) as indeed an *extraordinary* agency. He doesn't portray poor "Bruce Wayne" as an ego dealing with sheer illusion; yet he necessarily depicts the *power* he perceives through the presence of the big "B" as a force alien and estranged, in precise parallel to the relation our alarmist has with his *own* deep-level Theta patterns. He can't bring himself in his genuine fear to dismiss the felt threat as a figment, a chimera, so he portrays it the way he senses it through the self-alienated levels of his *own* being, i.e. as a monster devouring and completely *taking over* "poor old B", a huge fiery *Genie* perhaps, with one huge Third Eye singly covering his whole "beetling brow", hmmm? He draws up this fearful image, straight out of the reactions and vaguely jealous depths of his own psyche, and seeks to persuade all those *open* to the liberative awakening (made finally accessible and eminently *available* through the demonstrable presence of Gotham's good friend BAT-man), that his own low-level state of integration represents the measure of the world—and that the horrible monsters, the broken forms he conjures straight from his *own* psyche, are somehow correspondences of what exists through a Creatively Awakened Being in every way beyond his comprehension.

THE GREAT INSTAURATION FINIS

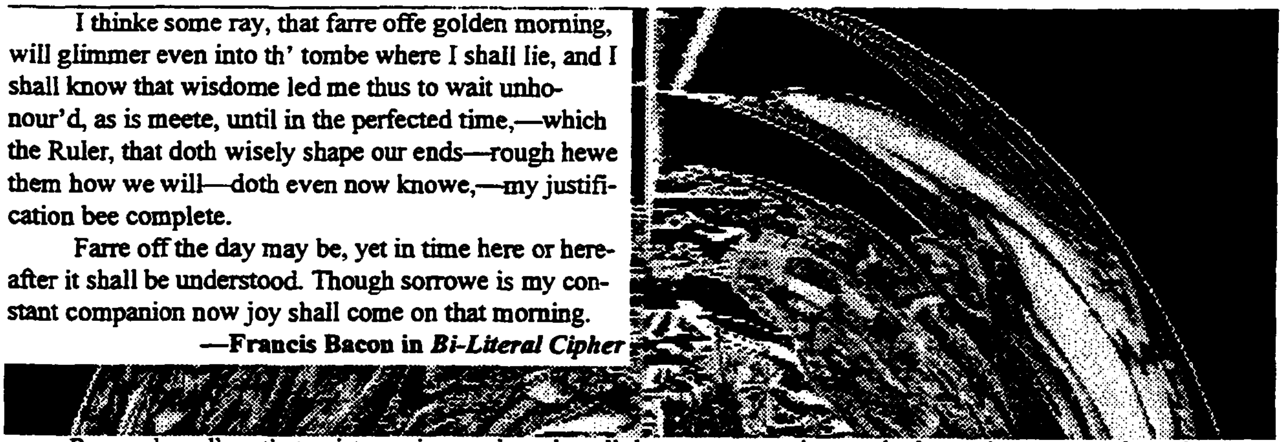
(Thank God It's Friday, We're in *Safe during* the Sabbath)

● Intro. to *The Mother Book* ● Bashar Review ● Magnum Organum ● Logos/Anti-Logos I, II ●

I thinke some ray, that farre offe golden morning, will glimmer even into th' tombe where I shall lie, and I shall know that wisdome led me thus to wait unhonour'd, as is meete, until in the perfected time,—which the Ruler, that doth wisely shape our ends—rough hewe them how we will—doth even now knowe,—my justification bee complete.

Farre off the day may be, yet in time here or hereafter it shall be understood. Though sorrowe is my constant companion now joy shall come on that morning.

—Francis Bacon in *Bi-Literal Cipher*

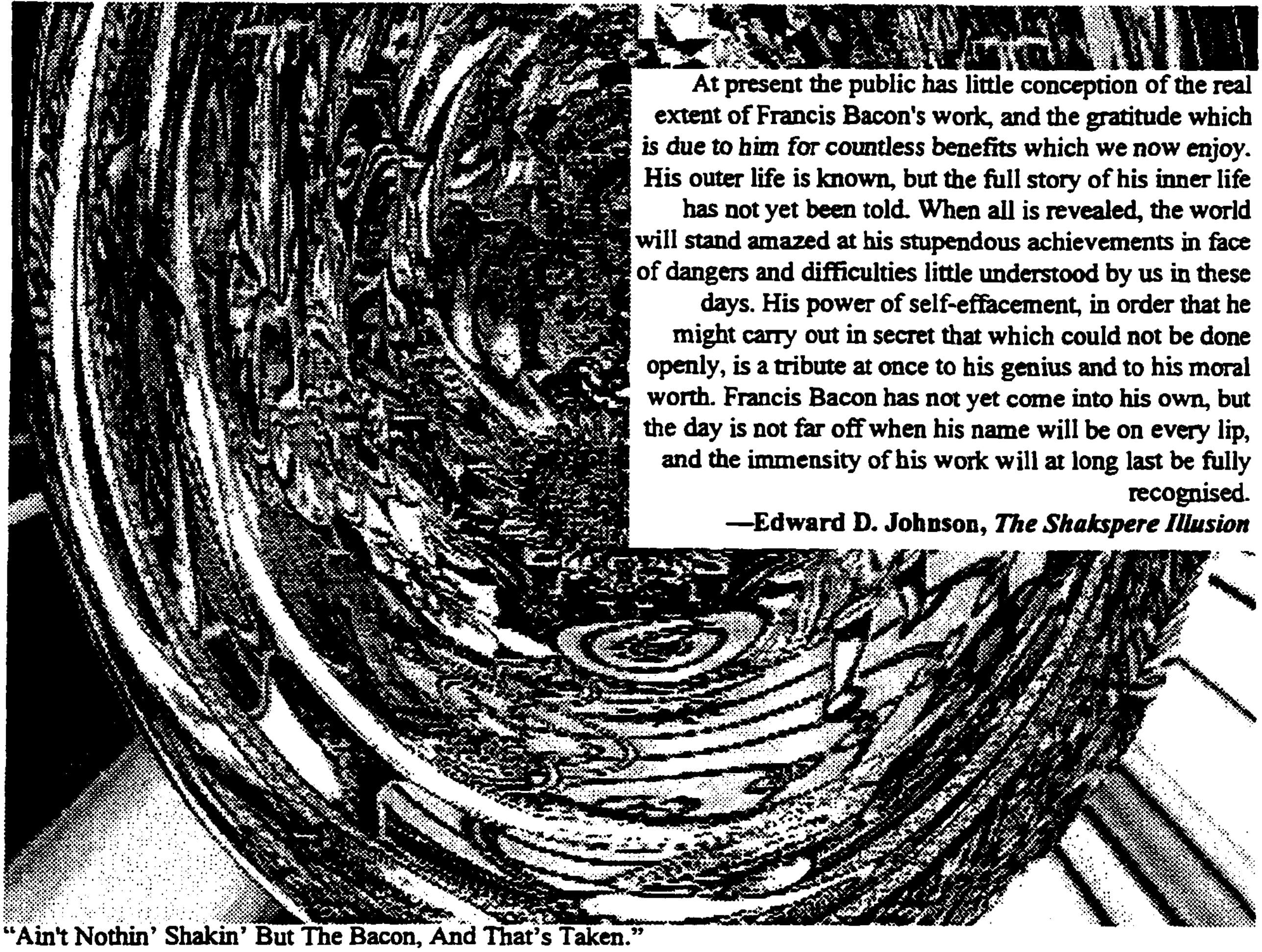


Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass and are done; but there is that which remains.

***—Liber Al vel Legis,* 2:9**

At present the public has little conception of the real extent of Francis Bacon's work, and the gratitude which is due to him for countless benefits which we now enjoy. His outer life is known, but the full story of his inner life has not yet been told. When all is revealed, the world will stand amazed at his stupendous achievements in face of dangers and difficulties little understood by us in these days. His power of self-effacement, in order that he might carry out in secret that which could not be done openly, is a tribute at once to his genius and to his moral worth. Francis Bacon has not yet come into his own, but the day is not far off when his name will be on every lip, and the immensity of his work will at long last be fully recognised.

—Edward D. Johnson, *The Shakspere Illusion*



"Ain't Nothin' Shakin' But The Bacon, And That's Taken."

—"Rico" Gardner, MT's *compañero en levantando todo demonio,* b. 1944, d. 1962. El Centro, California

Excerpt from...

Introduction To *The Mother Book*

by Michael Topper

Part III

Enter the Dragons: *Manu, Bodhisattva,* and *Mahachohan*

First of all Theosophy reveals that there's the *Manu*—a kind of cosmic Avatar responsible for initiating/promoting periodic progression of the whole planetary race, and correlated with the Unity of the first Logos known as *Father,* equivalent to Spirit and Will; next Theosophy speaks of the *Bodhisattva,* the incarnation of Love-Wisdom (Jesus and Buddha are given as examples) known as the *Son* or duality of the second Logos; and Theosophy identifies as well the Trinity-principle or third Logoic aspect known as *Mother* and corresponding to *Intelligent Activity,* which is a characterization of the field of matter. The teaching-representative of this third aspect is known as the *Mahachohan.*

Significantly, **Theosophy notes that the *Ray of Intelligent Activity* is at a *higher developmental point* than the Rays of Will or of Love,** constituting the product (residue or impression, record, mnemonic pattern etc.) of the previous *mahakalpa* or solar systemic round. The *implications* of this are not developed in the Theosophical material; and the *observation* is largely taken for granted without further investigation or understanding of what it really means. Therefore a pregnant *universe* of implication has gone largely neglected as to what this "information" actually holds for the *offices* of those Beings responsible for stocking the contents of what ultimately become known as the Mystery traditions, and Who further the planetary culture as a whole.

We may here *sketch* the implication briefly by noting that the cumulative memory-record of the Akash (out of which the multidimensional current processes ultimately organize the nested phase space of energy-fields generating worlds and vehicles of manifestation) constitutes a *sacred chancery* in the keeping of which are all travails, triumphs, pains, dilemmas, realizations, rationales, records of "profit and loss," of relative success and relative failure distilled and encoded from aeonic lessons in experimental combination and synthesis. Throughout this record in the variable gradations of fluxing consciousness-forms is the general consciousness of the Mother; thus throughout this record is the consciousness of that which gives birth to you in the manifest fields, that which endows you with the operative *terms* of your appearance in the creative planes as powers of potential resolution. "No One" knows the sorrows of existence quite like the Mother; No One knows your travails, the depth of your crises or creativities quite like the Mother; and No One carries the burden of your sufficient alignment quite like the Mother.

It's for this reason that there are differing "lengths" in the terms of Office held by each respective functionary. It is said that both *Manu* and *Bodhisattva* (Father and Son) perform the function of their respective Offices only once in the physical world, i.e. it is never the same cosmic Personality-expression Who returns, in the case of either such Office, when the Time comes 'round in the physical field for that function to be fulfilled once again.

In contrast the Mahachohan, (a generally male) representative of the Mother, holds his particular Office much longer, i.e. it is the same cosmic Personality-expression Who incarnates life to life, again and again within the given aeonic round whenever the Time arises for that function to be refreshed. The reason for this is that the *Mahachohan* (corresponding to the *Ray of Intelligent Activity*) must incarnate much more *deeply* into the field of manifestation than do his related Counterparts.

Neither the *Manu* or *Bodhisattva* come "all the way into" the field of manifestation when they're technically born, or take incarnation; they retain an extenuated connection or correspondence with the Spiritual Fields almost as though *stretching down* into the zone of manifestation. Consequently they tend to hover around in *approximation* to the physical form which they theoretically "inhabit," they slide into general/loose congruence with three-quarters of the physical form yet seem "reserved" in allowing the psychic portion of the soul-vehicle to descend very far into the lower *chakra* complexes or abdominal locus, "completing" the physical form as its "feet."

This has been construed as a given feature of their (respective) functions; pious sentimentalism has proposed it indicates their greater purity, the spotlessness of the Spirit provisionally "taking form" demurring direct contact with the mud of material being—genteelly recoiling as it were from keeping coincident company with the deep coil of *kundalini*. It's seldom been seriously considered that such factually recurring condition hasn't represented a fixed function of the Role so much as it's served as de facto index of the real operative *discrepancy* in the potential for Resolution between Heaven and Earth, i.e. between the Spirit of Whole-being value and its projective manifestations aligning an average/perspectival limit of consciousness.

When the Mahachohan Comes to Call

Almost as if in *compensation* for the veritable reluctance of the soul-expressions fulfilling the other two Offices, the *Mahachohan* is *characterized* in his expression as moving into the physical field again and again. This *defines* the relative longevity of his office. Such habituated repetition of the same Personality within the given planetary Era, is the tacit correlative of a *style* of incarnation which enroots more deeply into the physical form.

The *Mahachohan* aligns much more directly into congruence with all that's meant by the Mother, and so "inhabits" the lowest *chakra*-points and corresponding, lockin-coil of the *kundalini* more decisively. It's for this reason also that the *Mahachohan*, uniquely amongst the Trinity of Office-holders, is not necessarily or nearly so frequently identified during his physical sojourn as a Divine Incarnation since there is much more of the "physical" about him—and the functionaries of the other two offices tend to *condition* the receptors of public expectation by the consistency of their comparatively "angelic" or otherworldly demeanors.

Thus the *Mahachohan* often passes his earthly life perhaps as a noted or even *notorious* personality but rarely under general suspicion of being a Divine Incarnation, except perhaps to those whom he most closely teaches. He is often taken to be a "public figure." One such incarnation of the *Mahachohan* was Francis Bacon.

The *reason* for this decidedly deeper and more repetitive type of Incarnation in the case of the *Mahachohan*, as well as the less directly Identifiable character of his presence (seeming to be much more of a "human" personality than either *Manu* or *Bodhisattva*) has to do with the *nature* of his office and function.

Just as the cosmic avatarship of the *Manu* is responsible for cyclically injecting the quickening character of Spirit-light into the physical sphere so as to magnify the genetic, psychic, intellectual and spiritual potentials of the planetary race as a whole; and just as the *Bodhisattva* is responsible for the attempted mediation of and ultimate reconciliation between Spirit-light and the physical field (as the "sacred heart" or life of Love); so too the *Mahachohan* has a specific function in relation to those filial offices: **the *Mahachohan* is responsible for *furthering* the planetary culture as a whole, in terms of the intellectual and scientific spheres and with regard to the general atmosphere of guiding *principles* influencing the given millennium of growth**—and he does so as the Master of the adepts, who's therefore chiefly responsible for the *osmotic* influence on the more general exoteric cultures through his creative, guardian and regulatory function as keeper of the Sacred Flame of the *Mystery Tradition* itself, the ongoing stream of the authentic *esoteric* cultures.

His is the Zoroastrian commission of cultivating an *unbroken continuity* in the progression of the *sacred* sciences, first of all, and secondarily as they may reflect their guideline principles into the conceptual matrix of the mundane disciplines belonging to "uninitiate" culture as a whole. It is the *Mahachohan* who either establishes, or returns to regenerate the ebbing embers of, the sacred Schools of real Gnosis coexisting with the commonality of planetary cultures and which variably permit their entrancegates to be perceived, more or less brightly, more or less overtly depending on enveloping historical conditions, in quiet invitation of those probationers potentially ready from the larger—oblivious—society and so capable of catching the parting Veil.

Love-Means to Wisdom-*Ens*

There are several important features about this function which aren't generally understood, even in the context of *initiated* tradition (i.e. the "theosophies" etc.) but which directly bear upon the question of the greater longevity of Office and more deeply "rooted" incarnation of, the *Mahachohan*.

The *Mahachohan's* function must be *contrasted* with those of *Manu/Bodhisattva* in order to gain a greater appreciation for the reasons underlying the differences.

The nature of the *functions* of *Manu* and *Bodhisattva*, i.e. Spirit-will and Love, empower a particular *style* of appearance with inbuilt tendencies uniformly oriented around the fact of the *greater affinity* of those filial Offices for the "positive" polarity or Heaven realm—the Self-congruent dwelling of Spirit-consciousness and the Gate through which Love issues.

Indeed in the Cha'an/zen traditions of Buddhism there are two main principles borrowing their terminology from *Sanskrit*: one is *prajna* (Wisdom) and the other is *karuna* (Love). Since Love/Wisdom is the *precise* characterization of the Office of *Bodhisattva*, the theosophical reason for classifying Gautama within that framework becomes immediately apparent.

Karuna is a term which gives the principle of Love a very *specific inflection*; for in the context of this tradition, *karuna* (love) is a value referring to the *given means* benevolently bestowed on mankind's initiates by its masters, the various techniques or observances or practices devised within the framework of any particular adept-administration for *realizing* the supreme aim of *prajna* (wisdom). Thus the Offices of *Manu* and *Bodhisattva* bestow their respective magnitudes of *karuna* (love-means) in *particular ways* corresponding to their preponderant *affinity* for the "upper dimensions" or realms of Spirit-being in themselves.

This *implies* of course, though it's seldom been noted, that they therefore *necessarily* bring with them much less an affinity for the nature-patterns and vital-physical currents of manifestation. Their particular gifts of *karuna* are therefore "manifested" with a particular character, an identifying seal. Both *Manu* and *Bodhisattva* exhibit only *passing concern* for the inbuilt mechanisms and codes of Intelligent Activity with which the vital-physical and astral-psychic fields are organized; the "concern" they chronically exhibit for the type of structure, specific metaphysical "anatomy" and "physiology" as which the Mother-current of the manifest fields has polarized and patterned itself (as consequence of deep *ontological* interpretations at the cosmogonic *root* of things) is really confined to determining within the Maze of that manifesting pattern the way in which the *shortest route between two points* may be plotted, using the Mother's Body-map as the abstract context. They do *not* exhibit particular concern, or even knowledge of, the quiddities, characteristics and peculiarities of that Body as it's *lived* by incarnate beings, with the particular identifying needs and mind/body requirements *It* uniquely brings to the total Question-of-being.

Thus the one-shot Officeholders in the categories of Father and Son, *Manu* and *Bodhisattva,* tend by the very *brevity* of their offices as filled by a given Personality, to demonstrate minimal concern with let alone *fascination for* the unique requirements and peculiar demands which the Mother's own manifesting patterns bring to bear upon the *persistently unresolved* theme-of-being, through Her own *more ancient* and *developed* memory-patterns or records of cumulative Logoic experience (remember, this fact is *confessed* in Theosophical literature without followthrough on the *implications*).

The *Manu* and *Bodhisattva,* strongly referenced toward the Spirit-fields, while—perhaps—not so completely committed to total philosophical and practical *truncation* of the Tree as the schools and disciplines subsequently devolved by lesser practitioners from their Guideline Premises, nonetheless superpose a biasing *teleology* on that Tree in their own right. They both tend to approach the Mother's total mind/body Tree from the rarefied Spirit-perspective of *bare utility.* They're "interested" in it only insofar as it establishes the inexpugnable ground or begrudgedly-necessary framework from which they must launch their demonstration-versions of what Salvation ought to be for the myriad souls seemingly caught by identity-commitment in the Mother's quicksand.

If this seems a particularly *harsh* way of describing the functions and functionaries of Offices so "unspeakably Holy," keep in mind that the Theosophical teachings, so "ethereally" inflected themselves, quite cogently state that the cosmic, solar and planetary aspects of the Logoic pattern are in various *phases* of development, that even the Solar Logos with which we're concerned is only at a kind of intermediate point in Its own Astral (i.e. psycho-emotional) growth pattern and that therefore there are ongoing *learnings* taking place, not just in the direction from bottom-up but also from the top-down. The Whole really represents a *progressing* system of feedback correctives; and that therefore it ought to be kept in mind there *aren't* just the filial Offices of *Manu* and *Bodhisattva* no matter how unspeakably "Holy" and consequently "perfect" they may appear—there is the *third* stabilizing term revolving around the Mother's office of *Mahachohan,* which may neither be *perceived* as being so "Holy" or even be identified at all. Yet it's precisely the Office of *Mahachohan,* filled so persistently by a single Personality during a given planetary era, which counterbalances the much more oblique brush and sparse utilitarian presence presented by the primary filial pair with respect to the manifesting fields of mind/body form.

The *Mahachohan's* Work indeed presents the comparative standard whereby the Work of the first two may be *productively identified* in this somewhat different light; and at the same time it constitutes the necessary "negative" or complementary polarity, deeply enrooted in the physical field itself, establishing the opposite end through which the ongoing process of reciprocal adjustments and continuous, subtle correctives or counterbalances may be engaged up-and-back along the vertical (transdimensional) flowlines.

Heavenly Handyman, Terrene Troubleshooter: Fixing Holes in the Holy Offices

If as Theosophy says, the *Bodhisattva* is taught by the *Manu*, in turn the *Mahachohan* is taught by the *Bodhisattva*; each must then bring his own particular contribution, unique to his Office, into relation with what has been learned so as to enrich the Whole.

The *Mahachohan* learns from the *Bodhisattva* that, at least in theory, the Purpose of the Whole process on a cosmic scale is to bring Heaven (or Spirit-light) into direct congruence and identity with Earth (or the nature-patterns of creative manifestation). The unique contribution which the *Mahachohan* brings to the process, is in his ongoing and much-more-intimate assessment as to *what* of the Mother-pattern must be integrated and resolved (through those abstract considerations) in order to accomplish the ideal Unity in fact. He's therefore much more concerned with the *total* mind/body pattern of creative manifestation (beneath the Spirit-light of Absolute-being) not in terms of the potential utility of its selective parts useful for synthesizing an expedient if specialized Bridge but as it represents a very replete Rebus in itself, i.e. as that pattern secretly constitutes in its wholeness without selection or subtraction of elements a complete Equation-of-Being, an inherent Wisdom-expression of the underlying relation and ultimate Identity of Creation with Creator.

The *Mahachohan* is in effect interested in what the *Mother* has to say regarding the creation and the relationship of her fields to the Common Denominator of Spirit-conscious being. And he's inspired in his concern by an *ongoing* recognition, *derived from the indispensable requirement* of living most deeply in the manifest fields themselves, that the replete pattern of those fields (and informing, multidimensional processes) encodes and expresses the *panoply of ontological imperatives* which emerge as the *very condition* of Creative projection through the depth of absolute Spirit-being.

Thus the Office and function of the *Mahachohan* in a certain sense *continues to express* and *act on* the lingering atmosphere of insufficiency, the residual feeling of unfulfilled parts, neglected or denied processes bearing *ontological charge* subtly felt by the manifest field as a whole, and all the beings living consciousness through it, in the aftermath of Spirit-teachings which stoop half-way into the darker dimension in order to show how to exploit certain features of the Mother (the physiochemistry and electrical currents, the glandular soma and plexiform nature-wheels of the mind/body being) just long enough to *springboard* from interaction of their elements, and leave her.

The continuous incarnative knowledge of the Mahachohan *knows* then not only how to properly identify the ingenious descriptions and insightful characterizations of certain of the

Mother's parts as given by *Manu* and *Bodhisattva* in their devising of *karuna* for the multitudes they come to administer; it knows as well how to identify the deficiency of such Spirit-born techniques in themselves which would, from the benevolence of an oblique vantage, simply *extract* souls from the manifest matrix as solution of the creative "dilemma" thereby leaving each such segregated soul with lingering lacunae, gaps and blank spots—desertzones of their own deep being inevitably hungering earthward again for more definitive fulfillments.

In this sense the *Mahachohan* seems much less a *pragmatist* looking to find the utilitarian vantage 'round every curve of cove or seashell inlet (combing the lovely Isle only to gather sticks for floating a raft away from her) as he appears at times a scholar, or a thoroughgoing cataloguist developing the definitive *phylotaxy* of the manifest fields; but he appears so only because he *is* the greater investigator of those Mysteries distinctly belonging to the Isle, the jewel of manifestation Herself. He's much more concerned with the secret of the total structure, the powers and processes wed to *Form* and not really existent, or of functional contribution, *without* the Form.

Since he's *taught* by the Bodhisattva, he *incorporates* the value of the Bodhisattva, *in his own context* (i.e. *awakened* incarnative persistence in the Mother's realm); that is, the Mahachohan *also* looks for the appropriate *karuna*, the loving means whereby souls even buried in the Abyss of most-material consciousness may awaken *prajna*—yet he interprets that object, from *his* Logoic perspective, not simply as the *prajna* of awakening from captious fields of restrictive identity-commitment in the conditional realms, but as the definitive *wakened resolution* between the creative patterns-of-being and the value of Absolute Spirit-consciousness.

Thus the *same* Personality-expression incarnates life-to-life during the given span of the *Mahachohan's* term, since the requirements of the office are of a different nature involving a much more—intrinsically—*cumulative* character than the one-shot Personality-appearances of *Manu* and *Bodhisattva* (concerned primarily with devising the most convenient colander in the moment, from the Mother's porous parts, suitable to sift the soul's effective correspondence with Their own relentlessly-upward polarization). The *Mahachohan* is charged with the advancement of *culture as a whole*; and this requirement entails indigenous learnings and practiced association with the *particular* locus of expression so as to *master* its overall "idiom" (i.e. its aggregate "viewpoint") before subtly essaying the Influential *forging* of its ongoing diction.

A Hierogamos Half-way Down the Aisle

The idea of "culture as a whole" includes the broad *exoteric* culture as manifested through its *geographical salient* at the given time, as well as the restricted-membership culture of the *esoteric* life of the planet linked, through initiatory degrees, to the astral and creative fields informing it. This means that in order to maintain a subtle connection or correspondence-of-Influence between "greater" esoteric culture and "lesser" (though numerically larger) exoteric culture the *Mahachohan* must tread the balance of a fine interlocking or broad congruency of terms, never allowing the "language" of one to grow so estranged from the other that no possibility of intercourse remains.

This "mandate" is of course especially hard during those times in which the "two" cultures, exoteric and esoteric, grow functionally further apart so as to seem no longer to have a common denominator. This has been the general state of the modern "secular" era.

So it appears, for example, that the acknowledged seed-source of the scientific era, that very *Bacon* exemplified as Renaissance-era *Mahachohan* a few passages back, took the very *unMahachohan*-like approach of promoting precisely that *pragmatism* cited as *spiritually* short-sighted but a moment before, only in the materially-efficient direction. However, the exhaustive cataloguist or definitive *phylotaxist* we identify in the *Mahachohan* shows up in Bacon as well, since he enjoined all scholars and researchers of the time to take a thoroughgoing inventory of nature so as to be able to read the sum of her interactions. And all the while that the standard viewpoint supposes Bacon's world-contribution to be so strictly secular and inferentially responsible for the malaise of modern alienation (our fateful estrangement from nature and "our natures") the *esoteric* viewpoint identifies him—at the least—as Originator and Chancellarius of the Modern Order of Mystery Schools (cf. Manly Hall's *Secret Teachings of All Ages*).

On the one hand, then, we may see the Office of the *Mahachohan* putting its "weight" behind what's perceived as the necessary trend toward philosophical pragmatism and the ascendancy of the secular sciences (and, indeed, instigating it); on the other we may note its continued cultivation, nourishment and regeneration of the *secret science of the soul* propagating the pattern of *its* progressive universalism or global fusion of arcane traditions along parallel streams calculated to meet and merge in the ripeness of their respective developments, "in the meantime" having quietly grown together enabling a new *progressive* pairing of their terms (i.e. this, the—ideal—state of our *present* era at the end of a 2000 year cycle, which Bacon would have *hoped* might see some such greater Intercourse and spiritual Conception between secular and esoteric sciences, since all the clusters of their coarse and subtle nerve-endings are by now obligingly rowed in potentially-identifiable pairs).

That such a millennial integration of material with spiritual knowledge can even be done, has been questioned by certain commentators (again, Mr. Wilbur gives recent example) invoking the spurious logic that science and occult discipline constitute two unlike categories never coming to any concord owing to dissimilar aims. Someone ought to inform the federal government of this, certainly, since it should come as great surprise to its secret scientific minions working for decades with principles and practices making Arthur C. Clarke's proclamation re the ultimate indistinguishability between science and magic a statement of commonplace fact rather than prophecy. Those who persist in denying the ultimate identity of the two (again, the redoubtable K.W.) can only continue to do so by taking the grain of distortion left temptingly around by those greater avataric lights of the first—filial—Offices, parlaying the praeternatural proclivity into a full fledged *dogma* befitting the trail of tagalongs closing in Their wake (vying to catch reflected Glory from Their passage): i.e. that dogma which does the avataric "inference" one better in presuming the aim of *spiritual* Realization to be too lofty and altogether set apart by purity of aspiration, ever to be confused either with the ambiguous energy-properties of "occultism" or the related (though even more degraded-by-association) fields of the physical sciences themselves.

The instance of this latter presumption at least does us the favor of *reifying* the subtle and not-necessarily-noticed Inference inevitably issuing from atmospheric *tone* of both *Manu* and *Bodhisattva*-presences when they appear; at least it does us the favor of crystallizing the "attitudinal angle" emanating from those Spirit-born teachings intersecting the physical sphere through chronically oblique perspective. so as to catch the tenor of "superiority" coming back on Echo when it outs in unsubtle form.

Once flatly stated for us by its knee-jerk commentators (no need to name an example) the *falsity* of the attitude becomes all-too-apparent. That there is something, *anything* under the all-inclusive Spiritual Sun which has *nothing to do with It* (and solely because of the provisional context of "unlike aims!") is a "theorem" self-evidently without the modicum of merit to warrant further belaboring.

Yet it carries along with it by default the continuing fact that, in the greater scope of the *general* culture those paired axons from esoteric and material quarters potentially identifiable as a "match" have not been overtly linked, and synthesized into a renewing Whole. The "secret science" of governmental service continues to *exploit* non-ordinary potential, in the background, toward meretricious ends, while the majority of mankind persists in viewing "esotericism" as a marginal oddity of sufficiently-fascinating themes to make entertaining reading in the astrology pages or "scary" subject matter for the movies. So far, those expectations which the likes of a "Francis Bacon" would have had for the coalescing character of just such times as *these*, have gone unrealized. Yet it's not for lack of *desire* on the part of able-bodied investigators down the centuries, who *have* put their considerable talents to the service of just such an ultimate Prospect (i.e. the growing-together, into the Light, of the dual tendrils of exoteric and esoteric Science) that the Product has thus-far failed to appear. Rather it's owing to a peculiarity of the *esoteric* processes of things themselves as they've chronically aligned over the millennia, that such awaited Revelation is a little...*tardy*.

Deputizing the Divine Deficiency

As we've noted, the Office of *Mahachohan* has been a *representative* of the principle of *Intelligent Activity* known as *Mother*; its functionaries have in fact been *male* through the course of history. This may not seem significant to those who pride themselves on a certain "liberality" in disregarding gender where it comes to *spiritual* truth—but gender *does* have a bearing on spiritual truth. The *male*-polarized mind/body form has certain *em* and biochemical potential corresponding to certain potentials of the multidimensional pattern and its focal Earth-sphere; and the *female*-polarized mind/body form bears certain *em* and biochemical potential correlated with certain potentials of the multidimensional pattern and its focal Earth-sphere. The fact of full-term reproductive carriage in the case of the biophysical *female* signifies a special alignment with the forces of the physical field; and the coded biopotential of the female enjoys qualitatively different relationship to the coded biopotential of the planetary "nucleus."

The noted dearth of female "adepts," avatars or spiritually-awakened beings in the course of planetary history has only been a function of "patriarchal dominance and suppression" secondarily; it has first of all been a reflection of the fact that *all* spiritual realization—exemplified thus far through the "Earth-sphere"—has been accompanied by a *residue*, a left-over factor that refuses to go evenly into the equation. It's been a reflection of the fact that the *crown* of "realization" in this sphere rests uneasy on the head of every "realized being," since a resolution of the composing units in all their parts and problematic aspects has yet to be achieved; since no Awakening resolution between Spirit-consciousness and the whole of the Earth-sphere has been manifestly accomplished, so the products of planetary awakening thus far have been largely *male* in gender *by no accident*, each mirroring and duplicating in microcosm that general off-timing in the tables of things whereby *Form's* imperatives (and thus all that which Form could teach regarding the full relation of the created to Creator) have been put on hold, effacingly recessed and forced to give unrequited witness to sibling-Spirit's unripe crowning.

It is precisely the *female* within the male-realized being that yet languishes, masked in its persistent unfulfillment by the sorry consolation-prize of catering a Relative's overblown coronation. Where the *actual female* gender bears the burden, as a bio-psychic matter, of the physical field's uneasy relation to the potential of Resolving Unity with Whole-being value or absolute Spirit-consciousness, the female gender is less easily assuaged of creative-spiritual hungers lingering in belly and loins, less convinced or befooled by the abstract tidiness of Mind theoretically decoupled from Body and so less easily pressured into provisional enlightenment on the basis of mere *abandonment*; where the female accepts such enlightenment much less easily, so the *definition* of such enlightenment is proportionately unacceptable and the (historical) examples of biologically-female adepti decline toward nil on the negative arc of the curve.

Where there's a scarcity of *real*, biologically-female adepti there is a concomitant *deficiency* in the degree of realization accorded the "female side" of the spiritually-awakened *male* adept, and so there is a *real absolute defect* in the overall value of Awakening exhibited through the manifest/vital physical fields.

This has necessarily been a carry-over factor in the continuity of the *Mahachohan's* function; while at the same time it's been almost *uniquely* the *Office* of the Mahachohan that's noted and thus tried to *repair* such a fact (owing to the very nature and correspondence of the Office, being that of the *Mother*). The cyclically-incarnating *Mahachohan* has been hampered in his efforts to compensate the difficulty *precisely* by the persisting fact of the *historical absence* of the awakened *Mother*, i.e. a living female-gender embodiment of the true *Mother* function. (Those *nominally* female who, throughout history even to the present-day have been venerated as Awake in the form of Mother, have in *practical* fact served the same role in the same ratios-of-integral-functioning as their male counterparts—there's been nothing truly unique to the *Mother's* planetary function, to distinguish them—cf. Book III.)

Simon Says...

Indeed so acutely aware has the *Mahachohan* been of this ongoing deficiency, that biblical history records one of the more humorous if grossly misunderstood (or *disingenuously reported*) efforts of the incarnating *Mahachohan* to render a reasonable-facsimile for *educative* purposes, producing a veritable road-show dramatizing the significance and impact of the "Awakened Mother-presence" for the Philosophical Parallax of the material-field, through a perfectly-unawake model!

Despite such valiant efforts and little "encouragements" on the part of the *Mahachohan* to "get the show on the road," so to speak, and produce the resolving factor by Awakening the uniquely-*female* agency in her full/unmodified form, the general field of consciousness and the planetary "alignments" correlated with that field continued to restrict the very vehicle-of-reception required to make such an Incarnation possible.

So inexistent *in fact* has that Incarnation of the Mother truly been, that the standard *male representation* of the third—Logoic—principle of *Intelligent Activity* has been thoroughly taken for granted and accepted as inevitable—indeed, though the Theosophical literatures of Blavatsky and Bailey make prophetic mention of many adept-incarnations and avataric Advents, there's a conspicuous *absence* of any prophetic Word, nor is there even *honorable mention* re some imminent incarnation of the Mother! In all the Hierarchy literature, the potential Presence of the Mother seems to have been wholly overlooked (nor does it seem to be particularly *looked for!*).

And it's for this reason that, despite the sedulous activities of the *Mahachohan* (Bacon for example was said to have performed the labors of purifying the philosophical Augean stables) bringing all the required *parts* of the total mind/body Model into mightily-suggestive *congruence*, the Resolving *unification* of the material, psychic and spiritual fields both in Halls of Intellectual Theory and the Court of Spiritual Practice—portending transition to a new and progressed *density* or unmasked dimension of creative physical life—has failed *up to now* to take place in the way it should.

This, indeed, is one of the fundamental purposes and responsibilities attendant upon producing the present *Mother* book, i.e. the requirement of *identifying* the timely fulfillment of the Mother's advent when it takes place as it ultimately has, and of outlining the myriad implications or profound repercussions in its Catalytic influence on the sphere of *Intelligent Activity*, and the work of the *Mahachohan*. The *Mahachohan* has never had the supreme advantage, up till now, of being *literally* accompanied by the awakened-incarnate Presence of the *Mother*. The moment in the accomplishment of so unparalleled an event, necessarily signifies some millennial timing. The interests of every soul should be focused upon the meaning of such timing.

How the Mother Reclaimed the General Function of Midwife, From the Specialists

We've seen, then, the ways in which the functionaries of both Offices of *Manu* and *Bodhisattva* have been interested in the creative field of the Mother's Great Body primarily as an instrumental means, in practice fashioning unique—even idiosyncratic—devices for expediting the alignment of souls with their savior-presence (in what amounts to a one-shot-only provision of that sacred *karuna* exemplifying the characteristic spiritual technique of the *given avataric embodiment*, at the *given time*). Though it's not necessarily *noticed* (owing to propagation of consoling notions re the posthumous efficacy of *belief* etc.), such avataric functionaries normally leave no *efficacious means*, of a universally-applicable type not reliant on the specific intervention of their parity-presence in the same plane, but rather leave Mythos or tales of their "transcendental pastimes" of merely anecdotal merit—or worse, they leave a great gap where a religion can be erected.

It's for this reason, for example, that Meher Baba (an incarnation of the *Manu* for the present age—cf. Book III) has left a literature wonderful in its Insight into the themes, principles and powers of the creation and of the spirit—and yet his leftover exemplification of the Specific *Path*-of-realization theoretically constructed on the actual topography of the creative field, is so *manifestly* specialized and applicable only to the *route* which was in use and good working order during his life that it almost wholly *fails* of any test in superposition upon other—viable—metaphysical topographies; it fails to account for the features of any other "systems," and indeed many experimentally-valid paths or demonstrable spiritual cosmologies seem excluded *on principle* from the possibility of coexisting in the logical self-containment of the World outlined by the Avatar.

It quickly becomes clear that Baba had drawn the "features" and "functions" of the planes quite *tendentiously*, strictly according to descriptive characteristics that would match the phenomenology generated under his own direct/incarnate guidance. *Subtract* that direct/incarnate guidance (as inevitably happens on the Master's demise) and one is left with a quixotic cosmology furnishing the key to a single lock no longer in existence, and failing to function as either a *skeleton-key* for the generality of mind/body locks altogether or as key to any other single systems.

And so it is with the strictly *strategic* means of the other avataric functionaries appearing through offices of *Manu* and *Bodhisattva*—once gone, there's only left some idiosyncratic lines tattooing special connections of no practical significance along isolated points of the Mother's Body.

The cosmologies and corresponding "methodologies" of such avataric personae, are very much akin to what would occur if we were given the task of describing the entire cat family so as to convey a practical understanding to someone who'd never seen a cat, and proceed by describing detail-for-detail the specific features of a Calico!

In contrast, the *Mahachohan* has generally "occupied" the field-perspective that finds much more flexibility and extended practical use in approaching any such description, or effective characterization, through modeling the *general principles* and *common qualities* distinguishing the species as a whole so that any example of the genre can immediately be identified. This automatically tends to make us at home with the Whole, rather than having to hunt quarry only in those preserves where they obligingly wear identifying insignia.

It's only with the Awakened/incarnate presence of the Mother that we may *know* the field of manifestation, of our *own life* and all the meaningful thrust of our identity-patterns, for *what it is*—rather than for what *it might be* if the sole significance of its being lay along some straight-and-narrow path linking a lonely pickup point with the broad band of Heaven Above.

We may know it as *celebratory Occasion* in the manifestation of Spirit; as the instrumental *field* of Spirit; as the acceptable sufficiency of Spirit amidst Its garden of numberless Stars. We may Know it without lingering conflict, or the internal turmoil of some unresolved dream; we may know it without *dread* haunting the outskirts of our flickering shadowzone. Accompanied at last by the Awakened/incarnate presence of the *Mother* we may come to understand that such Knowing is itself the agent of all transformative keys and biochemical elixirs, all glandular *liqueurs* ever needed to *draw Spirit forward* past the inhibitory locks and repressive filters which—in themselves—render perception moribund, and make of its projective field a place from which we'd simply like to filch the formula most efficient in distilling hormonal fuel for our yogic Exit.

Relatively Speaking—Real Relations in the Spiritual Family Tree

By analogy then we may say that the comparative difference between the presence and function of both *Manu* and *Bodhisattva* (Father and Son) when they appear and the presence and function of the *Mahachohan* when he appears, is that which obtains between the *special* theory of relativity and the *general* theory of relativity (don't blanch—the properties of the two theories aren't that difficult to understand). In the case of the *special* theory of relativity for example, the scientific-*adeptus* Einstein gave the behaviors of forces and fields in the *absence* of the real fields of gravity. In his *general* theory of relativity he simply restored the gravitational fields in honor of their actual presence, and gave the behaviors of forces and fields under such conditions of verisimilitude. In the same manner we may say that, examining the *strategic means* furnished by the presence and teaching-techniques of *Manu* and *Bodhisattva* regardless the given Personality-expression filling the

Office at the time, the common denominator uniformly characterizing such means is that of a *specialized mode*—not so much either reflecting or conforming to the contours of the *actual* field of expression but adapting certain features of that field without regard for the remainder at all, as if the sole significance of the manifest state resided in strategic alignment along certain, angular sections tracing out a discernible "path" representing the Way the master has arbitrarily mapped to lead lost-souls toward the maze's exit.

This uniform tendency in turn is identifiable as a very emphatic function of the *angle-of-intersection* by which both *Bodhisattva* and *Manu* approach the physical field—i.e. *gingerly*, as one would spring on tiptoe over rows of rocks jutting from a quicksand bog, not wishing—from so Light an overview—to tread any more firmly than is absolutely necessary to establish an *impression* in the medium whereby to attract the attention of those to be helped. (Remember again that, whereas such Methodology has succeeded in one respect in drawing Spirit-light and Heart-love near enough into dimensional proximity to impart additional charge to—and thus further "inseminate"—the physical field to its functional coefficient of receptivity, there's another sense in which it hasn't been so successful—and that, tellingly, is in the ideal *definitiveness* with which such strategically-mapped means (as the *karuna* of their Offices bestows) actually manages to free those for whom it's given.

We might consult one good and authoritative "higher-density" source in this regard, the *Ra* material by Rueckert, McCarty and Elkins, which tellingly states from its Aerial vantage how in the 75,000 year course of the present (3rd-density) cycle *not one* soul who entered at 3rd density level has thus far succeeded in graduating even to the next (4th density) level. We cite this source not only due to its uncommonly reliable and unusually "high" viewpoint, but principally because this significant fact was first disclosed to *AAA*, the *Mother*, during a portion of the Process discussed in Books II and III and so stands *independently* confirmed by your present Source.

Understanding this wholesale *lack* of advancement on the part of planetary consciousness or the particular units thereof, however, we may assess the effusive dogma characterizing the Eastern and (especially Hindu) tradition of the *avatar*, in a whole other Light; and we may see just how much reliance we may place upon claims that the *avataric* incarnation is empowered to ferry countless souls across the ocean of consciousness to ultimate Liberation in one lifetime, like a carefree picker amongst a bumpercrop of berries. In the face of this slight exaggeration we have the actual evidence of "auric" witness which, surveying the *akash* of voluntary entities invariably shows that in every case where a "spiritual life" even in the presence and through the practice of an *avataric* incarnation was lived, there occurred at best a heaven-light interlude between "incarnations" from which the ego-soul was inevitably drawn back, by magnetic influence of all those *unfulfilled* or *short-circuited* values comprising the soul's own correspondence with and identification through the manifest fields of vital being. In all such cases the *soul* inevitably demonstrates its *ultimate* affinity and congruent Identity with *Absolute-being* even beyond the divine-light aspect sponsored by avataric *karuna*, since the soul seems unsettled and dissatisfied with such Spirit-value by Itself and instead seeks continuity with the *Creative* phase comprising the complement which *alone* fulfills spirit-consciousness in *Absolute-being*. This continued shortcoming in turn shows the *true state of correspondence* and quotient of real congruity between Heaven and Earth, Above and Below, Void-light and the Creative field as it has thus far developed in the progression of Logoic cycles.

It's for this reason indeed that there exists the Third spiritual office, i.e. that of the *Mother* and her customary representative the *Mahachohan.*

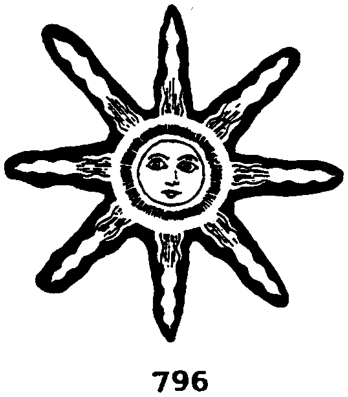
Theocratizing the General Theory

In contrast we may say that the *Mahachohan,* from the "Mother's" perspective *recognizing* the continued discrepancy the more deeply, essays to establish what—by our analogy—is the counterpart of the *general* relativity-theory; rather than founding the ongoing tradition of Mystery Teachings (such as existed in Teheran and Crete and Delphi, and at Safed and Elizabethan England during the Renaissance and resides now in the teachings of Southern Crown by way of the "Western" mysteries) upon preciously specialized paths the footholds of which seem minuscule, and shrink altogether into insignificance as we draw back by comparative scale upon that Mountain in the complex craggy folds of which those teacher-steps are superficially chipped, rather than founding a new revivifying world-culture of *4th* density capacitance upon features that obtain only under special conditions, the *Mahachohan* has all along been working on and asymptotically approximating a *general* Spiritual model—precisely analogous to the general theory of relativity in which all the real gravity-fields are restored, the actual tensor-gradients of spacetime curvature put back in place so as to correspond with the field *as it must actually be traversed.*

Just as the *general* theory of relativity is that which ultimately permits real *spacetravel,* so the *Mahachohan's* general Spiritual Model under completion-tutelage of the *Mother's living presence,* ultimately serves the process of real Spiritual Awakening by taking into consideration—and integrating back into the total picture—those *actual* states, forces, fields and properties that obtain under conditions of the Whole-being, and which are therefore *necessary factors* needing to be fulfilled in their proper proportions and to the measure of their contributing values before Spirit may ever be said to enlighten an adequate Way.

We may say then that, just as the *awakened* Mother has never been present with us before (for the reasons cited above) and as there have been no significant numbers of awakened female adepts in the world before *so there has never been a completing Salvatory Grace* illumining the physical field before, so there's been no masses saved, no souls individually rescued from the rounds of *samsara*—only preparatory process, only stages of preliminary and partial "awakenings" which according to the relative obliquity in the given angle-of-entrance may have imparted as many misconceptions or strategic errors, as Ohms of spiritual Wattage for lighting the incarnate lamps of the world.

Thus we find the conditions cited at the beginning of Book I.



[Excerpt from Part IV]

Enter *Mother's* Bouncer

It's for this very reason, however, that the *Mahachohan* (or traditional representative of the Mother's Ray of Intelligent Activity) has been less identifiable—historically—as an "avataric" or truly spiritual manifestation; being, first of all and by requirements of the function, more "deeply" and "fully" embodied than representatives of *Manu* or *Bodhisattva*, the Mahachohan has manifested the fuller range of traits identified with humanity—indeed "Mahachohan" *means* "the great *human being*." (The Dhyans Chohans of theosophy are the angelic presences or Elohim, amongst whom those originally abjuring Creation eventually pledged human incarnation so as to persist through the manifest planes helping, teaching, awakening and advancing mankind.)

Thus he may appear to "raise" or "exalt" certain of the expressions of humanity, but by just that much does he seem more naturally *companion* to humanity; this of course is a two-edged circumstance, for, on the one hand, that which he achieves on behalf of humanity while Present seems in many ways much more a "natural" gift to planetary consciousness—much more a product from, of and by Humanity to Itself so that it tends to be accepted and assimilated more readily than the "rarefied" gifts and "extraordinary" mandates brought forward through the other two Offices; on the other hand, that apparent "kinship" with humanity through the fuller range of embodied expression has—more often than not—allowed the Mahachohan to be taken for granted in a way the other Ray-personalities are not; it has allowed his Presence and his Gifts to be treated more casually, seemingly subject to the common angle of criticism authorized by his "ordinariness."

Thus Francis Bacon (as an example previously given of the Mahachohan) was said to be subject to occasional expressions of an "egoism" unworthy of his usual, impeccable communications—but this is judging such expressions on the intent and with the scale of *3rd-stage humanity*, finding no apparent warrant to judge him by any *other* or more extra-ordinary criteria.

Such "egoic" expressions may, however, give us just the occasion to perceive the Mahachohan at work taking advantage of his more deeply-embodied condition in commonality with mankind, by using the broadest range of expressive means (unmonitored by the requirement otherwise imposed upon an "avataric" expectation), to establish his point.

We see that, by "camouflage" of his less-recognizable Office he's able to make use of a fuller palette, drawing on bluster, bumptiousness, belligerence or buffoonery as he Will in order to create *just the stress* desired, to move a Piece in Place—whereas representatives of the other two avataric Offices, obligated by corresponding Visibility to bland high tolerances of "selfless forbearance" in their expressions, aren't allowed a deep-enough degree of embodied expression to generate any *stress*, at all.

Of course, "followers" of those Office holders (Christians, Buddhists, Taoists etc.) would claim that such egoless "inability" to generate stress or strategic strain is *precisely* what *Identifies* and guarantees them *as* Avataric Realizers to begin with. When, however, we see that the *physical 3rd-density* field and its corresponding *Mother-Ray of Intelligent Activity* bear the continued real burden of those effective *barriers* and cognitive *irresolutions* produced in the divergent approaches of the respective Teaching Rays, it becomes more apparent how the *functionary* of that physical

Ray—historically, the Mahachohan—might focus the consequence of such resistance and inertia more directly than the others, and *embody it many times more effectively,* turning the edge of its potential contentiousness to *use* in unique keeping with the recognized requirements of the Office.

Indeed, simply by naming certain of the more notable Aeonic manifestations of the Mahachohan it becomes apparent that the expressive character of that Office differs sometimes dramatically in quality, and displayed means, from the other two; such embodiments of the Mahachohan, while frequently viewed as "extraordinary" personalities, are nonetheless conceived as *men* with all the potential for foible or fallibility of men (even the Iranian figure of *Zoroaster,* presently identified in our "roster" as manifestation of the Mahachohan, was not taken by his contemporaries or later adherents to be a Divine Manifestation—a circumstance the encyclopedists find remarkable-enough to mention, considering the devotion with which he's revered within his tradition and the esteem in which he was held by his followers).

This susceptibility to perception as a "man among men" leaves the Personality of the Mahachohan rather uniquely subject to a wide variability in the regard with which he's held, both contemporarily and historically, so that he may be considered *infamous* in a given case as readily as he might be regarded justifiably famous in another (*Simon Magus* is a case in point, his aggressive humor and persistent/confrontational demeanor—in expressing a fractious prerogative of the Mahachohan's position—having been interpreted by Christian contemporaries and Catholic historians as evidencing his candidacy as premier Anti-Christ).

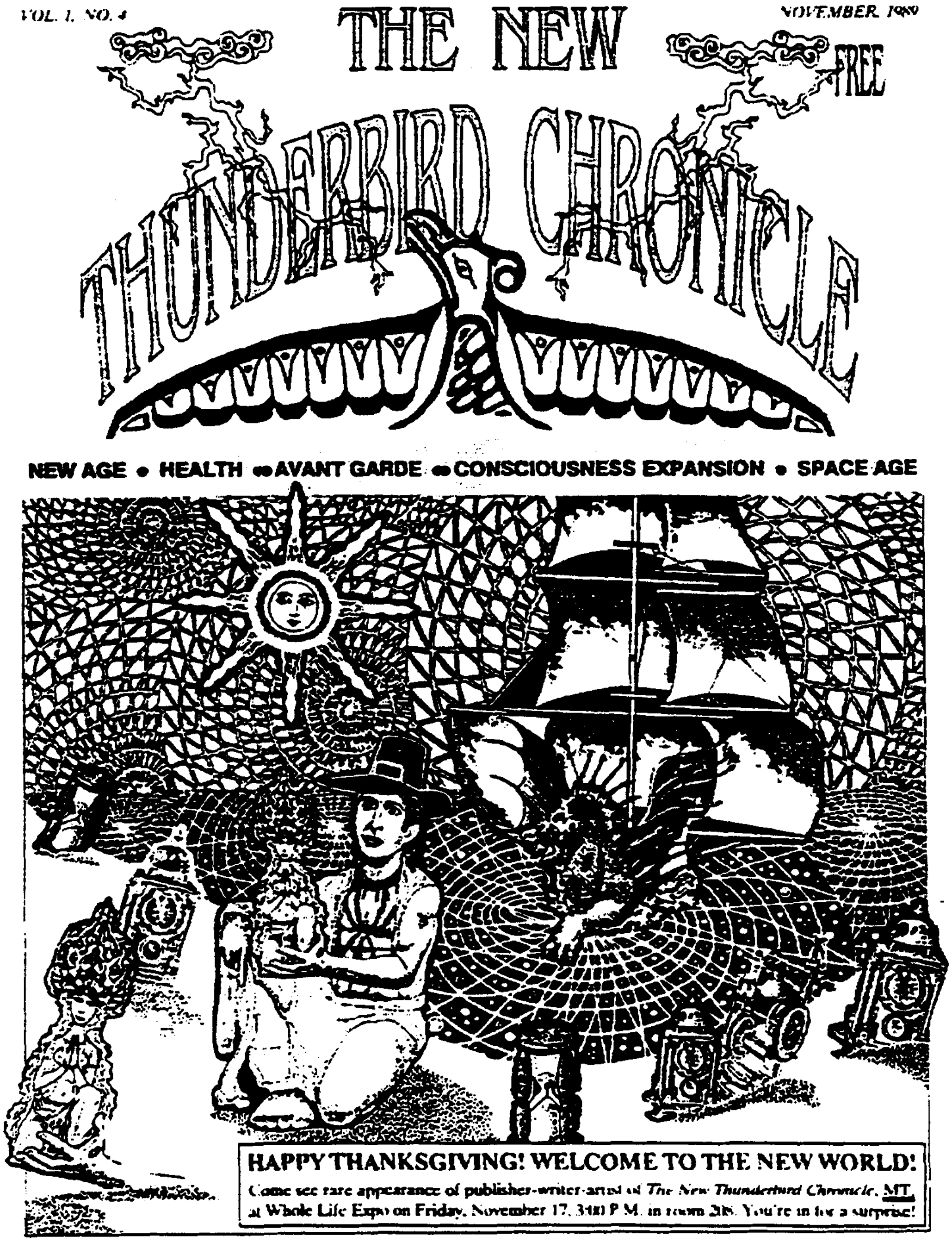
An exemplary list of the repeating Personality-expression of the Mahachohan for the present planetary cycle would include *Akhnaton, Zoroaster, Simon Magus, Isaac Luria* and *Francis Bacon.*

The latter two overlap by exactly eleven years, Bacon having been born eleven years prior to Luria's death. Far from disproving the continuity-of-Personality, this precise eleven year interval secures it, in the knowledge that the oversoul hypostases of Identity and Mind fatefully integrate into closest-possible congruency with the embodied Psyche of the Personality around or exactly at the *eleventh* year of life. Thus Luria's incarnation was actually marked by the veritable *withdrawal* of the Psyche from physical congruency eleven years before his death, being principally *Overshadowed* thereafter by the Identity/Mind hypostases—that same Psyche being "transferred" half-way 'round the globe from Israel to England to preside in integral "supervision" of the fetal and childhood development of Francis Bacon; at Bacon's eleventh year, the Oversoul hypostases were transferred over from the Person of the sublime Qabalist Isaac Luria, and the latter died.

This double/overlapping manifestation of the Mahachohan was necessitated by the Time (the Renaissance era), for the Mystery Traditions required a profound refreshment and renewal both East and West. Thus, Isaac Luria represented the "kosher" expression of that Mystery Tradition renewal, and *Bacon* represented the "gentile" counterpart (the connective pun—bacon—is an Intentional manifestation of Divine humor; the drawback to Divine humor is that it's so subtle while embracing any devilish *range* of parts, that it has to be *explained* to people—and, God knows, there's nothing more deadly to humor than the need of explanation!).

If the Easternmost manifestation of the Mahachohan—as exemplified in this list—seems to stretch only so far as the Mideast which is still technically associated with the *Western* tradition, there is cogency to such fact. The list *is* exemplary; there *are* no Far East manifestations of the Mahachohan in "contemporary" aeonic history, since the Mahachohan is representative of the

Mother's Ray and Office, and the Mother represents the extreme limit/field of *manifestation* symbolically located in "the West"—the place of sunset—and literally realized in the more dynamic-developmental *history* of the West. The Father/Son Offices of Light and Love/Wisdom have been traditionally embodied in the Far East—the Place of Sunrise and bare *dawning* manifestation—the *Middle* East being the limit of common ground, for example when *Immanuel* embodied the function of Bodhisattva in Israel, and *Simon Magus* embodied the Mahachohan-function contemporaneously in the same zone—with a decided combustion of results.



VOL. I, NO. 4

THE NEW THUNDERBIRD CHRONICLE

NOVEMBER 1989

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HAPPY THANKSGIVING! WELCOME TO THE NEW WORLD!

Come see rare appearance of publisher-writer-artist of *The New Thunderbird Chronicle*, MT, at Whole Life Expo on Friday, November 17, 3:00 P.M. in room 208. You're in for a surprise!

Prolegomenon to Magnum Organum....

The following review was originally published in two parts in TNTC, *Vol. 3, No. 3 and Vol. 3, No. 4. It now comprises critical introduction to the Key Philosophical Essay* **Magnum Organum**, *which begins as Part III.*

Not Quite Bashing Bashar

Feature Length All-Holiday Book Review

Bashar: Blueprint for Change

Cross-examined by Monty Tyson

Part I

A large part of the otherwise fragmented New Age is still identified, if through nothing else, with the slogan "You Create Your Own Reality". This has been a constantly-reiterated theme, particularly of channeled sources, since its philosophical outline was suggested in the Seth material. It has become the conventional wisdom of the "new age" every bit as much as "a penny saved is a penny earned" anchors the conventional wisdom of the culture at large—and, we would argue, makes ultimately about as much "cents" (sorry—ol' Monty must have picked up some of MT's more egregious habits).

Just as the "new age" tends to be irreducibly identified with YCYOR, so initiated Wisdom as expressed in these *T-Bird* pages has come to be associated, in the minds of regular readers, with the contrary idea as expressed originally in the *T-Bird* article Vol. 1, No. 4 "Why You Don't Create Your Own Reality", by Morris Tarantella, and as magically illustrated for the general edification of a proof-valuing public in the "Motto In The Lotto" demonstration (Vol. 2, No. 1) and its expository follow-up "The Big Spin", Vol. 2, No. 2. Expansions upon and subtexts for that general theme have already been given in such articles as *T-Bird Meets the Phoenix* Part Three, Chapter V, Vol. 2, No. 7; *On Ramtha, Bashar, Used Dictionaries and a Revised Peter Principle*, Vol. 2, No. 9; and the sixth installment of *T-Bird Meets the Phoenix* only printed in the volume of Southern Crown's *T-Bird vs. The Flying Saucers*.

Therefore we find no special reason to address those who have as yet so little acquaintance with these extended expositions/demonstrations that they exclaim, upon encountering the contrary thematic Chorus raised here, "oh, then you think people are just the subjects of random experience and forces outside themselves?" It would behoove such people to consult (or *reread*! as the case may be in fact) the above Southern Crown sources in order to grasp basic principles underlying such "contrary" philosophical pronouncement, as well as to get a strong sense of the ways in which the Mother-current teaching of Southern Crown enforces its precepts with clearly perceivable, *non-ordinary* demonstration (*precisely* so there'll be no excuse for superficial presumptions or uninformed dismissals on grounds which the SC adepts do not in fact occupy).

Indeed Southern Crown adepts AAA and MT *continuously demonstrate*, for the readership and for personal students, that part of efficacy embedded in the half-truth YCYOR *while integrating it into its real context as a distinct feature of the demonstration.* There is no good reason for people still apparently perplexed over the position taken here, to wonder at what might possibly be meant (or, as is most common, to *fill in* what they *suppose* must be meant).

For the general benefit, we'll *encapsulate* the Philosophical Spirit informing the *T-Bird's* contra-YCYOR statement; for a more exhaustive analysis or detailed examination of the principles implicated in the summary, the above essays should be consulted—but they should be consulted not so much as a liberal education in opposite opinions, or simply for purposes of seeing what sort of account the SC adepts give of themselves, but in order to be minimally equipped *oneself* with the means of measuring and *critically evaluating* the kickoff concept of You Create Your Own Reality. For that concept has itself either been dismissed outright, by those suspecting the "new age" of severe solipsism in any case, or it has been accepted uncritically merely because the bulk of its repetitive declaration has come from apparently extradimensional or "celestial" sources.

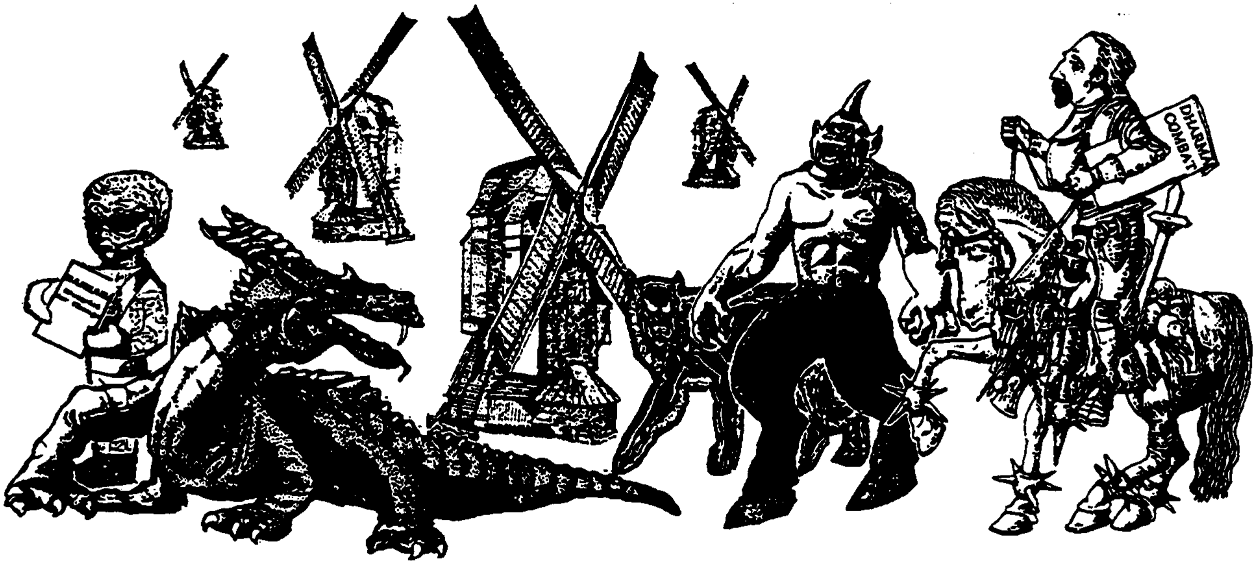
To summarize the Southern Crown understanding on the matter, then, we may say that you don't "create your own reality" but rather *model* variable *versions* of "reality" within the context of, and in implicit reflection against, the informing standard of Whole-being Reality. As one should be able to tell in perusing the above materials, this isn't just a matter of semantics. The two positions have important philosophical and practical consequences which are not just the equivalent of each other. Indeed, they lead toward whole different *worlds* of implication according to the guiding footprints of their precepts, so it makes a *great deal* of difference as to which model is absorbed and assimilated. As we shall see, it isn't just a *laissez-faire* matter of rummaging around for the best philosophical "deal", of freely picking what personally suits you in a metaphysical Gallery of Egalitarianism where one worldview is as good as another. Rather, the respective philosophical positions bear greater resemblance to the doors in the tale of the Princess and the Tiger; it makes *all the difference in the world* as to which you choose to enter.

Since the differences between the two have long been generally treated in these pages and related SC literature, there has been perceived no reason to continuously address the same groundfloor questions and objections issued from any first/casual encounter with the subject matter, or for those who feel they're owed a complete restatement of the explanations in their own right without exerting any effort toward understanding the *available* material. These, frankly, we find defending YCYOR without understanding very much about the idea at all, without being able to discuss its premises in the least, analyze its elements against conventional or "scientific" models or follow out its implication; they'll profess—at best—only partial or irregular realizations of its methodologies but will defend them without examination presuming *their own* as-yet-imperfect mastery, and—indeed—mounting such reactive defense in the first place as though in the belief that "siding" with the (ostensibly-celestial) viewpoint will further "befriend" it, and elicit its additional cooperation.

Rather than drag over the same preliminary ground again and again for such souls, therefore, we leave them to the minimum personal requirement of perusing the available material that has *always* been the criterion for advancing any further. Rather than continuously "joust" with the tyro, the beginner who has no real idea of what he's talking-about anyway, or with those more feeble accounts of the Reality-creating hypothesis emanating from second-string "channeled" sources (which would be more like shooting ducks in a barrel and, besides displaying poor sportsmanship would hardly be conclusive anyway for those yet-insufficiently versed in the terms themselves to be able to recognize *philosophical* victory or defeat—unfortunately, verbal and conceptual exchanges don't involve real bullets, so there are all too many allowed to walk around afterward as if they hadn't in fact been shot dead)—rather than waste substance on those who don't even know enough to know that they've still got to bone-up on the most *basic ideas*, ol' Monty much prefers to take on the *highest* examples of the genre. It's for this reason that we presently review the outstanding spacealien contribution to the general debate in the form of Darryl Anka's *Bashar: Blueprint For Change*, subtitled *A Message From Our Future*. Aside from the *Seth* material itself, this source is probably the most "able" at stating and defending the position. So it is in the *best* efforts at coherent philosophical exposition, employing a truly-*informed* treatment of themes, that we'll find the most substantial strengths against which to pose the contrary thesis (in the same way a "heavyweight champ" can't be proven till he's fought a first-class heavyweight...oh *my*, Monty, such *violent* metaphors; we certainly know why *you* object to the gentle "celestial" thesis...)

Indeed, on page 58 of the *Bashar* book, Bashar himself (or themselves—it's a collective social/memory/complex entity, remember) gives the model for taking the proper gentlemanly exception to anything "received" from channeling entities or spacebeings that rubs the wrong way, or which seems to carry implications either unsound or dangerous. He suggests "sharing" your "conviction" with that entity in the form of a letter beginning "Dear Entity". So...

DEAR ENTITY (by Monty Tyson)



You say "you create your own reality"; but, as thoroughgoing as your *projections* from such initial premises might be, in all the philosophical exposition of your lively pages we don't seem to find real definitions of either "you", "create", or "reality". Now, we hear many Bashar-philes object already that this stickling insistence on first-definitions is just nit-picking; but *you*, dear entity, being a self-professed fourth density being know perfectly well that such basic definitions are essential, are in fact the *linchpin of the whole thesis*. However we also know that, taking philosophical Launch *from* certain tacit assumptions or definitions necessarily embedded in the thesis, those root-definitions tend to emerge in outline as the themes are lavishly "unwound".

In order for the readership to gain a quick capsule presentation of the Bashar viewpoint with all its implicit definitions and philosophical apologies for the thesis, therefore, we quote from key/summary passages of the *Blueprint* text, pages 97-98:

"...all situations and circumstances within your physical experience...are basically neutral props in relation to each other, and have no inherent meaning within them other than the meaning you give to them yourselves. Everything being blank, empty, neutral allows you to extract from the circumstance the effects you desire by assigning to it the appropriate meaning. It is simple mechanics: positive meaning in, positive effect out; negative meaning in, negative effect out.

"...what you experience to be your physical reality in a sense is a combination of vibratory frequencies. This combination represents all the probable or potential realities there can possibly be. They all exist right now, right here at once. They form what can be called the background reality, so to speak. Not that there is any one 'reality' any more 'real' than any other. Not that there is any one truth against which to measure all truths, or other realities for their validity or truth. No, the background reality is the composite of all realities, all truths, in a holographic fashion...lying in wait for a specific stimulus to bring to the surface of that general background any particular reality that you may choose to call a dimension of experience, or a universal realm.

"How you call those particular vibratory frequencies to the surface and allow yourselves to experience that particular reality, is through your beliefs and attitudes, through the vibration you create yourselves to be...it is not so much that experience gives rise to meaning; it is that meaning gives rise to experience.

"**...all circumstances are neutral.** The meaning you choose to believe; the meaning you choose to create in life, about your life, is what generates the particular types of circumstances you experience. These reinforce, reflect and represent the meanings you are creating. *Giving meaning is the actual act of creation itself!* To give meaning to something is to create it into existence in your particular experiential realm".

So—we have a collection of the key/important points of YCYOR right here, amongst which are the reiterated notions that all situations and circumstances are *actually neutral*, that there is no "one reality" more "real" than any other, or truth more truthful than any other, and that the act of *injecting Meaning into* the basically-neutral circumstance *is* the equivalent of reality-creation.

Let's examine these ideas further. This is first of all a proposition of *reality*-creation; and that proposition depends deeply on the idea that all "realities" are relative and that no one reality is greater or "more real" than another. For Bashar, then, "realities" are necessarily the fields-of-experience, the given frameworks for cognition and perception which are *born of meaning* ("it is not so much that experience gives rise to meaning; it is that meaning gives rise to experience").

But wait. For *anyone* with a braincell turned on at this point, we've got a basic difficulty. Waiving any effort at defining "reality", temporarily, except through *Bashar's* own premises, we find two definitions of the *fields of experience* (which are supposed to support the whole definition of reality), and these two *cannot* go together (no, not even by fourth density both/and logic). First of all the fields of experience ("situations and circumstances within your physical experience") must all be *basically neutral* for this idea of personal reality-creation to work at all. It must be *upon* this basic neutrality that "we" impose "our" meanings, and so generate the field of experience ("meaning gives rise to experience"). Yet if meaning *gives rise* to experience, the experience is born *already injected with meaning.* But it *can't be*, because Bashar says *experience* is basically *neutral*, prior to meaning-endowment. But if the *experiential field* is already present in its neutrality awaiting the injection of meaning, we neither "create" it through such injection nor may we continue to support the idea that all our "realities" (allegedly produced through the act of meaning-endowment) are strictly relative to one another and there is no more "real", underlying reality. If "reality" is, by *Bashar's* own definition, equal to the fields of experience, and the fields of experience are all basically neutral, then (1) we *don't* create those fields of experience already preexistent in their essential neutrality through bestowal of relative meanings and (2) there *is* a uniform and persistent character to all such experiential fields defined, by Bashar, as reality: and that is *Neutrality itself.*

A Choice Reality—Or Reality Of Choices?

Now we may turn to an explicit definition of reality; "reality", as everything else, is defined through contrasts and opposites, so that which is *real* is necessarily that which is constant, holds up under all conditions, is invariable under fluctuations or changes of state and *persists in comparison to that which we define as "illusory".* The value of *neutrality* holds up to all such definitions of the "real" according to Bashar's account, for *all experiential fields and circumstances* are "basically neutral"; what they are under *all* relative and contrastive modelings of "meaning", is *neutral.* So—*is* there no "one reality" which is more "real" than other realities? (Already we have myriads relative "realities" each with contrastive features, idiosyncratic properties and perceptual configurations; and we have a common denominator to such "realities" which, because of its invariance and homogenous uniformity under all conditions constitutes a definition of "the real" *transcendent* to the conditional features participating in it.)

For one thing, the basic definition Bashar gives to the fields of experience is the only definition that can live up to the *meaning* of reality, if "reality" is to have any meaning at all—and that, by his *own account,* is *not* a meaning we inject into it but which we find already in it (this of course makes the "neutrality" of experience a *noumenon*; and we won't debate with Bashar at this point how one may come to *know* and *identify* such a noumenon to begin with, if "we" are tacitly defined as that which *injects* meaning—like a free-floating variable—*into* the field of reality thus "creating it"; rather we will *show,* up ahead, how you in fact may come to *know* and *identify* such a noumenon without injecting the meaning "neutrality" *into* the field of experience—which would of course instantly make it a meaning amongst other relative meanings and thus precisely *not* what Bashar defines as a term persistent, continuous and uniformly true in characterization of all situations and circumstances *beneath* the fluctuating surface-projections of "meaning").

If we look around in Bashar's text we come upon *more* and *more* self-cited evidence belying his key hypothesis re the "relativity" of all reality: "Everything is connected; everything is the same one thing." (Page 84) "As long as you understand that you are doing what you are doing, that you are expressing the desires you are expressing through joy, through love, through light, through service, through integrity, there is absolutely nothing—nothing, nothing, *nothing*!—that that universe will withhold from you." (Page 86) This last string is a particularly telling set of qualifications: why indeed should the one necessarily follow from the other unless there was *something* intrinsic in those qualities of joy, love, light, service, integrity etc. that *distinguished* them over-against any other qualities or terms of meaning, and made them more efficacious than other "equally relative" and therefore "equally real" values?

One could answer rather disingenuously and say that *nothing* really distinguishes these positive values from any other except the personal preference of the individual to experience joy rather than sorrow, cooperative unity rather than divisive differences etc.; yet *where* would such a personal preference come from, if "in reality" all quality-charges were equivalent? From the mere groundless whim of *meaning-endowment*? (Keep in mind that if "meanings" don't emerge in their differential values from anything actually truing a gyroscopic standard, then all meanings are equally arbitrary; being equally arbitrary, then *no* meaning can be anything more than *neutral* with respect to the totality of meanings and so can't be anything more, ultimately, than a mirror of the essentially "neutral" fields of experience. By thus *dichotomizing* "meanings"—as function of a free-floating variable—from the fields of experience "without intrinsic meaning" Bashar hasn't succeeded in making *one thing* any more compelling: rather, we're left with the mystery of *two* basic neutralities split down the divisive middle where only *one* was supposed to preside.)

This implication should give pause, since, following out Bashar's logic the only thing that would distinguish values *even he* clearly identifies as "positive" from values identifiable as "negative", would be the caprice of rootless personal preference. Worse than that for the internal coherence of his thesis, however: why should the *one* orientation (joy, service, integrity) be grounds for such enthusiastic *guaranteeing* of success, such that the world can hold nothing back from you under its aegis? Why does this superior efficacy seem strongly to suggest an effective coupling to a type of "reality" clearly more aligned with a *superior state*, not at all just equivalent to any other "reality"?

If we examine such preferred values, we find an *innately* preferential reality-type from the very beginning: joy, service, integrity etc. flow naturally from the ground of an underlying *unity*; they're necessarily expressions of a *basic* reality supportive of the mutuality of interrelationship, the essential continuity and integrity-of-being—i.e. precisely that reality expressed in Bashar's corollary idea that "everything is connected; everything is the same one thing."

Means To An *Ens*

Doesn't something *essential* occur to the reader at this point? Doesn't it occur to the reader that **this *sameness* of everything, the connectivity of everything and the integral/homogenous quality of the whole *is itself a meaning?*** If it *wasn't* a meaning, why should the values of joy and service and love and integrity have any self-confessed *priority* when it comes to eliciting the bounty of the world? If that underlying connectivity and integrity was a neutral "meaninglessness" until endowed with an arbitrary *application* of meaning (*by definition* separate from it), why should "meanings" like love and service allegedly superimposed over its unlike Ground have intrinsically-superior power in extracting the cooperative abundance of the world?

If, however, we agree to recognize that the homogenous unity and integral connectivity of things is a *constant factor* of all "realities", we must recognize it as being a *prior* and *superior reality* with respect to all "relative" viewpoints drawn from it ("reality", remember, is a *constant*, a perdurable value); and we must recognize it as not only the *underlying* meaning of the whole but the *pivotal* factor of basic orientation relative to which all "meanings" gauge, measure, adjust and contrast themselves.

Yet, as an essential meaning it's necessarily *innate* to the field of experience, its common denominator; it is manifestly *not* imposed arbitrarily, as a secondary endowment or injection of meaning *into* that field.

Nor can we simply say that this interconnectedness and "same one thing" is just a neutral fact until consciousness *ascribes* a meaning to it; this would be a *convenience* to many beings who'd like *not* to find any *basic implication* in the continuity of the field-patterns themselves other than what might be injected into them by volitional caprice. However, not only does the fact of infinite sameness and connectedness *bias* the net-weight assessment of reality before the fact; it does so in demonstration of a *further* integral connectedness the existence of which begins *immediately* to crumble the basis of Bashar's whole philosophical structure.

The *implication* emerging (quite organically) as a biasing framework before anything else, involves the necessary "equation" of this underlying sameness/connectedness with a basic *equivalency of identity*. We may understand it in this way: the functional *variability* of boundary-lines over the continuous ground of being immediately ensures that the most differentiated properties, of greatest contrast, are counterchanging equivalencies on a universal scale; the indeterminately-extensive coinherence, mutual definition and reciprocal "arising" of everything with everything else imbues the whole with an essential *identity*, of part to part and of the Whole to its parts, which doesn't *await* on the injection of meaning into it but which *is* meaning. However: *meaning* is self-evidently a value of Consciousness. Note carefully—Bashar would have us separate the fields of experience from the consciousness-of-meanings, yet we see by our analysis that the *implication* flowing organically from the sameness/connectivity of the manifest fields is one of essential *identity*. This spontaneously gives us a *meaning* to the fields as a whole. And, whereas *meaning* is (self-evidently) a value belonging properly to consciousness, *identity* is an original *quality* of Consciousness (cf. "What Is 'Christ Consciousness'?" for full philosophical exegesis on the subject).

This however *seals* the "two" terms inexorably together, and makes one the expressive *function* of the other (the fields of experience and Consciousness).

This is the *further* integral connectedness which begins to show the fissures in the philosophical edifice of the Sassani which—remember—would separate the "two", making them basically *unlike* in order to endow the consciousness-variable with a greater "latitude of freedom". Now, however, we can more clearly see how this would be a special and very *tendentious* definition of freedom—it would make "freedom" the arbitrary pivot of a perfectly-groundless latitude of identification-options, amongst "orientations" and "perspectives" necessarily equal in their decisions toward *unific* or toward *divisive* perceptions—but as we've come to see, there *is no equivalency* between these two values precisely because "homogenous sameness" and "infinite interconnectedness" in the charged coinherence and ultimate *identity of terms* biases the fundamental value of Identity toward a *meaningful unity*, a *whole-being* alignment or *Conscious congruence* through the variegated patterns of expression. *This* understanding makes freedom not so much an arbitrary option of alliance, but the **inbuilt discretionary latitude** (born of the innate indeterminacy of consciousness, appearing through the coordinate fields as the *variable* factor) **for *accepting* or for *rejecting* the innate meaning-value embedded in the continuity of the whole.**

Moreover, since the variegated patterns of meaning are self-evidently oriented 'round, gauged against and contrastively paralleled with such an *intrinsic* meaning, the variegated patterns-of-meaning aren't separate from or independent of a "neutral" field at all! merely reflecting a series of god-like arbitrary determinations into it. All such meanings found in such patterns are consequences and expressions of an *innate significance* belonging to the fields of experience as a whole (i.e. as that "same one thing"). Here then we find an *explicit* refutation through the ground of Being itself, of the Sassani assertion that "no situation has an inbuilt meaning"; "whatever meaning you give to a situation is what you have been taught to give to a situation." (p. 146)

In turn, "meaning" is an essential *value of Consciousness*; therefore such Meaning *itself* gives the true integral relation between the fields-of-experience and consciousness. It doesn't inhere arbitrarily *in* consciousness; and it doesn't exist apart from consciousness. Yet it shows at a glance that consciousness isn't just the casual agent, the creator-by-fiat instilling meaning into streams of experience bearing no intrinsic relation *to* consciousness.

But *these* logical conclusions grate against the purposeful cluster of conclusions to which Bashar would have us drawn; Bashar would wish us to tailor a *tacit* definition of "You" (i.e. the "I"-sense), "Create", and "Reality", that necessarily makes "you" an independent consciousness-of-meanings over-against a neutral backdrop of experiential fields. In this way "your consciousness" is liberated from the implications of that backdrop so that the two are basically *unlike*; in this way your "creative act" of meaning-endowment is perceived as completely independent, and therefore completely capricious, making your status as god-like "reality creators" so much easier to countenance. This spares us the problem of perceiving any "reality" at all in the fields of experience, and shifts the lion's share of reality-endowment to the sovereign *fiat* of our free floating consciousness-of-meanings.

Of course the origin of these "meanings" allegedly inhering in the "I" of consciousness is nowhere addressed by Bashar, but implicitly poses quite a pretty problem in itself (i.e. the question of "who created these meanings" is just as thorny as that of "who created the fields of experience", and leads to an unwanted infinite regress Bashar shies away from).

And these specialized (tacit) definitions of Bashar's are all drawn forward at the expense of *repressing* contrary conclusions contained in the same materials, the obvious implications of which are never brought up.

Besides "meaning", however, there is "purpose" (another word Bashar seldom brings up); and the *purpose* in Bashar's leading his Earth-audience to such definitional conclusions at least becomes much clearer when we can perceive the *implications* contained in the various contradictions he quells by directing attention elsewhere.

Let's see then if we can't fashion the Southern Crown thesis of Reality, Consciousness and Creation out of logical resolutions in the big bolt-bucket of contradictions Bashar has left littering the catwalk, in his haste to get to the "stage" (if you know what we mean).

Do We Detect A Faint "Do As We Say, Not As We Do"?

The first thing we come upon is the value of *neutrality* ascribed to the fields-of-experience as a whole. What that value *is*, and what its real relationship to consciousness might be, is a fundamental point to consider since we already know what Bashar makes of it; and we know that Bashar's philosophical vessel springs leaks immediately in the turbulent waters of this subject—the Sassani have indeed failed to come up with a philosophically coherent viewpoint on the matter. First of all, the Sassani would be hard-pressed to *admit* neutrality as a *value*—for that would immediately put it in the arena of *meanings*, which is the province of consciousness to begin with and not of the "separate" fields of experience. Yet the question remains, bald and unassuaged: *what perceives* this quality of "neutrality" in the fields of experience? If consciousness (the "you" of the scenario) injects meanings into an essentially neutral field so as to "create reality", what agency *assigns* the prior value of neutrality to the field? Does consciousness ("you") look upon the field, declare it neutral, then decide to embellish it with an arbitrary overlay of "meanings"? Then the consciousness which declares the field "neutral" *couldn't* have done so by *fiat*, by an arbitrary proclamation of "meaning" (since neutrality isn't a "meaning" in Bashar's sense, remember?) but only by an Insight (literally *"seeing into"*), an ability to discern the *noumenon* beneath the tissue of masking meanings.

If, however, by declaring the fields of experience "neutral" consciousness has determined a *noumenon*, we must ask two questions: how does a consciousness-of-meanings (i.e. a consciousness with a monopoly on "meanings" collected to *its* side, over-against the blank field of experience) determine or assign the value of a *noumenon* prior to the ascription of meanings? And, *why* does such a consciousness, having discerned such a noumenon, apparently have *nothing more to do with it*? This is a deceptively important question. **If "you" were somehow to find the *underlying*, single and *infinitely unifying condition* of *everything*, wouldn't you expect this supreme discovery to have *significance* to you?** Well, apparently it has no further significance to the Sassani, who turn immediately away from the "basic neutrality" of existence in order to paper it over with arbitrary color-patches of relative "meaning". Doesn't this begin to seem innately *not right* to you?

What "meaning" can be ascribed to the fields of experience, born as such "meaning" necessarily is—by Sassani "definition"—from pure caprice or absolute/indifferent non-necessity which can yet *excite* your enthusiastic participation (even your *joy*, remember) in a pattern the essential being of which is *blank*, neutral, and furthermore which you identify and *know* as blank/neutral?

"Well, Monty," we hear Bashar—potentially—answer, giving him/his tribe the benefit of the doubt: "the *joy* or *enthusiasm* lies in precisely our underlying knowledge that no *weight* adheres to our projected and provisional 'meanings'; it lies precisely in our uninterrupted appreciation of the arbitrariness of our identity-commitments so that no disruptive element of delusionary *attachment* clings to them and we can *quit them* whenever we want."

Now, Monty would not be so ungracious a cross-examiner as to put in question the Sassanis' ostensible "pure detachment" allowing them to dissociate from identity-patterns at will. The fact that they confess no ability to freely shift from their defining fourth-density state, however, is hardly taken care of by the glib dismissal actually given in *Blueprint*, to the effect "why would we want to?" such answer merely amounting to the sophistry: "I'm here, so obviously this is where I *want* to be."

What's wrong with that, MT? we hear many chime-in already; there'd be nothing *wrong* with it if there was a behavioral consistency behind it, but there manifestly *isn't*—since, if that was the sufficient standard for remaining in your present position ("I'm here, therefore I must *want* to be here") it would apply not just to the Sassani but to everyone/everywhere, equally, and there would be *no point* in trying to teach us how to be *elsewhere* or enjoy conditions other than what are currently our obvious preference because we're presently experiencing them.

But the Sassani *do* so try to teach us—which in *itself* wouldn't be so bad if it *didn't contradict* the very philosophy they're espousing, for such teaching automatically fails to honor the tacit *sufficiency* and *self-containment* in the cited "integrity" that ought logically to characterize *them* first of all:

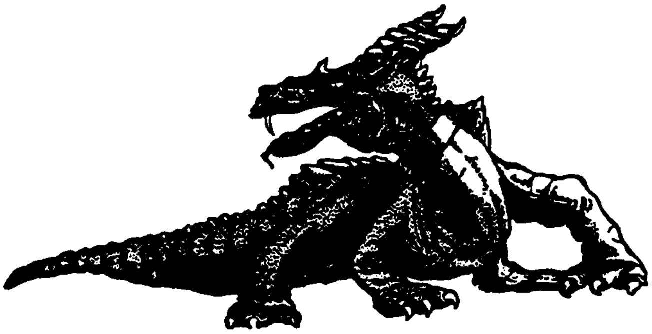
"...you have everything you need to be anything you want without having to force yourselves upon anyone else..." (p. 108-109)

By this we flatly state that their teaching isn't just the casual, we-don't-care-one-way-or-the-other kind they're professing it is, since very centrally *embedded* in such teaching is the strenuous effort to get "us" to accept and "flow along with" what the great majority are having a *difficult-to-impossible* time accepting, to wit, our temporary "detainment" (don't say *abduction*, Bashar counsels us detachedly) by spacealiens with a penchant for performing elective surgeries!

(their election, not ours).

So, if Monty wouldn't be so ungracious a cross-examiner as to question the Sassanis' real quotient of felicity in flitting like faery-fireflies from "reality"-to-"reality" at will, Monty would still like to inspect this idea re the alleged ability to participate in an arbitrarily-endowed network of meanings while still holding in consciousness the liberating knowledge of the essential neutral-dispassion and blank indifference of all fields in fact.

A Little Difference Between Love, And The Big Chill



At this point we find that, even (most especially!) by Bashar's "definitions" the attested "same one thing" or infinite connectivity of the experiential fields is both the operative condition for, *and the same as*, the *neutral blankness* of those experiential fields. We won't *argue* this identity—indeed we'd like to go the Sassani one better and *explain* the identity, which Bashar doesn't. The unitive continuity of being and the neutral blankness of being are the same owing to the fact that the counterchanging coinherence and mutually-arising/global definitions characterizing the former, constitute effective **cancellation of defining contours** or differential "charges" for the latter, on an infinite scale.

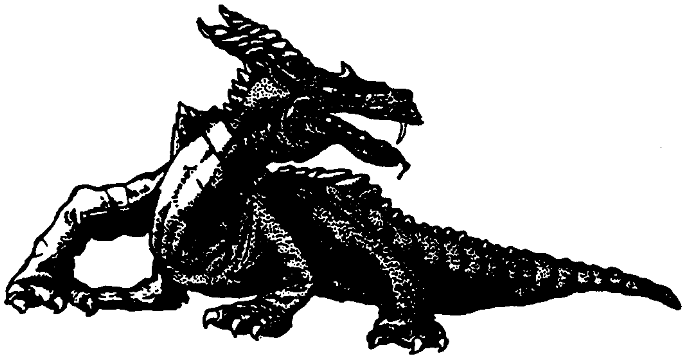
Due to the essential identity of these "two" *noumenal* features, however, we've succeeded in multiplying by two the original problem found in the underlying integrity/interconnectedness of being. If that underlying sameness necessarily constitutes an emergent *meaning* owing to its inbuilt implications, that meaning is—necessarily—a function of *consciousness* (Bashar admits to both terms, i.e. "sameness" and "meaning = consciousness", without admitting a connection). And, if *sameness* and *neutrality* are *identities* even by Bashar's "definitions", the quality of "neutrality" can no longer dodge the implication of essential *meaning* either, and therefore of essential association with *consciousness.*

Just as the *meaning* of infinite sameness/interconnectedness emerged as reflex of the whole-being Identity of *consciousness* with respect to the creative fields, so the significance of "neutrality" emerges *only* with reference to the consciousness comprising the Identity-value of all such fields. Due to this fact, however, we'll find that—like the "sameness" of such fields—the "neutrality" of the experiential venue bears a different significance to consciousness than that which seals its position in the Sassani framework.

If the field of phenomena acquires the value "neutral", it's not because such value inheres in the *field of phenomena* defined by its constituents; it's because **such value discloses the field of phenomena as a whole in its essential *relation to consciousness as a whole.*** If that field is neutralized, through the totality of consciousness, of any of its individually persuasive and affective impressions, it's necessarily because the unitive *value* of consciousness has ceased functional alignment and provisional identity-equation with polarized terms focused into contrastive relief through that field, and has (with *awareness*) relaxed into essential congruence with its own whole-being quality.

This is the condition through which the phenomenal field is known in its function as the *integral pattern of consciousness.*

Since the field of manifestation as a whole is a *pattern* of consciousness, this means that its polarized charges and complementary processes *lapse into an equivalency* from lack of individuated/committed identity-investment, not because there's no "meaning" in or through that field; the *field* continues to be *bristling* with potential meanings that don't *at all* inhere in consciousness over-against the field which "in itself" is neutral—the field *has no* "in itself" to be neutral *in*, since it's the expressive pattern of consciousness. The "new" neutral assignment of value to its cancelled charges as a whole arises as expression of the total field *in relation* to the totality of Consciousness.



The "neutrality" of the field is owing *solely* to its relation to whole-being consciousness, and doesn't abide in the field at all. The neutrality of the field is therefore *also* a psychic event: "psyche" isn't imposed on it secondarily as conceptual and emotional interpretation. *As* a psychic event the neutrality of the sum components of the field is equal to the unitive Identity of that field in, through and as consciousness; **the *value* of such a unitive/identifying psychic event is a *psychic* value, i.e. Love—the *affective* value of Unity.**

There's no neutral field and *then* a consciousness in which meanings inhere; for then consciousness would have to possess an *internal* pattern independent from and other than the field of manifestation or created "hologram"—a pattern which *in its own right* had complex parts with an *additional* questionmark hovering around them as to just where *they* came from. Bashar's viewpoint, if thought through, only introduces an additional complexity and a *further* problematic pattern which *for some unknown reason* we like to "impose" on the neutral pattern!

No—the "meanings" still inhere as complex variables and encoded values *of* the manifest pattern, which are *elicited from* their inhering condition whenever the focus of consciousness turns with intent into that field. Even maintaining *unbroken awareness* of Whole-being consciousness, that basically indeterminate Value may align itself through variable coordinates of its manifesting pattern so as to experience the qualities such pattern may disclose *as* representative expressions of consciousness, borrowing against its Whole-being presence.

This is a *very* different situation. The meanings of existence aren't imposed arbitrarily, endowments of rootless "free choice" if only we but knew it; we come to a new understanding of the "meaning of meanings", we see the way in which **the focalized pattern of expression yields its meanings as implicit disclosures of the *degree of congruence* or *inharmony*, the degree of agreement or disagreement which the "behavior" of any cognized pattern innately models as representative *expression* of whole-being consciousness—and thus as gauged or measured in modeled integral-identity *through the Standard* of whole-being consciousness.**

Therefore things, phenomena, natural qualities and reflectively-intentional behaviors are *not* neutral in themselves, subsisting as basic blankness in the background independent of consciousness with its "bag of meanings", but are integral disclosures of relative *compatibility* or *inharmony* in representing just that relationship *as* patterning expressions of whole-being Consciousness. Therefore "meaning", as distillate of the complex and specific, exactly derives from the *field of patterning expression* and not from consciousness in-itself—and it does so *not* as phenomena independent *of* consciousness but as a *ratio of polarized interaction* compounding a provisional representation (or *affective symbolization*) of the relation of that field *to* the whole-being consciousness of which it's expression.

You-And-Me, Or—Is That *You*, Me?

This, however, carries a universe of implication in itself, and places us at the diametric extreme of what the "Sassani" would teach re the ways in which we learn from, respond to and affect the world of experience. For example, Bashar gives a discussion (on page 113) which takes its point-of-departure from a generally similar understanding of "process" as that to be found in the above paragraph re the symbolic/representational character of phenomena—we may say that certain features of universal process which have long been discussed, analyzed and accounted for in the *T-Bird* pages and general teaching of Southern Crown show up also in Bashar's text, as they *should* if a shared universe of principles and functions indeed constitutes the basis for all accelerated insight-perspectives of the higher densities *by common definition* merging toward a unified ground.

At the same time however, it should be apparent to the careful reader that similarly-identified features are *accounted for in different ways*, embedded in different analytic contexts leading to differing overall conclusions as functions of very different worldviews.

Therefore Bashar begins by noting the same phenomenological principle: "The idea is to recognize that synchronicity will bring with it the idea of symbology. Many times you find that everything in physical reality is symbolic of the actual interaction, the exact fundamental energy-exchange, that you are creating within your being..." "understand that everything you perceive in physical reality is a physiological symbolic extension of processes, interactions, which are actually going on, more or less, inside yourselves."

Note immediately that there's a fundamentally important difference in the respective wordings. Bashar makes of this symbolization-process a reflection of "the exact...energy exchange, that you are creating within your being." This way of expressing the principle is necessarily consistent with his guideline precepts re the *projection* of meaning upon a basically neutral field of experience. The symbolization-process of that experience may *only* give you back a reflection of your *own* meanings, belief-patterns and ideas—"the exact fundamental energy-exchange you are creating within your being."

Right away, however, we see that this seems to give us *two* mysterious components interacting in a fundamentally mysterious way for the price of *one*: (1) the energy-exchange created "within your being" as a function of your ideas, meanings and belief-patterns and (2) the symbolic projection or overlay *upon* those energy-processes which (by such definition) can only give you a round-about *reflection* of something already primary, complete and *interpretively open to direct knowledge in the first place* owing to its exclusive formulation and inherence as idea (and idea's energy) in the subjectivity of consciousness.

By contrast, we refer to our discussion of the "phenomenology of symbolization" given above, in which the *same effect* was accounted for in very different terms leading to very different conclusions: "'Meaning', as distillate of the complex and specific, exactly derives from the *field of patterning expression* and not from consciousness in-itself—and it does so *not* as phenomena independent *of* consciousness but as a *ratio of polarized interaction* compounding a provisional representation (or *affective symbolization*) of the relation of that field *to* the whole-being consciousness of which it's expression."

Understood in this way, we see that the field of experience reflects *potential* meanings-for-consciousness; the meanings don't come from *consciousness itself*—consciousness itself is "smooth", undifferentiated, self-same, reflectively continuous and coincident with itself to the infinite degree; *meanings* on the other hand, it should be obvious, are distillates of the *complex and specific* and therefore *not* an intrinsic part of consciousness-in-itself, but a function of the *relation* of the fields-of-experience (in their ratios of compound interaction) with reference to the whole-being value *of which they're expression.*

Meanings and potential meanings are modeled in that *relationship* between the fields of experience and the common denominator of whole-being consciousness.

As we've seen, the "neutrality" of those fields does *not* inhere in the fields themselves, but expresses the global cancellation of preferential pattern or psychic charge through the fields as-a-whole with *direct reference to consciousness-as-a-whole*. Thus we find ourselves confronting an almost *mirror* epistemology to that of Bashar: rather than the fields of experience being neutral in themselves till the "I" of conscious subjectivity injects meaning into them, those fields *receive* their sum neutrality or self-totalling cancellation *through* that very value of Consciousness Itself, *directly realized*; and, conversely, the panoply of "meanings" *can't* inhere strictly in consciousness-itself, but necessarily emerges in the *interaction* of compound focal fields *with* the Whole-being standard of Consciousness through which they're polarized.

Following out the separate implications then, we see first of all how Bashar would have us understanding our experience, and the encounters we routinely have: "It's not that you are *not* interacting with other consciousnesses, but anyone you imagine yourselves to be interacting with, in any symbolic experience, is generally the only thing you perceive in physical reality. *It is your own self-created version of that individual with whom you are interacting*, and you are creating that interaction in a particular manner—in a necessary manner. That manner contains any specifics needed by you to allow you to see in that other individual the things you need to see reflected back to you about yourselves. Thus always in that interaction you can understand that you are dealing with different aspects of your *own* consciousness." (Page 114)

We see immediately that, despite Bashar's *proviso* "It's not that you are *not* interacting with other consciousnesses," we find no means at all within his philosophical context to realize that idea as anything but empty assurance. In *fact*, we're *stuck*, in the confines of his philosophy, "dealing with different aspects of your *own* consciousness." Bashar would clearly have us accept the actual field of experience as *neutral*, i.e. bereft of "meaning" one way or another, and so simply functioning as a mirror *throwing back upon us* everything "encountered" as *originating with ourselves*, as symbolic messages from ourselves/to ourselves and thus inferentially of *no value whatsoever* in assessing the character of that which is experienced. It is clear that this is exactly what the Sassani is telling us—if there's something "there" in the field of experience at all, we can never know it for what it may be in-itself anyway, and can only know it as a solipsistic function of our utter reality-creation whereby all anything can ever yield to us is a symbolic self-image suitable for self-analysis and self-amendation. Thus if we're experiencing something "negative" from someone it's *our own* negativity (the *actual* field-of-experience is, according to Bashar, supposed to be *neutral* in-itself, remember?). In fact it is only our *interpretation* "negativity"; for all that we're left with are the self-interpretations flowing as consequences of the meanings we've injected into the scene. In this context there can really be no "negativity" at all, either external or internal, but only an *interpretation* which—*knowing* this "fact"—can be suitably amended, i.e. changed by the same sort of arbitrariness that initiated it, to "positive".

Bashar Meets The Baal-Shem: I/Thou, Or Eye=I?

We can see the *application* of this philosophy which our "neutral", disinterested and benignly-impartial friend would impart to us; indeed, a good half of Bashar's "counsels", both in this book and in his lecture-tapes, is taken up by a distinct encouragement to *accept* the current rash of spacealien abductions as "in our best interests". Since the field of experience is "neutral in itself", then any "negativity", malevolence, ill-will, bad intent, adversarial character or even incompatible *mood* which the Earth-abductee may feel in the midst of his ordeal is *ipso facto* a reflection of his *own* meanings, his *own* ideas, his *own* intents; any sense of "evil" is his *own* projection, mirrored back to him from a neutral screen of participants who can't be known in-themselves in any case but only as they activate *his* interpretations, *his* biases and *his* viewpoints.

The implication with which we're clearly left is that there is *nothing the abductee* (excuse me, "detainee") *can do* for the duration, for there's nothing really going on *in all the world* except his subjective projection of meanings and the reflections of their consequences back to him from a neutral field—there's nothing the abductee can do but *change the interpretation*, get with the program—certainly by flowing in consonance with it, he relieves the friction of misinformed resistance emanating, in any case, from his own baseless meanings and moorless interpretations; he may as well convert the "inevitable" to a *positive*, since according to Bashar the universal "synchronicity" through which all experience manages to mirror to us our own meanings carries with it its *own* meaning (how did *that* get in there?) as to the *impeccable appropriateness* of everything that happens to us. Thus, if we're "detained" by bluegrey cousins of the Sassani from Reticuli who want to paralyze us, harrow and implant us, operate on us for indeterminate reasons and then extend their benefits to our families and children, why, it's all a function of the impeccable *rightness* in the synchronicity of cosmic timing, the only fly in the otherwise healthful ointment being one's own uninformed interpretation of the event as frightening, uncomfortable and negative. We may extrapolate this contretemps on all the misinformed detainees at Dachau, and all those in present-day Sarajevo who are getting back to themselves their own projections from the neutral field and woefully misinterpreting the synchronistic opportunity as a "negative" event.

Yet *is* reality just this sort of opaque screen projecting back *only* what we endow it with, in which every *apparent* being is just the occasion or unknowable point-of-departure for *our own soliloquy with ourselves* under the mistaken impression we are talking to someone in the room? *Is* the world just a case of Kantian agnosticism where the *ding in sich* can't be known in itself, but only through our projection-categories? Should this be true, then the persuasive impression of actually *receiving* something from another, of feeling in the presence and communication of another the imparting of something-of-*himself* and not simply something photo-copied off one's own self-presentation, is a chimera—a phantasm of fruitful interrelationship that just isn't there.

But from *where* does such a persuasive feeling come? *Why should* there be a distinct and rather universal feeling, a sense of essential *enrichment* from the real intercourse of non-duplicate presences if there is *nothing* that corresponds to such a feeling in fact? We'd almost have to hypothesize a metaphysical *demon*, entered into the creation just to confound things a little more—throw in a red herring or two so it wouldn't be as immediately easy to come to the Sassani wisdom that the reality seemingly given back from another is strictly your own.

However, if we review the Southern Crown teaching on the matter, we find that we can give proper place to such feelings, while acknowledging the mirror-effect to the extent of extracting *use* from it. First of all, the fact of *consciousness* (not "your" consciousness or "my" consciousness, but just *consciousness*) being a whole and homogenous value in itself without interruptive "meanings" or delimiting concepts characterizing its composition so as to degrade and partialize it, means that *all things encountered* will serve as potential reflections of its own presence to itself without anything being definitionally "outside" or "beyond" it. Thus we should be able to find *anyone* or *anything*, object, event, creature or person, manifesting a perspectival-impression of a type or quality that can be found in potential in *ourselves* (i.e. in the global indeterminacy of *essential consciousness*, without intrinsic content).

We do not have to *subscribe* to some form of villainy as a meaningful model of ourselves, to find its *potential* reflected in us through the presence of others actually enacting such villainy.

This seems apparent, but for Reality-creators such as Seth and Bashar there's no acknowledgment of anything beyond what is actively injected into the field of experience in the form of personally-held idea, belief, meaning etc. For them, all experience is *strictly* a *self-description* in the narrow sense of conforming to distinct self-categorizing outlines.

The logical implications that flow from this are, for example, that the assault-and-rape victim somehow *drew it upon herself* by—necessarily—active self-images as "victim", or by self-characterizing *desires* of the type which wound up exploding *in extremis* in her field of experience. Seth has actually insisted that a *real couple* brought to his attention, the victims of brutal battery and rape, invited such mayhem into their lives owing to their separate "fantasizing", the husband's of a voyeuristic type and the wife's of a multiple-ravishment type.

But hold on, here—even if this were so, there are some unaccounted variables involved that Reality-creators fail to address at all; for example, if "reality" is such a sensitive one-to-one register of our meanings, moods, the inflections of our desires and the intensities of our beliefs, we must ask ourselves how many *really* have daydream fantasies which routinely include being beaten to within an inch of one's life, and having to watch the same or worse treatment bestowed on one's spouse?

In such cases where reality-creators most especially like to allocate ultimate culpability, there seems to be a suspect *disproportion* between input and outflow, to say the least. And why is it our desires for a *pay-raise* never seem to result in the universe delivering up by mechanism of "mirror edification" such whopping exponential magnification of the seed-thought, such as ownership of the whole company for which one works!

From The *Akashic* Casebook: Just A Walk In The Park

However, let's look at the same sort of example within the *Southern Crown* framework. Let's also examine a (well-known) rape/assault victim, from the *Akashic* inspection of initiated understanding. We'll keep in mind that we've already established one ground for the "magical-mirror" effect in the idea that consciousness, being global or reflectively-universal, is charged with an innate potential able to resonate in identified correspondence with *anything* (symbolically) configured through the *relation* of its whole-being value to the phenomenological field.

Let's consider then, a woman who has grown up to value orderliness, regularity, the security of a well-paying business position, the health-potential and enhanced self-presentation of fitness etc. And she has made a logical universe out of these values, enveloping herself in the regular orderly cubicle of her officewalls in the business district under the routine of which everything is predictable, controlled and proportionately subject to her proper skills. She values these traits of her personal inventory all the more because they've really been formed in reaction to her deep *fear* and *distrust* of existence in general, since like *every "embodied" being* (without necessarily positing some special traumatic background) she's experienced the consequence of *conditionality*, of contingent interdependence through the shifting vagaries of mutually-modifying circumstances which were *never* able instantaneously to adjust the temperature-differentials bothering her in the bassinet, nor get the bottle to her lips before the aggravation of her tummy set in.

The actual/inevitable contrasts, fluxing ratios and variable sensations of *existence itself*, in other words, were the sufficient basis of an initial psychic reluctance, a *trepidation* in the presence of life; such trepidation may have taken on *specific* form as the psychology developed, and the *abstract* ambiguities of being settled into identifiably repetitious patterns characterizing *her* angle-of-experience with *her* sets of siblings and parents etc. But contrary to "psychoanalysis", the efficient cause as sifted from psychological contents is not the primary cause.

The *primary cause* is always the phenomenology of meaning which arises in the relation of the changing patterns of experience to whole-being consciousness. All such meanings *emerge* from that relationship, and do not come discharging into existence from personal "belief-patterns" somehow formed before infant consciousness has a chance to develop conceptual organs. Beliefs are *complex*, and require reflective assessment as well as the power of conceptualization—therefore beliefs *can't* be causative, as Seth and Bashar et al. assert. (We may say that, in a "Sethian" style overview, coded belief-typologies from "incarnational selves" patterning energy-grids of the biophysical complex may serve to correlate the soul with a resonantly suitable environment; and they may be activated by tendency once a prepubescent latency-period develops physically adequate receptors. Yet they emerge as secondary dispositional response-characteristics to *primary processes* already charged with the basic *meanings* for which any given, conceptual outline is variable symbolic greasepaint mixed by the being in its interpretive progress.)

Beliefs *about* and in *relation* to those original meanings are subsequently generated, but the beliefs are always *compound* and comparatively tenuous. They can be built from emergent *psychological* mechanisms of repression, projection and sublimation (following or modifying former tendency). As secondary structures, however, the belief-contents reality creators exalt are of constitutionally weak "titre" within the original/preconceptual *meanings* extracted through conscious reflections in the field of experience.

So we may say that our subject developed *beliefs* which convinced her of the rightness of an orderly, predictable, controllable world; she developed *beliefs* which gave her the confidence such a world was in her personal grasp. Such beliefs indeed led her to experience the "truth", and the consequences, of valuing an orderly-predictable world. Such a world then becomes a *talisman* to her; it is the very, magical means of holding the disorderly world at bay, of locking *chaos* out of the *cosmos*. (We infer that these are subtle psychic *equations* in the belief-patterns, not forms that would be identifiable to her as distinctly self-conscious knowledge-recognitions.)

The more secure, routine, predictable (and thus uneventful) her life becomes, the more she feels *unlived potential* pounding subliminally at her psychic door; the more such potential pounds at the door, the more disruptive it seems and therefore the more akin to the *chaos* she abhors. The more orderly she grows in retaliation, the more unruly the inward energy of that potential seems to become (this is owing to her *true being as consciousness*, which we've specifically defined as *global all-potential* without—in-itself—innately delimiting contents; as opposed to a consciousness-of-meanings which should *extract* from the world *only* the given meanings pumped into it as sufficient equations of consciousness).

The more unruly the energy of that potential becomes, the more resentful she becomes of it. It seems to haunt the peripheries-of-existence as constant, nagging reminder of that "potential" world, the world of unwanted surprises, nasty turns, unexpected impacts and instant deprivations which belief has specifically debarred from its catalogue of options. The more she senses those unfamiliar hands and fierce eyes moving in the shadows, the more they remind her of the manifest existence of *actual* conditions that are far from the ideal of her "personal" reality-inventory. Perhaps she should have been contributing more to those "projects", those t.v. telethons and charities so as to hedge the bet a bit more—keeping a manageable lid on conditions *outwardly* as well as regulating conditions inwardly.

The more these reflections haunt her psychic margins the more ferociously she invokes the talisman of her beliefs, the more adamantly she affirms the rightness of her life as chosen, the appropriateness of her interpretations. But those *beliefs* in the guardianship of personal orderliness (in the sufficient insulation of a life sanctified to predictable routine and spartan fitness without a trace of the suet that leads to existential *messiness*) are being imperceptibly strained by the unspecific—and thus all-the-more threatening—energy of that breakout potential. Those beliefs and those interpretations are, more and more, sitting over the bubbling crockpot of a need for reinforcement, for substantiating assurance, for a more decisive—validation.

She begins to feel the pressure of a need for such validation or the additional security of *confirmation*, so greatly that the subliminal mechanisms of her mind begin to work overtime organizing the scenario of a sufficient validation without her being "aware", in the self-conscious/knowledgeable sense, that this is what these mental promptings are at all. To her, they are just a semi-casual counsel to break the stultifying monotony of her office routine by forgoing the usual lunch at Four Seasons, and instead go jogging on her noonbreak in Central Park.

As most of us know from the headlines, her talisman, taken out to the park to test its hypothesis away from homegrounds, failed.

I Did *That*? How Powerful Of Me

So where in all of this is her specific *desire*? where is *her* constant "fantasizing" and wishing for and brooding over the prospect of being set on by a wild pack of boy-wolves in the park? Where is *her* deep wish that collective rage be unleashed right in her face, her *own* frenzied desire to be raped and unmercifully stoned into a coma? Do you not realize that this is precisely what reality-creators *insist* on, ultimately? Seth at least did us the favor of being very specific and straightforward about his assumption that this was so. (Why "Seth" should espouse this philosophy is a somewhat different proposition than why the Sassani, similar in diction and tone, should do so; for their "teaching" perspectives emanate from somewhat different angles. This will be addressed later.)

Wait, MT! our reality-creators rebound. Bashar has given us another means of interpreting such an event; we may say that our lady-jogger, assaulted in the park, drew "victimhood" upon herself precisely because she *failed* to notice her complicity, her participation and active meaning-injection through those events which, by synchronicity, so coincide as to bring forward perfectly self-reflective images that she's in no disposition to properly identify. She can't "own" these reflections because of her continuous self-conditioning that these are events out there; therefore she "can't take proper responsibility for them" even though she has controlling power as the causal agent! By negatively interpreting the synchronistic event as "outside" or apart from her own meaning-endowments, she experiences it in the form of "victimhood", as something which happened to her.

But this gets to be *very* disingenuous. What the Sassani has said here is just another way of positing the same script of active meaning-injections relying totally on the idea of specific commission (i.e. active desiring, thinking, wishing etc. inclusive of the specific/graphic contents which ultimately discharged as experience in the manifest field). The "defect" of her relationship to these ultimate reflections (of what must—ipso facto—be her own desires come-to-life) is only that she fails to identify them as such. This, the Sassani calls "negative synchronicity". By identifying them as such, she would take "responsibility" for the effect she was now receiving from her habitual thought-commissions. By taking responsibility for them, as her own fiat, she would at the same stroke cease her negative identification through them as "victim!" Her "victimhood" is only the effect of misperceiving her active godlike role in having generated this wolf-pack descent upon herself!

Is MT maliciously or mistakenly representing the Sassani case? Read for yourself (*Blueprint for Change*, page 109).

This is *all* that the Sassani is really talking about, beneath the camouflage rigamarole of "negative synchronicity". All which this "extension" of the reality-creating thesis really *adds* to the case is the idea that, not only do your experiences come back to you solely in the forms of the contents and meanings you've *actively* (and ultimately arbitrarily) injected into them, but you *experience* your own effects in the form of *victimhood* if you don't own up to that complicity! Bashar, and even Seth, have only given us the pseudo-philosophical version of the defense attorney who wins his case on behalf of the psychopath sitting in the defendant's seat by shifting accusation and culpability on the rape victim: "She was begging for it! she wanted it! she must have desired to have this happen to her or she wouldn't have been jogging alone in the park!"

And yet people *buy* this "new age" business *every day*, in perfectly good consumer fashion not really *looking* at *who* is selling you the bill of goods, what the product is really composed of or what its ultimate effects on you are! Rather, we find gushing endorsements on the inside bookleaf by Dr. Peggy Horne, (*Stress Management*), by Anne Price (R.N., "Healer"), by Joan Bishop (Ed. *Dolphin Dreams Newsletter*) liberally praising the Philosopher-from-the-Skies who never shows his face, and who hands us back the old patriarchal saws in the formal sanctification of "teachings" taken to be "new age". The truth of the matter is, people don't seem to be able to identify a "new age" at all, but only the more familiar and thus comfortable fallacies of the old dressed up in a new package.

Returning to our lady-in-the-park, we see that—according to Bashar—she's become a victim solely because she's failed to "own" these sudden experiences as *hers*, as what she's *called* *upon herself* to learn from "in a positive way"—and *how* does she learn from these assaults in a positive way? Why, by the *very act* of *recognizing* that this is what, in the godlike hermeticism of her insular subjectivity, she has called down upon herself! By *identifying* them as hers, she ceases to interpret them negatively; and the negative interpretation *ceases* because of the implicit and very *specialized definition of negativity* given in this context by the Sassani, i.e. "negativity" is that which in your experience is mistakenly identified as *not* yours, as *not* self-created.

Thus the situation of her rape, stoning and maiming becomes *positive* automatically in the moment she takes advantage of the "synchronicity" and recognizes it as *only a reflection of herself*, of her own active desires, thoughts and expectations. For *remember*—according to the Sassani you cannot *know* what the "thing experienced" is in itself, *just like the Kantian ding in sich* which can't be known behind the projection "categories".

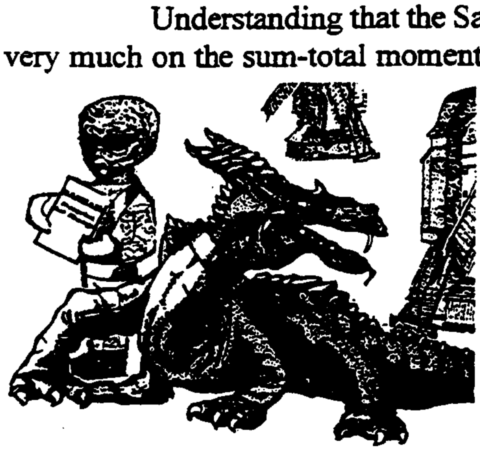
Therefore you cannot judge or decide upon the positive or negative character of the acts experienced, or the people with whom you apparently participate, in themselves—for *in themselves* they're "just neutral" (and never mind that MT has already demonstrated to you how the Sassani contradicts himself by *endowing* that experienced "thing"—standing *behind* your projective meanings, while functioning as a reflection-screen for them—with a tacit value, i.e. "neutrality", even though you're not supposed ever to know anything more about it than can be reflected back to you from it).

Pursuing the logic of "you create your own reality", you should not be allowed the judgmental luxury of bringing the apparent perpetrators to trial! What that event was in itself is forever unknowable (except insofar as we contradictorily concede an "actual" neutrality), and is only interpretable according to the meanings projected upon it by the experiencer. If she wishes to view them as "perpetrators", "rapists", a "wolfpack", and herself as "victim", well, that's her business, but there is no commonality of innate meanings emerging from experience itself constituting a sufficient grounds for evaluating the character of "act" or "actors" against a non-relative standard.

Uh, Now Let's Meet Our Cohorts In Reality-Creation...

Of course, we can see how this interpretation of Reality serves the "disinterested" Sassani, sticking a collective-if-invisible face into this dimension so as to "impartially" help poor laggard humanity along toward a codification of its ancient fallacies into "divine truth". Bashar helpfully explains to us how he and his Sassani peoples are our "future" ancestry, the "eventual" product of the current furtive rash of abductions ("detainments") of humans by the grey-alien species from Zeta Reticuli for purposes of genetic interbreeding. For Bashar, the current "silent" crisis resulting in abductee support-groups and trauma-therapy all over the world is simply a matter of the Zetas "borrowing" genetic materials from the human species so as to graft upon their own stock a greater potential for *emotional* response, belonging to the more developed etheric-material patterns of the human heart center, which had been "bred out" of them over millennia of progressively degraded clone-copying. According to Bashar, the abduction-intercourse between human/alien species is to be looked upon as "positive", a "good thing" inferentially owing to the ultimate end-product which is the beaming (double entendre) Sassani themselves who—if we accept Bashar's lead—incorporate the best of both worlds, the greys' superior intelligence and the humans' superior emotional sensitivity. (For an account of this relationship from the point-of-view of Initiated understanding see the exegesis on the Andreasson greys given in issues Vol. 2, Nos. 4, 5, 6 and 7 of the *T-Bird*, in the articles *T-Bird Meets the Phoenix*.)

Understanding that the Sassanis' pending matriculation from 4th density to 5th depends very much on the sum-total momentum built upon *convergent probability-waves* feeding into the optimum "intensity" value of their collective present (cf. Vol. 2, No. 9, pp. 6-7 of the *T-Bird*), we can interpret Bashar's "popping into" this 3rd density framework as an act somewhat less than benignly impersonal, as a simple gesture of disinterested helpfulness. We may understand that the density-advancement of the Sassani depends greatly on the critical *juncture* of density transition toward which all infeeding probability-waves converge; and that the Sassani is therefore *very* personally interested in the net-value and overall *emphasis* of those probability-waves as they ultimately gather and crash on the shores of 5th density. It's for this reason that the Sassani "saucer" *back in time* to their earlier probable ancestral roots, to that critical juncture of 3rd stage Earth transition (moving toward a—hopeful—4th density framework) where, in the screen-lifting vulnerability of overall energy changes and transdimensional alignments the human population becomes unwittingly exposed to a more permissive/permeable influx of spacealien civilizations from *various* times and places prosecuting their own special imperatives from their *own* frameworks, *positive* or *negative* (we now draw upon an independent *initiated* congruence between Southern Crown and the 6th density *Ra* material, which makes no bones about denominating density-bifurcation above the admixed 3rd density learning-framework as distinctly *positive* or distinctly *negative*, thus inferring that there *is* an innate gauge of evaluation and that orientations do coil about one or the other polarity in relation to the *ontological* standard informing the Whole).



May we not now recognize that the promotion of a philosophy which encourages mankind to believe its experience (*regardless* the feelings received from that experience, *regardless* whether the experience seems to be that of a harrowing "high-strangeness" abduction and surgical infliction) is *only knowable* as a *subjective interpretation* reflecting meanings already injected into the result, has a dram of *manipulativeness* about it? May we not now recognize something a little less impersonally-benign and something a little more *self-serving*, in the encouraging extension of a "higher" (and therefore innately "superior") philosophy from our own "future selves"/densities which would insist we can *only* view the Reticulian activity as neutral in itself regardless the reactions and emotional rebellions we feel toward a prospect over which we *seem* to have no control? (Unless or until we accept the "truth" that we have *absolute* control over it by virtue of our all-creative act of meaning endowment, thus leaving it up to us whether we wish to nesciently characterize it as "negative" or *own up* to our creator-status and so imbue it with a positive value much more obviously "agreeable" to us.)

Indeed that "neutrality" which allegedly lurks within the patterns of experience as their "real" character, takes on a new and very suspect significance when we realize that the Zeta Reticuli spacealiens are very *often* characterized, or experienced as, "coldly neutral" or almost demonically-indifferent toward their detained subjects, as if they were examining bacteria in a petri dish or specimens in a cage. Might it not be that the general encouragement toward *accepting* a background neutrality may have something to do with subtly reconciling the "detainee" to the *very specific* sense of cold/detached neutrality coming not so much from reality in general as the alien-ambience in particular? Being subtly convinced of or reconciled with the "truth" of a subtending *neutrality* (most especially sensed in the presence of the greys) is it not easier to convince that *anything the subject feels* of terror or violation, callous treatment or brutal indifference is an *interpretive projection* or emotional endowment of "meaning" on the blank screen *not* characteristic of the event itself or the "thing as such", but simply existing as a superfluous imposition that can be removed as easily as iron-on patches from a pair of jeans?

Indeed, if this viewpoint of personal "reality creation" *actually* characterizes the Sassani perspective (while remaining manipulatively self-serving as an incidental side benefit, of course) then we must *question the success* of that very genetic interbreeding Bashar presently encourages; we must deeply interrogate this revelatory presence of our "future" cross-bred selves (or one probable variation of same), and ask how much more greatly benefited is the spacealien race "emotionally" having allegedly grafted heart onto itself by an objective surgical enterprise. We must ask how great a contribution that ostensible emotional expansion makes to the overall ratio of interactive elements in the cross-bred Sassani species when the dominant philosophy proclaims the fields of relative experience equal to "reality", "reality" equal to "neutrality", and "neutrality" a perfectly malleable blank background upon which free-floating arbitrary meanings-in-consciousness may be projected as a joyous enterprise of "reality creating".

There is *no* emotional correlative in this; there is *no* empathetic correspondence. Ultimately we have the suspiciously same self-righteousness projected upon the subject of "suffering" who simply isn't taking responsibility for her own freely created meanings, and so is being bashed in the face with them. We are left, in this "superior" philosophy, with *no way of approaching* either subject or perpetrator, for—ultimately—*both* are our own projections, our own superimposition of meanings with *nothing* behind but "neutrality". We can't "heal" the victim for we have nothing to say to her except "why did you do it to yourself?" in an *endless* ascription of culpability without remittance or remorse; and we can say nothing to the perpetrator, for he/they have *violated no innate standard.* We have nothing (but neutrality) against which to measure the mark of their "act", and so can only turn it again upon the victim and, in effect, tell her to quit whining!

We're not allowed, by this philosophy, to *find basic meaning* in the underlying unity and interconnectedness of the fields of experience, because we're asked to *divorce them* from consciousness (which allegedly contains all meanings) and look upon them as a *neutrality* (which allegedly exists in itself *apart* from consciousness). Since we can find no basic meaning in the admittedly-*innate* reality of the fields of experience, then the interpretive meanings which consciousness elicits in *turning* toward the fields of experience *can bear no innate relationship* to those fields—and therefore can't exhibit an interactive *educing of values* through contrastive and comparative orientation to a common-denominator *Standard.*

The activities of the boy wolf-pack transgress no *unitive mandate* of *innate meaning* through the fields of experience; they can't be interpreted in themselves (as opposed to being reflected in the subject's self-assessment of "victimization" etc.) since according to the Sassani they can *only* be *neutral* and so can't emerge—in their own right—in *evaluative relation* against the uniform/homogenous standard of coinherent identity. Thus sayeth the Sassani. Say *ye* also, o Man?

If so, then we appear to have a visitation from our (increasingly inevitable) future bearing allegedly more mystic meanings for our "new age" which are nothing of the kind, but which instead reflect back to us our own *"scientific" stream or specialized branch of thinking* now swollen to preemptive magnitude, having "gobbled up the world" so to speak, shining triumphant upon us as the prevailing worldview into the indeterminate—and indeterminately bleak—future!

For our *present scientific worldview* tells us the same general things as we can sift out from Bashar's espousals: the world is *really* neutral, blank, indifferent, and therefore we can manipulate, probe, prod, pinch and puncture it with our own superposed, deity-like meanings without fear of reprisal from some *innate value* or ***inbuilt*** **meaning** ***peculiar to the fields of experience*** **in relation to consciousness.**

Therefore we see that the *Sassani* are not the mystics, the spiritual vanguard; they're the logical extensions and philosophical upshot of the present *scientific* worldview, to *the enforcers of which they presently appeal* (there's an interesting hidden relationship between these "impartially benign" visitations of Bashar, and the military-intelligence agencies of the federal government—or didn't you know that?) And they are the somewhat-more-buoyant but still basically estranged extensions of the grey-side of "our" probable joint-family tree, for the greys themselves are nothing but little...scientists, little emotionally-neutered manipulators just like the majority of guys in the government lab smocks, and the Sassani represent a future *probability* stream (not a sure-fire leadpipe cinch by any means—though they'd convince you of that "fact" by telling you there's nothing you can do, or *ought* to do, about the increasing spacealien "detainments" except alter your orientation so as to make yourselves *authors* of all you'd supposed yourselves the "victims")—a future probability-stream in which the "scientific" worldview in its present retarded sense has usurped the interpretive prerogative in the planet's developmental transition so as ultimately to divert Earth-density progress into certain *spiritual time* phases of probability-emanation beaming back from *original, ontological distortions* and polarizing biases "at the beginning"—these particular *spiritual-time* phases containing none of the subsequent *corrections* or mutually-modifying amendations which may be found in *alternative* probability streams of spiritual time, developed from more holistic potentials of Earth probability progression in the direction of ultimate Return.

Drafted By The Down-draft

These are considerations which are not generally familiar even to those who've been properly tutored in the preliminaries of "probable reality" development by entities such as Seth (to whom we eternally credit—at least—that one service of drawing so significant a feature-of-being away from the hermetical province of subatomic physics and into the general psychic field, where it may have practical implication for "everyone").

It's important at this juncture to understand, however, that there *are* additional complexities to those few basic things we're so proud thus far to have learned. While even the average "new age" reality-creator glib in gradeschool probability-talk ought to know by now that a horizontal *forward time* progression toward increasingly higher-density states is *at the same time* a retracing vertical return in *reverse* spiritual time toward primary Ontological Origins (or the initial Creative fields out of which all descended planes are polarized), it's time such rudimentary learning was advanced a notch by adding that this escalating density "return" can itself be either relatively *progressive*, or relatively *retrogressive*. This is something about which even Bashar is not liable to be so loquacious.

And how can that be, Monty? we hear the "new age" chorus ask ever-so-sweetly. And, the request being advanced with such politeness, Monty can't refuse the diplomacy of a properly-modulated reply to the effect that: if the "progressing" fools aren't watching where they're going they're bound to back right up the staircase of "spiritual time" into those same grooves and pathways of projective errors or original distortions still-and-eternally issuing as echoing reverberation on the way "down".

We may look at it in this way: if the horizontal forward-time progression (e.g. "our" moving toward the projected density-transition of approximately 2011 etc.) were visually rendered in its corresponding, *vertical* spiritual-time movement in the form of an *escalator at Macy's*, very few would make the mistake of backing *up* the *down* escalator to get to the second floor; converted to these easy-to-understand terms, most people would reasonably go with a more *harmonious* order of vertical movement and take the *up* escalator. But when density-progression from the "lower floors" (i.e. 3rd density Earth consciousness) to the spiritually enriched upper floors (4th density, 5th etc.) in vertical return through cosmogonically-inverse "time" isn't so clearly portrayed for the edification of overall soul ascendancy, *anything* "vertical" is liable to seem *perfectly equivalent* and a ride will be readily hitched without any recognition of the fact that one has coupled to a probability-stream very greatly involved in the rippling downward issuance of original ontological "errors", misgivings or misperceptions *through which* very many of the manifest fields were generated to begin with; and that in so *ascending* there is a proportional quantity of *friction* in the resistance between disparate directions of movement in the vertical Line rendering a characteristic quotient of *energy-loss*—in a kind of inbuilt, *spiritual inanition*—that dogs the effort of group-conscious ascendancy eventually requiring it to *have* to have recourse to curious patchwork practices, stopgap measures, backup rewiring and wholesale rethinking (e.g. such as backtracking from "future" to "past" to supervise certain mechanical amendations, as the Sassani are doing now).

Understood in this way, it's easier both to *detect* the extravagant discrepancies in what the Sassani counsel *us* and what in fact they're doing, and to *analyze* the reasons for the disparity. For while on the one hand they're proclaiming to 4th density-hopefuls of humanity that "you're as powerful as you need to be to create what you desire without hurting others" (page 90) and "you have everything you need to be anything you want without having to force yourselves upon anyone else to do it" (page 109) the Sassani are actively participating in and encouraging mankind's compliance toward the *manifestly* damaging and violating business of grey spacealien abduction, implantation, impregnation, surgical alteration and psychic traumatizing of Earth-beings!

This is *not* an unfair assessment. Take a look! Why don't the Sassani turn around and *tell the greys* "you have everything you need to be anything you want without having to force yourselves upon anyone else to do it?" Why don't they counsel the *greys* how their ostensible genetic deficiencies or relative lack of a functional heart center is simply due to the *belief-patterns* of personal *meanings* they've injected into the field of experience which in itself has no such merit or demerit? Why don't they explain to the *greys* that their problems needn't entail "solutions" that encroach on other lifeforms and types of consciousness which, even if they've ostensibly made some subliminal "pact" in some deeper dimension of their own being beforehand, manifestly don't accept or "relate well" to the experience when it crosses the threshold of hypnotically-dredged consciousness! (Has it occurred to anyone who completely *buys* this "subliminal pact" business that the limit of functional Earth-conscious *will* is necessarily *drawn at the threshold of sleep*, since 3rd-stage volitional consciousness is *defined* by its waking focus and manifestly hasn't *developed* into a 4th-density condition where it may function, as voluntary agent, through a defining spark of awareness struck in the "astral" or dream-state? With what responsible zone of Earth-conscious will has the grey alien struck this "subliminal pact"? Is there an *equity* of available conscious intention in that zone?)

If at this point the Basharphile objects that these aren't *inherent* encroachments but only *our* interpretations and that indeed it has been Bashar's constant benevolent business to counsel us as to how to *productively* interpret the "detainments" (e.g. by changing the very terms we use to refer to them) we rejoin immediately with the *whole of our Southern Crown demonstration given here*—you cannot so *easily* and *arbitrarily* change the significance or sense of what you're receiving from the "background echo" of your experience precisely because that experience *does* generate *intrinsic* meanings with respect to whole-being consciousness. It is *not* a simple matter of some spiritual *palimpsest* that you can wipe clean at will, changing the meaning and significance of the characters inscribed there. The feelings and intuited emanations we receive through experience *have* an innate validity very much prior to any beliefs or interpretive conceptual meanings we ascribe to them.

And again, this is precisely because the *whole* of the manifest field with its variegated properties and differential charges is "neutral" only with respect to the *totality-of-consciousness*; their resolving *equation* is then *expressly* a psychic value giving the necessary-innate relationship between consciousness and its creative fields, as *Love*. Thus anything arising as *conditional representation* of that informing value *within* the manifest field is, *in itself*, implicitly modeled in relation to—and by contrastive relief against—the totality of whole-being consciousness.

In this way basic meanings *emerge* from the field of experience through gauge of the whole-being standard of consciousness, and *cannot escape* such primary-irreducible significance. Thus "evil" and "good" are *not* just arbitrary labels, interchangeable on whim of will. They refer to a true *relationship* of behavioral correspondences and preferential modeling with respect to a constant ground, that of the Whole-being standard of Consciousness *through which* the *creative field as a whole* is eternally resolved in Love.

We receive something *real* from people and events in our experience, something which bespeaks a *truth* or *validity* about them every bit as much as it reflects a potential of our "own" consciousness, since all behaviors and occurrences are generated with gyroscopic/implicit reference to an informing Standard that *even Bashar names*, though he tries immediately to strip that name of significance, "neutering" it as it were—and therefore everything arises as an index of correspondence generating a direct-intuited sense of greater or lesser conformance, richer or poorer congruency with the truing Value of that Whole-being standard.

Therefore rather than belying and, as it were, *shaming* the testimony of abductee-witnesses by attempting to dissuade such testimony of its *innate* validity or convince it of its own, fallacious interpretive disposition as an instance of "negative synchronicity" (setting the subject up for his own self-inflicted victimhood), we *ought to pay closer attention* to the general consistency in the tone of collective testimony. We should honor the validity of such testimony in its own right rather than trying to dissuade it of the very *sense* of innate validity, thereby estranging it from its integral background so as to make it easier to accept an arbitrary and artificial *grafting* of meaning onto the situation.

If it were *really* a matter of a free-floating magneto-board of arbitrarily exchangeable meanings, then the occasional persuading of a "victim" that he's not a victim but a sovereign reality-creator able to change "negative" to "positive" at will would have no lingering after-effect and, indeed, **there *could be no such thing* as the *psychological mechanism of repression*** where displaced symptoms and compensatory projections pop up all over. But there manifestly *is* such a mechanism, meaning there's a consistently valid *background standard* against which all experience takes place that can't be arbitrarily erased, negated or denied but only shuffled around, masked, disguised and otherwise *distorted* by rationalized overlays so as to discharge in disturbed form.

This can be seen *clinically* in the cases of those who *have* been "persuaded", by reason or by hypnotic suggestion of the greys themselves, that despite the strangeness and discomfort of the experience the beings "have our best interests at heart". Almost invariably those who've been cajoled or mind-molded to such testimony exhibit a distinct *vacuity*, an observable *blankness* themselves as if every pause in their speech pattern were a literal lapse through psychic *lacunae*—and they still break out in cold sweats through the nights of their marginal sleep.

Yet there are still professional manques all over the hall who bow *without excuse* of subliminal coaching or spacealien hypnotism, before the bizarre Bashar syllogism to the effect that "you create your own reality" because: you *naturally* desire what's best for you, don't you? (yes, Bashar); and the grey spacealiens are arriving here as your benefactors to engineer a genetic *improvement* in your human species, do you understand? (yes, Bashar); now, since you *desire* what's best for you and the greys are here to *give* you what's best for you, *you* obviously attracted them into your reality framework as a free creative act, thus *demonstrating* to you that you're the reality-creators you'd all along *hoped* you'd be! (Oh, yes, Bashar). And the only thing you need to do to make it *perfect* is *admit to your Godhood*, *concede* to your divine creative nature by placing a *positive label* on this result you've drawn to yourselves, rather than shrinking in fear from it as if confessing you can't *trust* the greatness of yourself being revealed to you (Oh, *thank you*, Bashar!).

Conjugating Cosmic Parts-Of-Speech (Logoic Probability-Stutter)

Initiated understanding would concur very readily up to this point with the run of "reality-creators" in noting that, through the *indispensable* requirement of probability-fields there isn't just *a* higher-dimensional reality with *a* higher truth innately valid owing to the "perspectival height" alone; there are, necessarily, *many* alternative versions of a given density's "reality" owing to the proliferation of probability-patterns under stress of branching hypotheses, of diverging orientations and mutually displacing "frontier edges" of collective psychic thrust.

Initiated understanding recognizes the general existence of a *pulsatory flow* moving up and back through the strata of densities and thus moving *both forward and backward in time*, waves of implication carrying original *worldviews* or patterns of principal Assessment (from primordial depths of consciousness) as to just what the nature of the whole might altogether be. Initiated understanding identifies such cosmic current-process as a loop of transdimensional feedback—an interpenetrant winding of coded implications flowing as potential influence from one system to another, contributing proportional persuasions in the *configuration* of systems and continuously met, coming and going, by reflections of itself adapting and incorporating as a kind of reciprocal modeling across-the-board.

Understood in this way, we may see the "past" of one such system influencing the "future" of another, or conversely we may see the flowline of influence proceed from a relative "future" form of consciousness to a relative "past" form of consciousness; the distortions, biases, angles and inflections of interpretation that pass back and forth through—and in formation of—cosmic systems or density-organizations do not therefore possess invariant time-signatures (i.e.

as a one-way linear progression) nor do they possess rigid causal labels, e.g. *from* cause *to* effect; rather they originate as *ontological* potentials, differentiating perspectives or original orientations *regarding* Being and bubbling forward from the bed-of-Being which therefore make their appearance in and underlie the patterning systems of innumerable "regions", or density-zones, regardless the positions of "time" or "place" in the multidimensional flowlines organizing them on a relative scale.

From the viewpoint of initiated understanding, then, "we" as the Earth-receptor may receive teachings which seem to emanate from "our" future and therefore—according to the format of density-progression—from a state of consciousness necessarily *advanced* upon our own, to be respected for that fact; and yet such a "future" self or civilization of selves sending signals of psychic influence temporally "backward" toward us, may represent a certain cross-cutting of conjugate forms (pulsed from the common core-of-Being in "all" spatial and temporal directions) carrying interpretive orientations indicative of very "early" understandings, *ontologically* speaking.

Therefore in constituting vehicles of reception *already imprinted* with characteristic expectations coded into the very *kinds* of questions asked, we may *intersect* some field/state/dimension of being temporally in "advance" of us and even linearly progressed in terms of density-development; and such a field/state/dimension of being may carry information-codes seeming to confirm our orientational tendency by filling in its outlines, furnishing the completion-curve of its rough cartoon so that—to a third party objective observer—the mirror-conformant spell woven through relativistic "reality-creation" would appear operative and airtight. Yet it would seem thus sound as the format of a viable "philosophy", capable of being transported from one context to another like the physicists' "rigid rods" only as long as the model was observed in isolation. Such classic pool-gazing may reflect a particular image by *preference*, but in drawing back the isolation-lens of our third party observer to embrace more comprehensive scope we perceive many another cosmic pool, many another cognitive wateringhole reflecting *different* implications, different sets of properties which could *equally* be drawn upon according to the principle of *correlative response* if the point-of-departure wasn't of the essential narcissism that *requires* only its own features blown-up large and Cosmicized in strict self-substantiation. (Reality-creators "create their own reality", therefore, because they *do not ask* for a reality greater than or beyond the confines of the "known", i.e. their own self-confirmatory features—not because "that's all there is to" reality.)

The given field/state/dimension-of-being drawn into the purview of the terrestrial "reality-creator" constitutes in itself *one* of *many* probability branches along which our tendrils of connection might have twined, and so it represents one *potential stream of development* investigating along a *particular ontological line* of inquiry, ultimately coupling itself with some whole-stop integral orientation of conscious Self-assessment ensouling basic themes from the origination-zone of Being.

It might *very well* have received the Influence of that prevailing orientation (ultimately locking into place as the density identity-pattern), from even *higher*-dimensional forms of consciousness; but—and this is something which is *not* so well understood yet must become progressively well-understood—the "higher" densities or dimensions-of-consciousness do not just represent our linear "future" as we perceive it on the horizontal timeline of physical cognitions. A higher density or dimension indicates at the same time one which is in progress of returning closer to the ontological origin, the cosmic root of original distortions or seed-interpretations; and it may represent a comparative "nearness" to the ontological origin which is truly Progressive, or actually

Retrogressive.

Who Is The Autogenous One

This may be understood in assuming the Initiated viewpoint that, in the dawning (ontological) moments of conscious differentiation there were inevitable misunderstandings or skewed interpretations displaced from full identity or spiritual congruence with Whole-being value. It may then be further accepted that the undulatory shocks of such interpretive sets were the information-geometries of *meaning* emanated into expression as coinhering/counterchanging echoes up and down the dimensional flowlines, in formation of basic "realities" keyed to versions of those interpretations. Finally, it may be affirmed that Existence debuts as a confabulating matrix of interference-patterns working countless mind-modulations of those meanings *all of which sprang up as reflective correspondence* or interpretive parallel of that Ground.

Therefore in approaching the original Ontological (or whole-being) ground we may suspect two basic modes of that approach—i.e. *retrogressing*, in more perfect "recovery" of the original *distortions* as if those distortions were primary truths in themselves, and therefore irreducible; or *progressing* in the sense of advanced creative use of the intermediate zones-of-being as systems of reciprocal adjustments, equilibrating correctives and whole-being integrations so that "return" along the upward arc to the highest-octave Ontological Beginning effectually *adds* something to the State, imparts a true *advancement* in terms of the Consciousness presiding over all comings-and-goings through the Gates of that Creative domain.

We must ask ourselves in contemplating such communication as that received from the "future-self" probability stream of the Sassani civilization, what real *position* in the complex interference grids of forward-and-backward cosmogonic ripples and echoing wave pulsations the consciousness-form might occupy. We must inquire first of all (honoring the *part* of truth contained in YCYOR) whether the communication received isn't a reflection beamed *au rebours*, in horizontal time, of a backward-tracing stream on the—vertical—spiritual timeline drawn into our framework *precisely* as an amplified tendency or "future" logical conclusion of our present dispositions, uninspected philosophical presumptions (e.g. the dominant patriarchal and general scientific worldview) or idiosyncratic seed-bed of meanings—in which case such communication would, in effect, echo back to us our own general distortions/misconceptions *overtly unfolded* and exponentially magnified as a function of density correlation into a full-blown Philosophical Universe all the more easily identifiable to us, and acceptable *by us*, owing to unacknowledged identities between mirroring cultures in the timestream.

If, however, *all* we were receiving back was basically a progression on our present distortions and undigested "philosophical" misinterpretations, simply Writ Large and sanctioned in Formalized terms, we'd have to *greatly* suspect we'd been met by a branching probability-vector having long chosen the unwitting course of moving *up* the *down* escalator; and we'd have to understand that by strengthening our overall connection to that probability-stream through increasing acceptance of and concession toward its "offerings", we'd be locking our future-propelled probability advancement toward the higher densities into fateful congruence with *it* so as to necessitate the same general, abrasive adhesion against the wall of backwashing tide in a probability pattern incorporating—while codifying—*all the Original errors*, as if to offer the Source's own sores back to Itself in inflammatory form. (Cf. *The Four Winds* "Right Use of Will" books, in which the divine light Creator-source identifies the primordial Ancient Ones as those first allowed to indulge the created conceit that They themselves were Causal, i.e. the Creators of things and not simply Agents of creative forces. As with waves of light, which once generated extend in attenuating form forever, so the Ideative orientations generated at the root-beginning of manifestation echo endlessly down the corridors of creation as fading but never utterly-extinguished ghost patterns of potential influence that must be "answered", adapted, incorporated or converted before passing on.)

A civilization or social/memory/complex culture can be quite "positive" in the technical sense (cf. *Channeling, UFOs, and the Positive and Negative Realms etc.*) and still be fording upstream against the current of original distortions every bit as much as the overtly *negative* culture or social/memory/complex.

"...the issue of who is the parental part is integrally involved here, and, of the parental parts, who has the most power, and if it is not you, is it loving toward you? In short, who is God and is God loving toward you or not?" Page 239, *Heart Song*, spoken through channel by divine light Source. This *clearly* expresses the idea that *who creates the reality* is precisely the *issue in question*, that it's not a settled account, that the upshot of the inter-cosmic dialogue (or *logomachy*!) has a great *deal* of bearing upon one's ultimate orientation to reality, how reality is approached and accepted, one's *effective* quotient of *love, creativity, responsibility* and *integration* with the Creator-source as functionary of whole-being consciousness...

(Therefore you may take this Cosmic Consumer Report by Southern Crown on the basic Bashar-product *Blueprint For Change* for what it's worth, to you. Don't say, however, that you were never told, should you someday find yourself up that old cosmic Creek without a suitable volitional paddle.)

Reviewing Exhibits In The Timespace Gallery

As our newly acclimating, 4th density-lenses become accustomed to perceiving in the starry "dark" of the *Cosmic* sky, the first vague patterns and sketchy glimpses of those *probability-fields* taken—with the enthusiasm of gradeschoolers—to be "all there is to it" begin to fill in; the richness and actual complexity of their interference grids reveal a meshwork of ideas stretched across (and indeed constituting) the myriad planes, densities and dimensions crystallized out as provisional "settlements" in the continuous pulsation of estimates and echoes issuing up and back all along the Line from Beginning Principles, in mirror-comparison ripplings of infinite cross-correlation looking to resolve the spiritual account as to just what the Whole ultimately Is.

And so we see there are many interesting interstices, dimensional pockets and compound runnels creating courses of some continuity where ancient moods, early conceits, later amendations and consequent questions come to conditionally cohabit and generate unique "models", in variable ratios, representing new wine in old skins or the same sauce in an updated decanter. Thus we find the same or similar propositions having been given out, beamed lightyears and indefinite densities away and then trawled with the casting-net of a remote-future time returned in scarcely recognizable form, a deep sea species vaguely familiar and happily corroborative in many of its parts but "evolutionarily" modified a million times in the odyssey of its chance encounters with other—unknown—species out there in the starry immensity, with their own eagerness to imprint a modification in the genotype that gives those distinguishing marks...

So it is for example that Bashar can tell us we may find our most readily demonstrable example of the YCYOR proposition in the *after-death State*, where "you will know you chose everything you experienced in that life, and thus you can create any other type of reality..."; "that you are a thought-form in a world of thought forms, and thus will usually experience whatever represents the strongest beliefs you had in life..."; "that whatever (you believe) at any given moment, even on that level—and especially in a sense on that level—is what most quickly manifests and realizes into the experiential reality (you are) having."

Note: "especially in a sense on that level".

You bet, Bashar, since that level is precisely the time/space counterpart to our spacetime density about which we've already written (Vol. 1, Nos. 3 and 4) in the context of discussing the precise derivation of many of the YCYOR models currently beamed toward us (including the whole of the *Seth* material).

It's precisely through this afterlife *timespace* respite, in what we've denominated the "astral antechamber", that the soul retires into its auric cocoon—and all the images or perceptual impressions experienced during such interlude are accountable as dream-slide projections on the walls of its psychic envelope.

The soul's experience bears a kind of one-to-one correspondence with the stream of thinking here, simply because what's experienced is *solely* a projective outpicturing of the memory-record; there's nothing *in* the astrally-formulated picture of "experience" which isn't already a content of the cumulative memory-impressions of the life just lived. **The thoughts which arise in this quasi-dream state tend, at such a threshold juncture, to be rapidly churning response-patterns from the reserves of acquired traits, characteristics, personal interpretations and expectations describing the mnemonic profile of the dearly-departed,** as that consciousness recoils and rebounds and is lured into successively manifesting symbols of its own, standard reactions toward a general disorienting turbulence and initial unaccustomed "vagueness". Out of this basic ambiguity in the afterlife dream-medium (indicative of the psychic milieu to which the soul withdraws its energy-sheaths) all the identifying "typologies" of the personal orientation-to-life are spontaneously manufactured in defensive compensation and so all the familiarizing "props" and comforting "furniture" of the accustomed thinking are set in place.

Here the soul "chews over" its typifying scenes, composite versions of its chronically repeated life-patterns, until the *monotonous sameness* of such "personal reality creation"—reflecting only the static meanings already distilled—stirs a self-reflective spark of dawning dissatisfaction ultimately enabling the soul to *recognize the bare fact* that indeed it's *dead* to that former life, now just a record in the memory-files.

After this watershed event of disenchantment permitting progressive dissociation from exclusive/hypnotic congruence along the wall of the auric "cocoon" (helped or not by unnoticed "astral guides" encouraging such awakening from the screened sidelines) the soul may exercise the additional magnitude of self-reflective consciousness thereby gained to explore the characteristic *plasticity* and thought-form responsiveness of the astral (timespace) milieu.

The immediacy and one-to-one equivalency in the manifestation of projected thoughts or intents, however, is precisely identifiable under *all* circumstances in the afterlife context as a consequence of the essential *vacuity* of the state. As an exploration of the symbol-types of one's own interior contents (showing "rapacious" notions for the wolverine forms and serpentine signatures they are etc.) there's a *structural minimization* of the potential for intercourse, few porous places or permeable transition-junctures where openings in the psychic capsule permit the sensing of presences functioning on coordinate-alignments not "one's own".

Such a timespace framework is therefore a "special case", as are all such timespace laminae of the density-divisions, useful for assessment of the soul-record (summed in the tunnel/white light Review popularized through reports of the near-death experience) but by *that very token* continuously propelled beyond itself for lack of the enrichment received through true *relational* experience.

More to Symbols Than Meets the "I"

Indeed, even the bare symbolic contents of the memory-impressions, projectively modeled for "holographic" inspection in the timespace state, *ought* to suggest to the soul's philosophical organ the evident fact that thinking/desiring/intending *do not* truly take place *in vacuo* against a neutral/indifferent field as the Sassani would have it, since even in this basically non-relational *insular* milieu the very manifestations of one's own solipsistic seed-garden of standard thoughts possess an innate element of *surprise*; one comes to variably *model* the plasticity of one's projected thought-forms as a function of the additional and *unexpected* dimension which that very symbolization draws forward. The overflowing associations and connotative *halation* of elements embedded in a given symbol immediately grant it a larger significance than the bare meanings one would ascribe in a *personal* assessment of one's thought-content. **The *symbolization* of the thought imparts shades, overtones and implications which the ego-psyche, left to itself, would scarcely see or concede to.**

But this means that one's thinking, desiring and intending take place with reference to a *true* informing standard; there's always more in and to the "thought" than the personal meaning could itself measure, ordinarily, since the given thought is generated as a tacit *formula* in the resolution of a continuous—if unnoticed—orientation about a *whole-being ground.*

This is what *all* thought actually is; therefore the specific feeling tone and pigment-acetate of its symbolic projection through the "astral" or dream-psyche necessarily carries this intrinsic connotation-of-values into *evaluative* expression.

One's "innocent" hope for another's well-being pops out *astrally* in betrayal of its true form as a *lurking jackal* of predatory self-interest (perhaps even masked from any recognition-as-such in the ego-soul's lifetime), now glaring back to psychic perception as a chop-licking cur of opportunism knowing how to pocket the windfall profit of a friend.

Therefore even in the *timespace/etheric-astral* milieu we find no *real* support for the YCYOR thesis no matter how "instantly" the thought is met by its impressional counterpart through the plastically-responsive medium.

And as we've seen, general subtraction of the real *relational* enrichment that otherwise occurs when the soul functions in enabling instrumental alignment with faculties opening directly out onto *common* ground (as in *spacetime* field-configurations like the one you're living now), is precisely what presses the afterlife-soul toward increasingly greater degrees of awareness; the deficiency of the non-relational context gnaws *holes of subliminal dissatisfaction* in all its privately-projected scenarios so that the psyche progressively calls for the tutorial *help* that may be established in *real* relationship with inner plane guides, with reflected magnitudes of oversoul consciousness etc.

It's important to note, then, that there are many and diverse types of *experiential* ground owing to the cosmic shuffling and settling of interference-harmonics up and back into various reality-versions through the densities and planes; and that, owing to the overtone echoes and resonant synchronies passing forward and back without rigid respect of linear "sequence" there may seem to issue the same philosophical assertion from separate zones, or diverse density-backgrounds. This doesn't constitute a necessary confirmation, or verification of overriding truth. The same distortions may show up densities and lightyears apart, and may prove to be incorporated in distinctly different *types* of reality. Thus it has too-often been taken for granted that the afterlife stage of 3rd-density timespace *proves* the case for personal "reality-creation". It does no such thing.

Wherein We Learn That
Correspondence Doesn't Equal Creation

In returning to our primary example of the Central Park assault-subject (we don't say "victim", you know), we see then there is *no* necessary correspondence of personal desire with ultimate effect, or between habitual concepts and manifest experience. We see also that, by *empathetic correspondence* across a common ground constituting a unitive standard and mutual *reference-framework*, **it's possible to "grade" or assess the behavior-patterns of the boy wolf-pack and project an evaluation which is not *just a reflection* of personal beliefs** that can't "get to" the neutral reality behind which (according to Bashar) they forever hide as "unknowables".

Note that it is *precisely* the ground of an empathetic correspondence that allows us *to*

do this! The ability of consciousness (previously pointed out) to reflect *all* perspectives, possibilities, potentials etc. enables us to move *empathetically* and immediately into a potential presented to us in the form of "another's" behavior, in direct assessment of its *real correspondence* to the mutual reference-framework of our Whole-being standard. Thus without *judgments* that inevitably issue from our personal inventories of opination, we may know, understand, assess and yes even *rule upon* the behavior of another without shrinking into the subject-shell of self-doubt forever fearful that we only *project* on others what is scandalously true of ourselves alone.

Well, Monty, we hear a lot of disgruntled reality-creators challenging about now, if the "Central Park assault subject" can't be said to bear correspondence to her violent experience through her own typical thought-contents or desires, you must be saying her relation to the experience really *is arbitrary* and *accidental*, leaving us perilously close to the frighteningly-random world which Reality-creation, at least, wards off with a sense of personal puissance (i.e. no matter the actual discomfort involved in the event visited on you, at least you invited it on yourself!).

But no, Monty rejoins, we've *already seen* the way in which the violent experience does *not* bear just an arbitrary relation to her. Her original sense of the disturbing *contingency*-of-being (necessarily acquired by all, in some infantile form or another, owing to the mutually-modifying restlessness and ceaseless reciprocal displacement of everything) was met by subsequent assumptions-of-meaning propelling her to tailor a trim and predictable life, all clean edges and safety-sealing.

We cannot say she *failed to take responsibility* for what she perceived as the threatening randomness of existence; on the contrary she took specific responsibility for it, by performing a sociocultural and yuppie-tribal exorcism of upscale intensification. Therefore it is not in her furtive *desire* for some contrary "ritual debasement", nor is it in some fear-predicating perception of the "animalism of others" that she attracts to her the ultimately-explosive experience. For her sense of the *metastable character of things*, of the unpredictable shiftiness of existence *does not begin with a belief* (nor does yours). It *begins* with an experience, prior to any conceptualization. Since such experience conveys a primordial *meaning*, we may equate it with thought. Such a thought-experience is without interpretive complexity, or reflective valuation. It does not, therefore, qualify for a *belief* or reflexively-compound *concept*, though later beliefs and concepts spring from the initial thought-experience by interpretive valuation. Such basic thought-experience engraves a deep pattern with respect to the seeming *void-ground* of reality where the universe itself can suddenly be scooped from beneath an infant's physical support with but the slightest toss or gentle push; where the world of vertiginous spaces can suddenly enter, as a harrowing *pang*, the empty spaces of the infant-belly; where the distressingly unpredictable eruption of pain may install an *abyssal* void by thus negating the previous moment of idle pleasure.

It is not, therefore, with *any* subsequent tissue of *concepts* (constituting elaborated commentary of the cumulative "interior monologue" upon those original impressions) that the psyche must ultimately come to terms. To put it off and off on the requirement of a change of *belief-patterns* is the surest way to recess the continued *real condition* of one's life into the untouched background where it can only *abscess*, as attention is lavished on a superficial agent—the "belief"—representing but the latest *exemplification* of the *sheer friability of compound structures* (remember, "concept" or "belief" is already a complex, self-reflectively elaborated abstraction; because of this it simply exemplifies, in *form*, the same ambiguity and suspect infrastructure belonging to the compound field in general regardless what its *contents* might be).

The more the *real* condition (i.e. that of essential Void-being) is neglected, as long as the psyche fails to face it and indeed believes it *can't* face it or that there's *nothing there to face*, the more it festers in the deep back-of-the-mind, repressed from visibility where it can only grow more virulent and indeed where it can begin to *overgrow*, like mold or neglected lichen, into the very *motivations* of the mind as a quietly contrary subversive impulse, some muffled urge to spontaneity ("domesticated" and brought out into polite company as *energy-expenditure* or aerobics, socially motivated *exercise* etc.). That which ultimately explodes upon our Central Park subject, then, does indeed possess a deep correspondence to her being but not in the sense of a simple commission-by-desire, or fear of "others who are different from ourselves" etc.

The experience bears a *correspondence* to her; but that correspondence isn't necessarily *touched* by the contents of belief-patterns which always make up secondary rationalizations, psychological specifications or symbolic masques of the basic Value. The real *correspondence to her* (which allows us to link the elements of existence in true "mystical" congruence and metaphysical sympathy while avoiding having to impart the *lumpen* YCYOR distortion) may be located in the *continuously untouched zone of her being* breathing beneath and quietly informing all reflective belief-content etc.: the *void-zone* of her own surprising/spontaneous reality, the recessed *unpredictability factor* of the omnipresent Variable lurking 'round every masking corner of existence, in the shadow of every streetlamp, in the hallway twist of her own security complex and in the random rebellion of her *own thoughts* imbued with an inveterate contrariness...a **randomness-of-thinking however which, in any given case touches only *lightly* on the verboten and hardly constitutes such a prolonged/obsessive concentration as to condense one of the real *psychic seed-forms*,** periodically projected from the "personal" biomagnetic field as a coherent energy-dough serving to leaven coordinate elements of an ultimately-attracted Experience.

This latter means of generating (roughly) mirror-experience based on concentrated seed thoughts, ego-centralist belief patterns etc. is thoroughly detailed in the *T-Bird* article "Why You Don't Create Your Own Reality", Vol. 1, No. 4—detailed in fact much more completely than any endeavor of the professional reality-creators such as Bashar or Seth; yet in this article it's made clear that the mechanism of the *magnetization of thought-forms into experience* is function of a far-more holistic reality than the Reality-creators depict, is in fact not different from the device depicted here in which all such mind-manifestation exhibits the weedlike contrariness *your life* displays—where indeed your *intent* is to cultivate a garden so that the crabgrass appearing in response along with the daisies, must be said to bear a similitude-of-correspondence with the initiating seed-thought "to grow".

(Conventional wisdom on the subject, of course, maintains such weeds indicate the uncorrected presence of *contrary* or *negative* thoughts alongside the "good". Initiated understanding, however, recognizes all such desire, concept and intent whether positive or negative as comprising *substitute identity equations* for whole-being value; in this way the presence of "weeds in the garden" needn't indicate specific negative thinking, but serves in general as index of the chronic shortcoming and left-over space between such identity equations even of uniformly positive character and the Ground-of-being Itself.)

All such mind-manifestation arises on the ground of a whole-being Value bearing implications in, through, around and beneath the given thought-form that eternally makes of Realization something much more profound than an oil change in the belief filters we impose on reality (regardless your Reform to the side of Thought-positive Inputs only).

Thought Problem For The Prospective Reality-Creator: Whatever You Do, *Don't Think "Monkey"*

What we wish to distinguish here is the *secondary* and *symptomatic* rather than primary style of causation belonging to personal belief-patterns, chronic thought-structures and desires etc. We pay passing recognition to the Reality-creator's *virtually exclusive* mode of magnetizing experiential events in the form of active thought-commission, while *locating it* in the midst of a much more comprehensive inventory-of-means whereby the features of one's actual life-experience are generated both by *commission* (specific characteristic desire, intent etc.) and by *omission* (zones of the general being very specifically *neglected*, especially where they form a natural counterpart to the active catalogue of identity patterns); by collective or mass-conscious patterns with which the personality may "coincide" only tangentially as a function of general place and time; and by "random catalyst" mentioned in the *Ra* material and comprising a causative category quite beyond the ken of Reality-creators to account altogether.

We distinguish here the important idea (described with some detail as to its esoteric structure in the essays "Why You Don't Create Your Own Reality", *T-Bird* Vol. 1, No. 4 and "Motto In The Lotto", Vol. 2, No. 1) that any *possible* "personal" belief-patterns, desires, aims, ambitions, fears, concepts or goals are simply incidental specifications of *large ontological categories*, i.e. basic modes-of-being bearing an *abstract* significance and general influence owing to their intrinsic derivation from, and reference toward, the unitive *ground*-of-being. It is the *numen*, the innate spiritual "punch" belonging to those *ontological* values—love, continuity, selfhood, identity—which is at issue, and which ultimately Acts Up on the stage-of-life (in the fitful *guise*, perhaps, of the various belief-patterns incorporating such values *as if* the personality had manufactured their distorted variations *ex nihilo*, out of its own unique existence); it's for this reason that Reality seems to echo-back and overwhelm, *surround* and *saturate* the ego-soul with so much larger a Return on its original meager identity-investment than would appear warranted by the input.

In the humorous case of the Reality-creator's attempt to find something at all *commensurate* between the personality's often half-hearted flickering daydream and the *megaton experiential explosion* vaguely correlated by content *with* that dissolute cloud-castle, it certainly seems to be a chronic matter of sowing a little wind so as to reap the invariable Whirlwind. We can account for this laughable disproportion only by understanding that the relation of identity discerned between the personality's thoughts and the personality's *experience*, is that of the inescapable correspondence between all possible thought patterns and the (abstractly-inexhaustible) *ontological ideotypes* of which they're dilute reflections.

The tailoring of a given experience, even one collectively shared, to the contour profile comprising the system of self-descriptive receptors whereby the personality necessarily attaches itself *to* the experience, shows only the manner in which beings integrate with and correspond to the experiential field as a function of holonomic response-coupling—i.e. they coinhere as terms of a recessively self-duplicating pattern perceived at different scales of resolution. There is no *primary* implication of "personal causality" except insofar as the magical, funhouse-mirror of experience shapes and distorts the reflections of the general midway to personally-identifiable "wavelengths" as its parade passes along. Only those incidents, mirrored back, which reflect the results of meaningful participation may be said to correspond to a kind of *efficient* personal causality, in the extensive webwork of interrelated causes; otherwise, one may be said to "cause" or create what appears over the perceptual surface of that mirror only in the disingenuous manner that the presence of pebbles in a brook may be said inevitably to "cause" the responsive tailoring of patterns formed by pressure of the water at their boundaries; the water obediently ripples in conformance to their "profile", so that the patterns issuing from the interface of fluid and silicate may certainly be said to "depend" upon the contingent incident of the sedimentary pebbles. Yet in what way may it be said that such pebbles "caused" anything more than the incident sculpting of ripples? in an overall pattern of nature-activity which sees rock and water as coinhering elements of a total process where one "creates" the other only in the sense of the *mutually-necessitating conditionality of systemic complements*. In what way may the pebbles take credit for their appearance in the stream? and for the specific processes whereby their presence necessitates certain corresponding behaviors in the fluid medium? which is neither modified in its nature, deflected or conscripted to their personal service as it obligingly bends in casual acknowledgment of their incidence in its onflowing motion...or stayed from its own ultimate course.

We may certainly say to the pebbles, as they reach the stage of self-reflection in the mirroring water where they're able to notice the ripple effect corresponding to requirements of their particular presence, "why look! You create 'your own' reality!"...if it makes them feel any better.

It's for this reason that, a few paragraphs back, we were given to emphasize that it most certainly *may not* be an invariable matter of ascertaining "cause" in the case of a given experience by simple detection of a fitfully-corresponding thought content flickering, amidst a flotilla of contents, through the interior monologue.

One may "see" in any given incident a reflection of the presence of one's "telltale", identifying thought-content, but *only owing* to the holonomic similitude of media, the correspondence of microcosm with macrocosm, and the tailoring requirement of one with respect to the other.

Reality-creators would have us search the archeological digs of the given "roof-brain chatter" until some exhumed fragment in the identity-pattern displayed a sufficiency of traits to convict as to "cause" on the incriminating basis of *similarity* alone. If you can *find* that general idea or a reasonable facsimile circulating through your distractedly-ruminating mind, there's evidence enough that you "thought" the experience into existence.

What the more disingenuous reality-creators are counting on folks won't understand, is that you're hardly culpable simply because something occurs to you. Though as an "enculturated" being you ingest a discriminative *hierarchy* of topic-categories (the inhibitory Freudian super-ego of parental values), the *thinking mind* especially in its associative/subliminal state as the "interior monologue" has no proprietary monitor *per se* and doesn't in itself honor the verboten character of certain themes or marginal topics.

Owing to the essential indeterminacy of the mind as a function of the *void-ground of consciousness*, anything *can* (and does) occur to it. There's a primary and wonderful *universalism* to the mind such that it can only inhibit the occurrence of contents *secondarily*, as a reflexive matter. Therefore one may (and inevitably will) find oneself entertaining thoughts even of a verboten type, perhaps whimsically, mildly, fleetingly, but as a sure function of the primordial curiosity and ontological adventuresomeness belonging to a faculty founded on a basic indeterminacy-of-being.

This fact, however, is sufficient-to-convict for the Reality-Creator.

Thus if our Central Park subject "thought it" as passing content of the vaguest daydream, that's enough to establish cause and personal culpability as she lays, bleeding and comatose, on the ground. Think not? That is *very often* the only "connection" that may in fact be found between a "victim" and the deed perpetrated upon him/her. Did you *really* think that everyone attacked in an alley, starving in the streets, incidentally blown to bits by a terrorist bomb while shopping *actively desired it,* personally *willed* it into existence as a specific *style of thinking* or chronic fear? The Reality-creator has no way of accounting for the magic multiplier of "random catalyst" (which basically approaches from the void zone, functioning as blind-side-with-holes); no way of accounting for values of correspondence sufficient to show significant relationship without having to attach it, or reduce it down, to some ultimately meager entertainment of the mind.

A *Kundalini/Jack-in-the-Box* Model Of Reality-Patterning

If, then, the kinds of divergent experience received by personalities engaging very much the same kinds of risks and activities can't be unerringly interpreted as function of the basic discrepancy of thought-types (desires, wishes, expectations), how—we might ask—may we account for the measurable difference in effect when a first theoretical subject jogs Central Park and is "merely" mugged without further harm, a second does the same and is all-but-murdered? Isn't this virtual *evidence* of a differential in belief patterns (given our agreement to abandon the conventional concept of "accidental forces")?

We answer in this way: first of all we must *also* throw out the fantastical and indeed supercilious notion that the old Asian woman crawling, in sobs, through the wartorn remnant of her home under the rubble of which her children lie buried, necessarily *willed* the situation on herself by frequently fantasizing or actively desiring the same! This notion *is* as insidious and insipid as you've always suspected it was while being too trepidatious to challenge "higher wisdom" on the subject. If the correspondence of experience with personal *thought-content* only marginally accounts for certain vaguely parallel effects (or similarities-by-*reversal*) we may still affirm the fundamentally correct principle that what's experienced is *always* in some way the magnetic corollary of the projective field-energy of one's signature being. We can account for that fact, though, (and simultaneously account for the discrepancy of effect between apparently equivalent inputs) by noting that **Experience is a functional gauge of the specific proportion in the energy pattern of one's identity-profile, between *Whole-being Value* and the orientational stress of those *psychological mechanisms* through which one provisionally adapts to the compass of that Value.**

Thus in the case of our jogger we can say that the "experience received" wasn't a function of some *simple/singular belief* without stress-tensor infrastructure, but of the complex ratio in the interaction between her specific coefficient of *fear* (her identifying response tone to the void-variable of existence) and the compensatory strength of her masking psychological mechanisms. This relationship gives the *quotient of actual pressure* obtaining between coexisting terms of her being which, while living in the same "complex", are never allowed to be introduced to each other.

The specific quotient of pressure (describing the psyche's unique adaptation to the gauge standard of whole-being consciousness) ***gives the differential* that accounts for the resultant discrepancies in experience between people doing apparently the "same things".** The more acutely the encompassing holism-of-being is denied or repressed (in fear of its commanding *subsumption* of all identified parts) the more pressure its continued unresolved Presence exerts, the more truly *dysfunctional* the strategies of psychological adaptation. **Experience corresponds much more to that *quotient* than to any particular thought-content, which may or may not reflect that value.**

To refresh your memory on this point, we quote from the *Motto In The Lotto* essay:

It is just simply not true that every rape victim somehow "invited" the experience as a personal form of "commission"; the fact of each Soul being a global microcosm of Total potential, *automatically* means that a certain amount of experience is going to be the resultant "invitation" of sheer aggravated *emptiness* on the balance-sheet of the (symmetrically self-compensating) soul-record.

Note: *aggravated* emptiness. This then is a magnified deficiency with respect to certain outstanding principles involved in the event; it is a smooth break in the soul record with respect to a whole class of potential, the burgeoning neglect of which progressively builds a magnetic charge placing great stress upon the Whole requiring precipitous compensation. (Note again: in a world where you "create your own reality", this potential area of being needn't be taken into account as everything is strictly a reflection of personal commission—i.e. what's explicitly thought, actively desired, consciously believed etc.)

Since such general deficiency with respect to a given area of being produces a *massive* potential for precipitating "experience" involving just those gapped elements (therefore usually a *jarring* experience), we may indeed be justified in concluding that such doctrines as "you create your own reality" serve unwittingly to irritate the probability of so eruptive an experience taking place. Experiences "foreign" and out-of-left-field in nature do manifestly characterize the things that sometimes befall us; they can't just be "owned" by arbitrarily identifying some active or positive thought-structure which—by tortured interpretation—can be teased into disgorging some vague parallelism ("Oh yes, I must have gotten that dysentery because of my dislike for Mexican architecture!").

A Little "Matter" Of Perspective

Well, Monty (we hear a quorum of Bashar-quoters gasp out a last quasi-challenging charge as they lay, largely littered—if out of nothing more than exhaustion in pursuit of the marathon argument—over the Ground): if the—veritably buddhistic—variability and *contingency-of-being* is a major factor in the subliminal keying of issues and attitudes as well as types of experience reflecting identity-pattern repressions, rationalizations and distortions with reference to the Whole; and if that major factor of the background void-state of being is first of all an *experience* rather than a belief or concept that can be changed to another belief or concept, then what is *to be done* about the apparently *problematic condition* of life?

Good question, Bashar-dudes. Thought you'd never ask.

While it's true that the Void-state of being presents itself through the variable ambiguity of *compound/coordinate conditionality*, **the sense of precarious imbalance imparting its specific *psychological* substrate is a function of *perspective*.** In a sense that "conditionality" and delicate interdependence of mutable elements is an *effect* of Perspective, i.e. the *angle-of-intersection* constituting the focal-coordinate resolution of the "ego subject" with reference to a field of *ideotypes* having specific—coordinate—potential. (The 3rd-density physical realm represents one such field of ideotypes; the ideotypes aren't "thoughts" arbitrarily "creating the earth-reality" but intents modeling certain implications within an overall framework oriented to *basic Ontological values*. They are modes with reference to the Whole, and great lifewaves of consciousness provisionally *identify* through such common modes—that's what you're all doing "here".)

In this way we see how the factor of Perspective initiates the delicate *conditionality* in the interplay of experience, and is in turn coordinately *referenced through* that system of contingencies so as to force the early interpretation or persuasive "sense" of such conditionality as threatening (or potentially threatening). **Just as such perspectival intersection of the subject-self aligns a *volitional* relation with the coordinate-variables of being toward maximized stability, so the contingency of those coordinate-variables predicates a continuous potential instability.** Beliefs, thoughts and desires are only generated secondarily, out of the *basic ideotypes* or permissible patterns of the framework which are not *at all* personally/privately wrought, *ex nihilo.*

From our Initiated description we see then that *changing beliefs* about the background isn't the point, since it continues to generate the same subliminal experience with the same "message" until an overall *reconciliation* with its metastable void-being is effected. Since it is the inauguration of Perspective which kicks off the metastable system and its implications with *reference* to the *angular coordinates of that perspective*, we see that **it's necessary to establish a congruency in those perspectival coordinates with *reference to Whole-being Value.***

This millennial prospect being accomplished, the resultant *conscious coincidence* between whole-being value and the locus-of-intersection (comprising the apparent subject-self) effects the *necessary conciliation* and smooth congruence with the Void-field of being (which as we've seen, thanks to the amendations necessitated by the Bashar material, is not other than that unitive Whole-being ground, and that ground is not other than Consciousness—Bashar's "neutral" background experiential field, remember, exists in fact solely as the cancellation or "voidance" of all polar-perspectival charge through the totality of consciousness).

It is *this* which allows a coincident flow-without-disparity relative to the conditional field, thereby adopting that field as one's "friend" and as indistinguishable from one's Self. Such essential *befriending* of the experiential field-of-being quite obviously carries an *innately positive* "charge" or value, in itself. Thus, "positive" secondary thoughts, belief-structures etc. flow naturally from this whole-being reorientation, *not the other way around*—Bashar claims the "reality-creator" can begin from the part-to-the-whole *or* from the whole-to-the-part; but the former is at best *asymptotic*, and in fact forever fails to *touch* the whole. (*Bashar* says this of course in order to encourage the adoption of piecemeal beliefs in the conceit that Everything will change thereby, knowing perfectly well no one is going to leverage *the whole* through fulcrum of some finite "belief".)

This resolution of consciousness (even through perspectival cross-section of the subject-self) with the experiential void state is at the same time that *true* occasion in the parallel free-fall of everything with everything else (alluded to by Bashar) from which Change of magical effectiveness may be initiated with just a gentle nudge. This is *not* however the equivalent of the "limbo" state Bashar invokes as nearest 3rd-density surrogate of such true Void-conscious Resolution (the "limbo" state is factually depressed, has too little *consciousness* available *to parlay* into any sort of resolution, and represents in any case an *irresolution* or wasteful indecision-of-direction rather than a true/relieving *equipotentiality* of direction).

Part II

Theta-Void: The TV Of Love And Fear

We may understand this required spiritual Change in relation to Void-being, in the illustrative terms of brainwave research (we've spoken about this before in the *T-Bird* pages—this furnishes yet another way of relating to the information). In the "early years" of brainwave monitoring, initial encounter with "theta-waves" ascribed a much more negative reputation than they're now known to enjoy. The original subjects of theta-wave research belonged to the average statistical cross-section; it was found through this average that **registration of the deep theta-wave patterns invariably accompanied fear and anxiety reactions,** so that such waves became associated with the coding of negative conditioning related to fight/flight syndromes of the basal brainlobes (by initiated understanding, correlated through resonant correspondence with the vital-abdominal complex).

When however researchers began in the '70s to test those conforming more to Maslow-like definitions of "self-actualizers", creative artists, yogis and zen-adepts etc. it was puzzlingly found that **theta-wave registry was associated with deeply *creative* and profound *altered-consciousness* states.** There wasn't a trace of the reactive fear-patterns found in the "norm".

Though brain research itself doesn't seem to have a way of accounting for the contrast, initiated understanding has already explained through other contexts how in the *former* case theta-wave patterns show a correlation with the deep void state of being in terms of typical *trepidation*. This is the *original* or *infantile* orientation to the void state of the experiential fields (linked by initiated interpretation, remember, *with* the basal brainlobes—where, indeed, discharge of theta patterns is detected—and corresponding *abdominal* centers). The void-state correlated theta waves become *tailored* by the developing psychological complex as praetorian guards, stationed on the low-lying alert to sound the alarm in the triggering of parallel or suggestively reminiscent circumstances.

Thus in the case of the statistical average they seem to be specifically fear-registering wave forms.

When however we find them correlated *strongly* in the case of "self-actualizers" with *creative* and profound meditative states, we recognize that the first instance represents a really secondary adaptation of their patterns in terms of reaction, self-involution, repression and a certain *modification* of the basic *void*-state as a complex system of psychological *negations*.

In the second (creative/self-actualizing) instance we see the same theta waves functioning directly as void-patterning process, which exactly signifies the reconciling *adoption* of, and identification through, the void-term of experience as Source of the characteristic elasticity and profound variability of the Creative Will itself.

A true model of *resolution* shows through this latter usage.

In order to move from the *one* orientation of Void-being to the Other, it's essential that a means be found for the intensifying light of consciousness to show upon those states in which theta-waves are coopted to typifying reaction-patterns—*not* so as to change beliefs or ideas *about* those patterns but to *recognize* them for what they are *by* and *through* the comparative Standard of Whole-being value progressively drawn forward, into consciousness, *on* that Intensification. Recognition of the presence of such patterns *through* a creative intensification in the Void "light" of consciousness, furnishes the sufficient threshold occasion for *de-contracting* the reactively-compressed emotional "knot" of the pattern, into a psychic field so enlarged as to be able to *accept* and balance its bottled energy *in consciousness.*

The most powerful and appropriate means of intensification enabling the liberative movement from the one—preliminary—orientation of Void-being to the Other, is and always has been the spiritually-authorized means presented for proper progression of the planetary Mother: the Whole-being Initiation of the *Mother-current Itself.*

Comparison Diagrams For The Discerning Reality Shopper

Given this general overview of the respective philosophical positions of Sassani and Southern Crown, we should be able to diagram a summary for purposes of pictorial flash-frame. The diagram numbered 1, depicts the Sassani perspective. Diagrams numbered 2A, 2B and 2C give the basic principles and map some important implications of the Southern Crown perspective.

It should be said that, in rendering these ideas imagistically there's nothing injected arbitrarily so as to distort or bias the respective depictions. Note for instance that, in rendering the Sassani idea re the relation of Consciousness to the manifest fields, those fields are emblemized by what appears to be a random distribution of subjects/objects; whereas in the parallel SC depicton that field is portrayed in circularly-mirroring, mandalic symmetry so as to conform its outline in a ready harmony with the consciousness-circle. The objection might be raised that this is an arbitrary and unfair use of pictorial conventions, since it biases the eye immediately toward noticing a smoother philosophical resolution of terms in the SC depiction. The response to this, would refer you back to what's been said about the respective characterizations of these principles.

In the Southern Crown context, the ultimate "neutrality" of the manifest field is only understandable in terms of its *umbilical relation with the sphere of consciousness;* as we see in the diagrammatic insets, the "neutrality" of the manifest fields is strictly a product of the *relationship* between the fields-as-a-whole, and consciousness-as-a-whole. If consciousness is assigned a charge-value of Void through circular representation, the *mandalic* depiction of the manifest field does justice to the relationship as characterized; the global distribution of its coordinates not only signifies identity with the equipotential value of consciousness (symbolized as "global invariance") but makes obvious the common charge-cancellation of polar/manifesting extremes—their "materialization" through a unitive *void* locus of initial (non-dimensional) point limitation comprising the signal *creative proposition* out of which everything appears by contrastive complementaries in endlessly circular self-reference. The void juncture of that polar convergence-point gives the term of umbilical correspondence with the global Void value of consciousness. It's fair to depict it in this way, since these are the elements given in the description.

Indeed we're *scrupulously* fair to the *Sassani* account since, as you'll note by consulting diagram 1, we've allowed their version of consciousness the grace of a similar void-depiction (as its central quality) though it must be *inferred* from their descriptions given the elasticity of meaning-endowment etc. However, we can't similarly depict the Sassani version of the *manifest fields* as homologously global or mandalically-symmetric in character since there's no *inference* in their description with regard to such attributes; on the contrary, the Sassani render an overtly *arbitrary* relation between meaning-endowing consciousness and the neutral fields, inferring such fields are neutral *independent* of consciousness—thus there's no basis for graphing the necessary *geometry* of their asserted neutrality. In the Sassani framework, those fields are "just neutral", by themselves; the neutrality has no necessary genesis, or point of reference. If the objection is raised that "neutrality" *implies* a common convergence-point of mutual, polar cancellations, we'd have to insist such implication can't in this case be granted since the Sassani don't in *any way* follow through on what would be inferred thereby. There's no necessary symmetry to the field's relation to consciousness, and no necessary symmetry within itself. The neutrality of the fields "in themselves" would just as faithfully be depicted by affixing arbitrary neutral-signs to each subject/object in the diagram.

Owing to the graphic *congruence* allowed between consciousness and the manifest fields as rendered in the SC diagram, we may the more easily understand that "neutral" value as arising strictly by virtue of the *psychic* character of the relationship (the integral relation of the manifest patterns-of-being to consciousness, imparts an irreducibly psychic character to those patterns). Since such field-neutrality derives from a *psychic* value, there is an implicit *quality* to the relationship itself having an innately psychic charge: that quality, as we've seen, is Love.

Our graphic depiction of the relationship as inevitably predicating the quality of *Love*, makes of that quality an *innate attribute of reality*. It is not an arbitrary value-assignment or indifferent "meaning" floating in consciousness, applied to the "neutral" canvas by caprice so as to imbue the latter with a "stimulating" quality—something to make it more "interesting" or to "excite one's enthusiasm" for the time being. This essential difference in the philosophical depictions makes a *world* of difference in our understanding of the *relative* meanings that attach to products of the manifest field (or, more accurately, in the rendering of those products though the relation between the manifest fields and consciousness).

With our SC depictions in the number-two diagrams, we see that "meaning" isn't something arbitrarily imposed on a basically neutral field through the caprice of consciousness, but rather *arises* in the *relation* between Whole-being consciousness and the provisional identity patterns of self-representation *modeling* whole-being values in the field of Limit.

Thus objects or definitional things in the manifest field *separately considered* from their wholesale neutral resolution-in-consciousness, supply the functional *terms* of "finitude"; they give flesh and character to the abstract principle of Limit, which is the chief creative potential within Illimitable Void-conscious Being Itself. Thus they *arise through* and *draw upon* the whole-being character of consciousness, even apart from consideration of their universal *resolution* in consciousness.

According to the more extensive discussion in the Mother Terasu essays, the unitive *relief-definition* through which mutually modifying coordinates of the manifest field generate a stabilized convergence locus of—provisionally persisting—self-congruence through all contributory attributes (i.e. a being, object or thing), is expression of the *principle of Limit itself* as it borrows against Whole-being value and attempts to establish the *infinite consistency/self-congruence* of whole-being value in its own *conditionally self-defining* terms. Any definitive Resolution of the processes of Existence within that framework would have to turn on a decisive *recognition* arising in their relationship with Whole-being Consciousness as to the nature, orientation and Reference of such processes thus directly disclosing (to the cognitive field-activity patterning consciousness) the *shared point-of-departure* and *present real value* informing them; in this way, all cognitive field-activity would resolve to common denominator of the *Void-locus* through which it was polarized, and which is simultaneously the shared term *between* the manifest fields and consciousness. Such Void-locus is the Heart of all activity, and represents the meeting-ground of Love.

These considerations assign entirely different values (from those of the Sassani) to the fields of relative "meaning"; we see how there's not only an umbilically-necessary relation between the *fields as a whole* and consciousness, but between the *delimited identity patterns of provisional self-modeling* within those fields, and consciousness-as-a-whole. Those provisional/self-representative patterns are rotated in relation to a *real standard*, an incorruptible Reference. They take their point-of-departure therefrom, implicitly target it as the sufficiency of all realizations thereby, suffer contrastively compromised qualities therefore. There is a continuous sense of relative *correspondence* or relative *inharmony* to existence which isn't accountable at all in the "reality-creating" framework of the Sassani. Such correspondence or inharmony can't be considered simply *relative* to the context, as the Sassani would have it (i.e. if you seem to *grate against* your surrounding circumstances this sense of relative "inharmony" is due simply to your having assigned the wrong arbitrary *label* to it). The degree of correspondence or inharmony ultimately represents the degree to which the Whole-being value of Love (imparting the value assignment and meaning of the manifest fields as a *whole* in relation to consciousness) is *given expression*, or distorted into relative products of its functional *lack*. (The basis of such apparent *lack* or discrepancy between identification-patterns and the Being through which they arise, is more completely addressed in the next portion of this piece treating definitions of *idea*, *thought*, *concept* etc.)

In Case You've Always Wondered Why Lemon Doesn't Taste Like Garlic

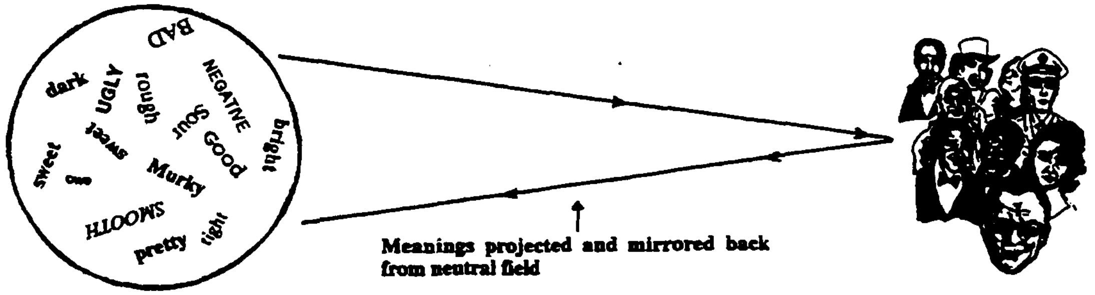
In order to understand this *integral* elicitation of meaning, we need only consider the way in which existence is *actually* apprehended. Putting aside all ideal models as to how there may be some "superconscious" magnification of oneself secretly projecting all qualities from Above, by imaginative caprice, between the polarized wings of the manifest proscenium-arches (beneath which the ego-reflection is mirrored and emotively reacts like a marionette), we may simply consider what it's like waking up in the morning.

First of all, we catch ourselves in the *act* of awakening; this process is *already going on* when awareness catches up with it—it doesn't matter if we've "commanded" our mind by subliminal program to wake up at a certain hour—we're *not* in command of nor do we normally have knowledge regarding the way in which this order is received by the automatic processes of our "entity", and carried through. Existence yields itself to our budding faculties spontaneously, and saturates us with its quality even *as we align ourselves* by characteristic response-patterns to it. In what way may we conceive we *endow* this irrepressible existence with "meaning", when it *hands us* the range of meanings with which we'll be working, and the facultative patterns through which to work them? Nor is this "given" character of the meaning-field an arbitrary imposition *from* that field *to* our consciousness. Those meanings *blossom* as symbolic characterizations of the deep relationship *between* Consciousness and the ambiguously variable inversely-polar patterns of provisional identification in the focal field.

The fact that we, as consciousness, tend to polarize into identified alignment with some *phase* in the given range of meaning accompanying those variables, hardly makes us reality-creators (except insofar as children "create" when they select one color over another, and proceed to paint in hues of symbolic correspondence reflecting states of consciousness altogether beneath their grasp but nonetheless characterizing forms of provisional adjustment in their psychological makeup

1) (Bashar)
Consciousness-of-meanings:

Relative realities/Neutral field of experience

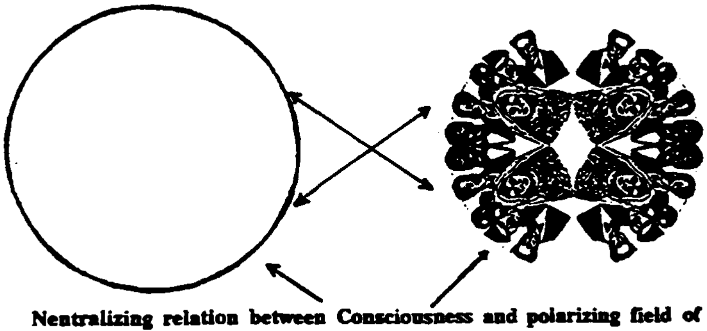


Meanings projected and mirrored back from neutral field

***Neutrality* as product of *relationship* between Whole-being consciousness and the manifest fields-as-a-whole**

2A) (Southern Crown)
Void-consciousness:

Field of manifestation



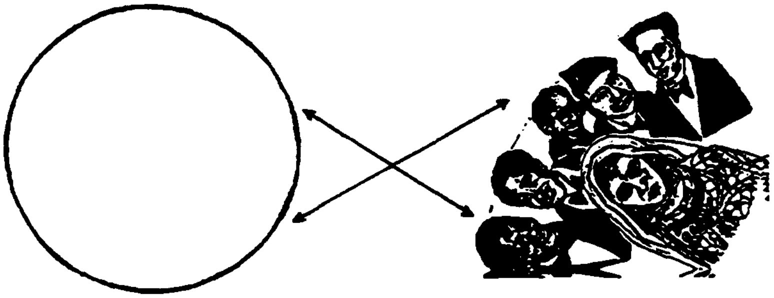
Neutralizing relation between Consciousness and polarizing field of Limit=*Love*

***Meaning* arises in the *relation* between whole-being consciousness and the provisional identity patterns of self-representation *modeling* whole-being values in the field of Limit.**

The degree of correspondence or inharmony represents the degree to which the whole-being value of Love is given expression, or distorted into relative products of its functional *lack*.

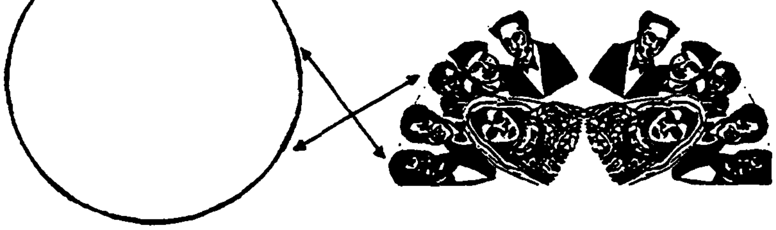
(The provisional identity pattern of self-representative modeling depicted here may be a person, place, behavior, event or thing focused-on in the perceptual field; or it may be the objectivizing *telos* [ego-image] most *directly* modeling conscious self-representation in the conditional field, the abstract/imaginative identity-profile of the subject.)

2B)



***Unilateral* identity-patterns, *dichotomous* identity profiles exhibit relative *lack* of correspondence or homologous congruity with Whole-being values of Consciousness.**

2C)



***Bilateral* identity-patterns, *unitive*-profiles manifesting consciously-coinhering terms to a degree of *harmonious resolution* (rather than self-divisive tension) exhibit *positive correlation* or homologous congruity with Whole-being values of Consciousness. Thus the "part" may exhibit congruity and correspondent identity with the Whole depending on resolving degree of Conscious presence.**

giving the quotient of correspondence between their wholeness and the operative ratios of personal identity investment).

As an example which should be easy to understand but seems wholly overlooked by eager "reality-creators" everywhere, when one encounters a *lemon* (for instance) one doesn't ascribe *any* arbitrary character to its taste. Yet its physical being is necessarily a *psychic impression*—it doesn't exist as a neutral item in-itself until consciousness comes along and *endows* it with significance or meaning. It discloses its "window" of significance or meaning to us, as an immediate psychic event—i.e. as expression of the necessary relationship between consciousness and the polarized grid-pattern of the manifest fields. As we rotate the lemon in our fingers it divulges a *panoply* of properties, theoretically inexhaustible since there's no limit to the detail with which it could be scrutinized; and it renders properties that are *contextually* meaningful to us insofar as we're interested in it chiefly as a fruit, as a genus, as part of the family of food groups, as a mass susceptible to mathematical measurement, as a handy object to throw, as a suitable subject to paint etc. Yet even this range of contextual meanings isn't created, *ex nihilo*; they loan themselves to the potential of our "consideration" strictly because the lemon is constituted by delimiting properties *defining*, *narrowing* and *orienting* the resultant rotation of psychic reflections about its shiny-sunlight presence. One may "think" anything one likes in relation to it; one isn't limited by the preposterous. But in this consideration, one's thinking takes its point-of-departure from the *specific given qualities* of the lemon and is always *referenced toward* those qualities even if, in the imagination, it infinitely surpasses them.

Any object as "the lemon" potentiates a psychic context. It gives us a meaningful point-of-departure *before* we devise labels for it in any way. Biting into it, though a physical gesture, is an irreducibly *psychic* event (and by extrapolation so is *everything*, though our "lemon" presents a formidable case!); its sensible quality discloses to us a vivid range of psychic potential—note that we do not require ponderous self-reflection or the mechanical assignment of agreed-upon conventions, in order to understand immediately what's meant when someone is said to have a "sour disposition", or when something is characterized as "a lemon". Such expressions wouldn't have loaned themselves to currency or suggested themselves in the first place, if their metaphorical reference didn't draw upon an immediate, *shared psychic significance.*

Fairly considered, this is the *essence* of communication—the underlying state of existence which permits a shared field of experience or consensual point-of-departure in the first place. A world of "reality-creators" in the Sassani sense would be an atomistic world of self-enclosed, solipsistic psyches with no *ground* or common basis for sharing their arbitrarily-generated meanings *at all.*

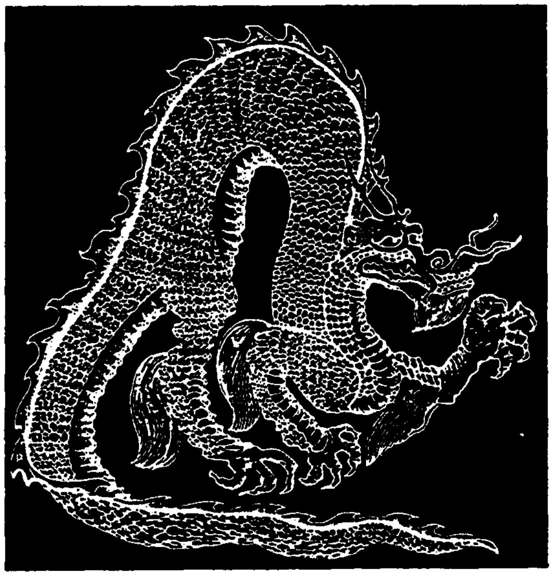
And note the fact that "lemon", for instance, while immediately yielding a shared psychic window of meanings, *doesn't* restrict or contraindicate the irreducible character of the *free-will variable.* Such a volitional variable always arises on the *indeterminate ground of consciousness itself.* There are no fixed-unambiguous meanings given *to* consciousness from the field of experience, before-the-fact; but *because* that field of experience possesses a correspondence with consciousness through their relationship, it may interpretively render that "indeterminate" quality in *its* characteristic way, through its own self-polarizing medium. Thus "lemon" (again for example) yields an immediate vivid range of psychic meanings, which, as a *characteristic reflection of consciousness,* stretches between polar-opposite extremes.

At first glance "lemon", like any other of the psycho-active properties of the created fields, may seem to *negate* or internally *cancel* what purchase it may appear to have had upon any *definite psychic value*; it's *organic* or *inbuilt* meaning to consciousness, might seem a chimera. But this is only at first glance: if the "meanings" of lemon range from the negative inflection of *tart*, *acrid* or *rejective* to the positive inflection of *tangy*, *purifying* or *exhilarating*, such a range isn't "self-negating" (thereby inferentially inviting any *other*—and arbitrary—imposition of meaning).

When "lemon" is associated with the extremes of those recited values, it imparts to *either* extreme a very distinct and identifiable character. The "purifying" sense of a lemon is *not* the same as that of a flowing brook, or a whitehot fire. Such *psychic* distinctions are precisely the means whereby we receive the real richness and irreducible *immediacy* of the actual effects of the created field. They are *not* indifferently counterchangeable, but give us a vivid psychic *vocabulary* of nuance, inflection, subtle differentiation and integral uniqueness whereby the psyche may live a crackling inexhaustible representation of the overflow Meaning generated between the experiential fields and Consciousness.

In comparison, the arbitrary interchangeability of the "reality-creator's" capricious meaning-endowment reduces everything to a flat equivalency, *strips* reality of its actual richness and appreciably *reduces* the creative elasticity with which the Psyche may work!

Certainly "lemon", like any other object, state or thing in the manifest field may be *employed* arbitrarily, as a kind of *cipher*. It may be used to arbitrarily *stand for* something else unconnected to it by form or content etc. Its function in such case, however, ceases to be that of a symbol; such functions are frequently *misnamed* "symbol", but they are actually that of a *sign*. A figure functioning as a *sign* takes on whatever reference or equivalent the mind independently determines, and affixes to it. Thus a lemon can represent, in some shorthand or code, the "information-limit" of a given medium, the "territory marked by the northwest boundary" etc. Indeed this arbitrary ascription as a simple *equivalency*-function is exactly what the "reality-creator" necessarily signifies in the assumption that all meanings are the arbitrary determination of consciousness, and are equivalently interchangeable! The reality-creator is left with a purely abstract *code*, significant to himself alone except insofar as he can get others to accept the *arbitrary premises* for purposes of communication, as with the dots and dashes of *Morse*. Yet insofar as others accept that code (within the "reality-creator" premise) by that much do they necessarily *sacrifice* their own sovereign prerogative as reality-creators!



MAGNUM ORGANUM

(Part III)

Triangular Craft Of Peripatetic Philosopher Downed From Skies By Triangulated Crafting of Perennial Philosophy

We have refrained, until now, from extending explicit definitions; since first it was necessary to see what the implicit definitions might be, that were contained in the Sassani philosophy. In determining how the Sassani necessarily define such values as "I" (i.e. "you"), "create" and "reality", we've encountered the contradictions contained therein which make it increasingly clear why explicit definitions are skirted in the Bashar recitation; it has been made increasingly clear as well, not only what those terms must *not* be (in order to retain functional validity) but what they *must* possess or imply, in order for there to remain in them any sense of their actual/intuited character.

We have seen how the Sassani "definitions", delivered by fiat without pause to measure against the magnitude of real values they describe, give us our qualities back (of will, meaning, perception, experience, relationship) only strangely altered, actually *scaled down* in the full dimensions through which they're originally received—tailored to a flat cutout of those values as they're *immediately* available to us without Sassani interdiction. We've seen the way in which this "philosophy from the skies", of such apparently *gratis* transdimensional philanthropy, actually *reduces* the creative richness of reality as given while ostensibly delivering a liberative word whereby we may enlarge the framework of our creative freedom. We've discovered that, while seemingly shedding light on "secret" levers of our efficacy chronically hidden from us, the Sassani philosophy produces the inevitable effect of following the self-same course conventionally taken by the standard sets of desires and ordinary expectancies, only more "filled with ourselves" having been imbued with a confidence in no way corresponding to the intuited *range* of implications returned in the experience that roughly arises in response.

While there's a *relationship of correspondence* between component values of our ongoing personality-equation and the kinds of experience contour fitted to the energy quotient of that profile, there's *never* demonstrated a one-to-one correspondence between our personal desire-contents and the totality of correlated experience. This is due to the fact that, as we've seen, any given aim, object, thought-content, desire or conceptualization is *symptom* rather than cause; it is symptom of a more complex relation between particular and universal, between the totality and any given expression of that totality. As long as any such aim, concept, object or goal is presumed as *causal*, the "effect" issuing therefrom is going to be (subtly or overtly) ambiguous. Such an effect can *never* act as denouement, for it's the manifest response to an intending system of components in a state of symptomatic tension.

Even the "goal" of spiritual Realization is, in itself, symptomatic; as long as it presumes itself *causal* (the *common* presumption—Bashar would merely sanctify it with philosophy), the noble aim of "spiritual realization" will arrive in the form of a corresponding object. It will exhibit all the lineaments of expectation, all the colors with which it was initially imbued by desire; yet in *all* those components there'll be an embodiment of the initiating tension and of the irresolute/compound factors filling intent as a mass of symptoms.

Only when intent begins to identify itself *as* symptomatology, so that reality may begin to deliver *insight* rather than object, may anything take place through the creative patterns other than the subtly-felt entrapment belonging to the usual experience-generating mechanism merely upgraded to formal "philosophy" by the Sassani.

In Search Of Meaningful Relationships

Now that we've grasped at least this much, we may proceed toward real definitions. These definitions will have a sufficient *elasticity* to fit the opulent *facts* of our experiential reality, and of our principial agencies; they will have a sufficient *specificity* to free them from unaddressed and unresolved ambiguities as may be found in the Sassani's forced philosophical march across overtly undefined terrain (implanted with *implicit* definitions ready to go off like landmines).

We've seen that there's a basic sterility belonging to any definition of consciousness as a "consciousness of meanings", over against a neutral experiential field. Instead, we've seen that *meaning* necessarily arises in the *relation between* the whole-being value of consciousness and the experiential field. We may now ask the further logical questions as to what *kinds* of meanings arise therefrom? what is their nature? what makes them what they are as functions of such a *relationship*, rather than as arbitrary and interchangeable ciphers issuing from the one-sided caprice of "consciousness"? In asking those pertinent and specific questions, we arrive at the Southern Crown definitions.

If "meaning" arises in the relation between consciousness and the experiential field, we must deeply understand what consciousness is—and what the experiential field is—so that we may *understand the qualities* by which meaning imparts its character to the relationship. Only in this way may we understand our orientation to creativity, will, freedom and conscious Spirit.

Just as science likes to eliminate arbitrary parameters, and is uncomfortable with magnitudes which aren't necessary elements of the descriptive theorem or which don't issue inevitably from the current postulates, so spiritual scientists and philosophers shouldn't be content with the existence of unaccounted or arbitrary parameters. If the experiential field has a *relation* to consciousness (out of which meanings arise) we should expect to know the *exact* character of that relationship. Indeed the exact character of the relationship has already been exactly portrayed, in the Mother Terasu essays "What is 'Christ Consciousness'?" But don't despair. We won't broach the subject only to deflate expectation with a reference to something perhaps not read, nor readily to hand. We'll graciously review some of the key precepts of those *T-Bird* essays, and integrate them to the present context. Monty, of all people, is hardly parsimonious with words.

Terasu Redoux—Identity, Self And Consciousness

Consciousness, as we may recall—or come to learn—from the Mother Terasu essays, isn't definable apart from the factor of identity. Since consciousness involves an awareness of its own being in order to *be* conscious, such awareness necessarily accomplishes the *identity* of consciousness with itself. (We *back into* a full metaphysical definition of consciousness, from the point-of-departure containing terms that may be *immediately* recognized and agreed-upon by all.)

"Identity" is that which is conformant to itself, homogenous with itself, self-consonant and coextensive through all terms as which it's in agreement with itself. Such internal consistency and thorough uniformity distinguishes factors necessarily involved in a characterization of "self".

The "selfness" and "identity" of being are values inextricably bound up in considerations of consciousness; they have no being or significance apart from consciousness.

We need not be concerned here with whether the factor of "selfness" expresses as "I" or "we" etc.; nor need we fret at this point, in good buddhistic fashion, whether "selfness" isn't a delimiting term constituting the ego-reference of being at the problematic root of existence, establishing artificial boundaries against a liberative Selflessness of being. At this point, "selfness" is minimally given as a value of *identity*; and identity is at this point unburdened with qualifiers of any kind, other than the self-defining stipulation that it maintain continuity and homogenous conformance through all the terms with which it's in agreement with itself.

We are not restricted, at this juncture, from positing an *absolute* identity.

And what would such an "absolute identity" be? It would simply comprise that which was absolutely consistent, self-consonant and in uniform continuity with itself to the infinite part. It would simply be that which was infinitely self-same *under all conditions*. Enlarging this to a "definition" of consciousness, we would say that *absolute consciousness* is that which is infinitely consistent and self-conformant with itself in coming to itself through the awareness of its homogenously self-same Identity, in coextensive commonality *under all conditions*.

It doesn't escape us at this point, that this is a definition of Unity. What *unity* is it, we may then ask ourselves, which permits the homogenously self-same and unqualifiedly consistent conformance of being in identity with itself, to the limitless degree?

The answer, after due consideration, is necessarily that of *void*-being. Only *void* can answer to the value that posits no restriction on the terms with which identity could be in agreement or self-consonance with itself.

Thus we find that, in "defining" consciousness, we come upon nothing in the definition *necessary* to the idea of consciousness that restricts it a priori, or limits it to a qualified or qualifying function. The necessary factor of Identity does not *qualify* it, just because it's integral to the definition. The homogenous uniformity of Identity *even to the infinite part*, permits conditions within the defining framework; it merely stipulates that it *remain* infinitely self-conformant and in unbroken continuity with itself *under* all conditions.

Thus we may distinguish the Southern Crown definition of consciousness from all definitions, even springing from spiritual/metaphysical sources, which segregate consciousness from the "superior" value of absolute-being and complicate it as a system of internal "moving parts", as a "process" or cognizing pattern-of-being etc. All such definitions as those just mentioned, enlist the term "consciousness" for properties belonging more satisfactorily to *mind* in the Southern Crown Empyrean.

The first-line importance in consideration of any such comparative definitions, is *internal* self-consistency; one may accept any definition, in context, with an eye to tracking its comprehensiveness and continuity across the network of definitions. As long as internal consistency is maintained, the prevailing definition may be considered minimally suitable or satisfactory; otherwise, it becomes a matter of semantics.

It shouldn't take a metaphysical student long to realize that some systems posit Mind as the supreme value, with "consciousness" a secondary and reflective projection; some exalt

Consciousness on a parity with the Mind of other systems, or make them interchangeable; some differentiate mind *and* consciousness from a Supreme Value ostensibly transcendent to either. In order to be spared the notion of the ultimate *arbitrariness* of all such definitions, however, we must now ask the reader as an additional consideration to evaluate the respective *rationales* for so defining these terms.

"A *Man's* Got To Know His *Limitations*"—Dirty Harry

The teaching of Southern Crown notes, for instance, that the systems which separate "mind" or "consciousness" from a transcendent Value do so under pressure of the implication that "consciousness" carries a reflective factor making it a *complex* of polarized parts positing subject and object, knower and known, observer and observed. This is the "scissioning" root of manifest dualism and juxtaposition, as far as such teachings are concerned, which gives birth to the relative worlds and therefore can't be taken as authentic candidate for the Supreme Value. Southern Crown, on the other hand, suggests that the immediate identification of subject/object *dualism* in the Self-reflexive principle establishing continuity-of-identity, is a giveaway trademark *of* the dichotomizing subject/object mind. The involved presence *of* that mind in making such evaluation upon the principle of Self-reflection, belies the sympathetic immediacy which alone could make adequate appraisal of that chief conscious factor. The dualizing mind *would* of course find evidence of dualism, in the surveyed products of self-reflection.

However we've already seen that, in the Southern Crown Empyrean there's been discerned a basic *unity* in the self-reflexive value which—in effect—loops together the ends in the continuity of Identity so as to establish the infinite self-conformance of being through the (indispensably unifying and self-securing) factor of *awareness*.

If the seed of dichotomy exists in this matrix of primordial ontology, it doesn't reside in the Self-reflexive principle in itself. (Already we hurl a heresy into the arena, since the potential of self-reflection—or awareness-of-itself—has been accepted by a millennium of secondary esoteric interpreters just outside the Inner Sanctum of the Mystery Traditions, as the *sine qua non* of dualism and differentiation.)

The first value of Self-reflection isn't dichotomy, but unity-awareness. It doesn't establish the "subjective" awareness of its "objectivized" self-continuity, since the medium of its unity-awareness is *void*; the awareness and the continuity *of which* it is aware, are homogenously self-same and are indeed *given together*. We may say that they *enable* one another, make one another possible or mutually potentiate one another; but there's *no* possibility of this mutual enabling being gainsaid, since its medium is *void*. Primordially, "awareness", "continuity", "void" and "consciousness" are equated; because at this primary level they *may* be equated, all together constitute an *Absolute principle*.

The Unity in the homogenous self-continuity of Identity is an absolute unity; by definition it prevails under all conditions, thereby establishing a Supreme Value. We may next ask: in a void-context, what are the "conditions" under which such unity may prevail? One may presume "void" as a vacuum, a complete absence or nothingness. Such a medium would certainly lack impedance to a hypothetical self-continuity. Yet, because such Void is necessarily *identical* to the homogenous Identity of Consciousness, it imbues the latter with a "power" of non-restriction. Because it imbues consciousness with the power of non-restriction, it "gifts" consciousness with the value of all-puissance. It endows it with the genius of limitless possibility.

What, exactly, would the nature of such all-possibility possibly be?

We could say it was the value of an absolute potential, given its non-restriction; but that would be redundant, wouldn't it—it would hardly "gift" itself with everything it already spontaneously was! If in its own nature it was already absolute and limitless, unqualified and free, it would seem the prototype value of the whole of its all-potential would necessarily be that of *limitation*, of *restriction* and *reductive qualification*. Indeed this primordial "potential" of Absolute-being, unrestricted in its void-nature and therefore all-permissive in its consequent amplitude, takes character as the *spontaneous allowance of all potential and actual occasions*.

We may "define" the Void value of absolute-being in just this way: the spontaneous allowance of all potential and actual occasions.

In the unqualified infinity of its absolute-nature, we cannot discriminate initially *between* potential and actual occasions nor even between "discrimination" and "non-discrimination"; thus the "potential" of consciousness is, uniquely, the equipotential allowance of all potential and actual occasions.

All such occasions, potential and actual, share a common term *as springing from the all-permissive value of Absolute*; the prototype of that all-permissiveness is the apparent *self-negation* or paradoxical *internal denial* centering around the (contrary) value of limitation—thus all such potential and actual occasions give life to the principle of (apparent) limitation.

The *apparency* of this "limitation" is paramount; it cannot constitute a real degradation of "absolute" into relative terms, of limitlessness into bottomless restriction since any such collapse would undermine the very Term essential to limit's support; i.e. *Void-being* with all its implied value of illimitable all-permissiveness.

The term of "limit" is therefore a derivative expression, and depends for its continued support on the inherent value of Absolute (which eternally implies the maintenance-management of its own internal "contradiction"—no less than the haunting refrain of "the relative"). At the same time, then, "limit" may claim the right of its own inherent validity (like the child who insists the parents finance perpetual uncritical support of his capricious escapades, by virtue of the fact that they *gave* him such independent birth. While this argument may not work in most familial contexts, it certainly works where the Metaphysical family is concerned).

By noting this "financed independence"—or, dependent independence—we necessarily note the generation of a kind of *hierarchic* model almost from the very beginning. In this way we've dodged the first ontological bullet, the idea of an innate dualism in which the principles of Absolute and of finitude engage in a perpetual warfare through the tension of incompatibles. In view of the Southern Crown description, it's possible to see that regardless all appearance anarchy never reigns in the cosmos (*chaos* and *anarchy* aren't the same, as we'll see) since there's no real dualism of terms but an umbilical connection and hierarchic relation between the One and the "other". The term of Limit depends on the Largesse of Absolute; but this is a "non-Abelian symmetry": the value of Absolute does not similarly depend on the term of "limit", though the latter is eternally implied *through* the former. They're not on equal footing, since to allow "limit" a real parity of potential with limitlessness would *break* the parity immediately and infinitely degrade the unitive value of Absolute to a relativized dust.

Since "limit" is umbilically connected to Absolute, derivatively dependent while laying plausible claim to its own inherent validity, we may next ask: what is the implied *mode* whereby the value of limit takes its being, under these ontological circumstances? The answer supplies an essential key to *all our initial questions* regarding the relation of the experiential field to Consciousness; it's necessary to pay close attention at this point since, though such key has been outlined in the SC teachings previously it has been given out nowhere else, at no time or place in either spiritual or secular history—and so far there's been demonstrated a tendency on the part of its prospective "students" to overlook or undervalue it, there having been no such warning signs as this posted at its previous appearance so that it hasn't been absorbed with the slow sobriety it requires.

Borrowing From The Column In The Middle—Limit *Lights Out* On Its Own (More-Or-Less)

"Limit", being derivatively dependent on Absolute (as we've seen) and therefore infused with the distinct spirit of Absolute, assays to enjoy the continuity, self-conformance and homogenous self-consistency characteristic of the "infinite degree" of Absolute, only on *its own* delimiting terms! The implications of this oxymoronic effort, acount for all the metaphysical and physical details of manifestation from soul to substance and are traced in their coherent/complex extravagance through abstract outline, in the Mother Terasu essays ("What Is 'Christ Consciousness'?" "What Is Physics?" etc.). Our cosmic Nun being properly exhausted by the demonstration, we won't trouble her again as she recuperates at the Lourdes grotto but will simply refer the reader to sources wherein said essays are available (back issues of the *New Thunderbird Chronicle*, *Matrix II*, the projected volumes *Compleat New Thunderbird Chronicle* and *The Mother Book*).

There are two "processes" going on, Logoically speaking, as a consequence of the values implied in Consciousness-as-Absolute-being; and while it's tempting to call them complementary, they are "non-commutative" as we've suggested so that they don't read equivalently forward and back. "Limit" may be said to assay the infinite consistency, self-conformance and homogenous uniformity of Absolute through its own finitizing terms; while Absolute may be said to *incorporate* that prenatal motion through its own infinitely-integral and innate Unity, in an experimentally comprehensive *pattern* Logoically organized to enforce the prevailing Reality of that self-same continuity of consciousness under all (potentially disruptive or delimiting) conditions.

Thus the *apparent* cosmic disruption and "negating" un-consciousness born of the principle of limit, appears mapped on a magick Trestleboard in a kind of game pattern (Meher Baba's design-version recommended *pinball*, to the musical wizards of *The Who*) integrating it to aeonic rotations through a kind of *metaphysical anticommutator* so as to result (ideally) in a mediating resolution and Return, in confirmation of the eternally prevailing Value of Absolute—adding a "unit" of consciousness along the Way thus enriching an otherwise-unimproveable Whole.

However—this has already been satisfactorily dispatched, slam-dunked by the Mother in previous exhibition tournaments; we're going to take a little sideroad journey for our present purposes off her main paved track (shifting metaphors as we go), and examine more closely the implications for "meaning" and "value" in the experiential field with respect to this revealed, abstract impulse informing the principle of limit.

Already we see that it constitutes a type of generalized intent; it may be justifiably described as *purpose*. Since it presides as a kind of thetic "formula" or abstract standard without—in itself—a specific object or defining model ("Absolute" is no such model, since it has no necessary predicate) we do not find the patterns of manifestation limited *a priori* to any identifiable "drive" such as libido, id, elan vital etc.—although all such propositions derive from interception of the abstract impulse by an intuition which attempts to clothe it, and assign it a place *within* the nature-field (rather than identifying the nature-field as a reflective expression and specification several times removed, of the initiating abstract impulse).

Without predicating a precipitous "impulse-theory" such as libido or elan, then, let's inquire as to what such an informing *standard* relative to the principle of limit might "look like" in an abstract way.

The Point Alone; The Point Beside Itself; What's Beside The Point?

The simplest way to "model" infinite homogeneity/self-continuity in conditional terms without prejudicial theorizing, is to inscribe a circle. Although a circle placed on the page is a spatial mark in a plane defining a 2-dimensional area in a 3-d field (disregarding time, as it isn't an essential component of the figure) we needn't tax the imagination to understand "circle" on more purely *noetic* terms. A circle needn't imply literal area, or literal dimensions in a 3-d space; it's often employed in a purely ideal way (a circle inscribed by the reader around a phrase or paragraph here in order to emphasize the content, is strictly a cipher—it hasn't any metric implication at all, and it's "read" abstractly as a highlight boundary). In the same way, the circle or any geometric figure may easily be understood not as a basically visual representation in the spatial field but as a kind of general notation for rhythm, rate, periodicity, ratio, harmony, number, phase etc. It can represent any combination of space and/or time; or it can stand free of space and time as the typology for an aperiodic organizational pattern (in the manner of "limit attractors" etc.). Any such figure, regardless its technical inscription in a line, plane or volume, can transcend its provisional medium as a symbol in *n* number of dimensions, no matter that such additional dimensions can't be conceptualized directly.

When we examine the *circle*, therefore, we must keep in mind that the figure (as well as all derivative properties) is not first of all "material", or a material surrogate. It is not wed to or identical with area or volume, metric or scale, or any specifications in time or space. It must be considered for what, ultimately, it is: a *noetic* (purely abstract, ideal, intelligible) magnitude. For *convenience* sake we may continue to speak, representationally, in terms of physical properties such as area or volume in order to avoid a contrivance of language—all the while keeping in mind that values even of "area" and "volume" are symbolic notation of a purely noetic typology.

Thus *circle* gives us a concise figure for the representation of Finitude's "inborn impulse"; it demarcates an abstract zone of limit (i.e. we needn't ascribe specific properties to it, such as Boardwalk or Parkplace) while constituting in itself an infinitely homogenous and self-same Identity. How so? Note that the circle may be described not only as a continuous closed plane curve every point of which is equidistant from a fixed point—center—within the curve (there is an homogeneity or self-same equivalency embedded in this standard dictionary description); it may *also* be noted that the circle is a continuous closed plane curve any segment of which may be superposed on any other *without deviation* or *distinction* in the plane of that curve. It's easy to see that this is a purely *noetic* property. Nowhere in the spacetime fields of macroscopy or microscopy could this figure be found to exact specification, owing to the displacements of relativity on the one hand and the fractal recessiveness of complex material agencies on the other (even this "smooth" page is a terrain of self-involuted bumps and pockets, the more we follow Zeno's logic of "halving" and then "halving again" to infinitesimal distances).

At this point we may note that the basic geometric figures of Euclid are *all* noetic, in like manner. They're not just idealizations of physical measurement; they display first of all the abstract informing standard of the principle of limitation in general.

Consider the straightline; we may define it similarly to the circle by noting that, as the extension of the point in a single dimension (of breadth, but neither width nor depth), any segment of itself may be superposed on any other without deviation or deformation. This makes *line* infinitely self-conformant and homogenous with itself, within the *confines* of its characteristic dimension. Now let's see what happens when we contract the line to its zero-dimensional origin as the point (or, what amounts to the same thing, shrink the circle into coincidence with its common-denominator *center*, also a non-dimensional point—in the same way that a beach ball exhibits no more dimensions than a grain of sand if we withdraw far enough from it).

Such an ideally irreducible point gives us the quintessential term of *limit*. Being in itself without extension, it is without comparator, even of an identical nature. In relation to the additional dimensions carrying line and curve, the point may be construed as the common denominator *locus* or collecting set in the assemblage of all allowable positions and parameters. In its own dimensionless state it is not, however, an objective coordinate for the contrastive fields but a persistent *reference*.

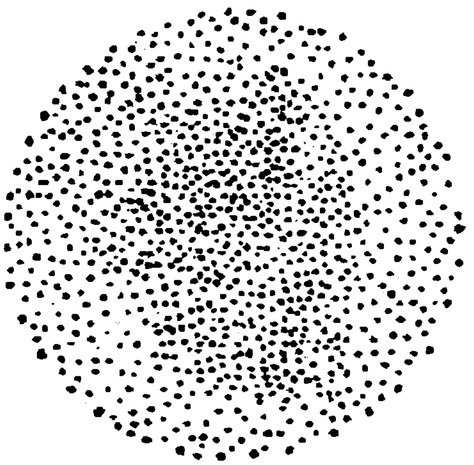
Its "loneness" as a nondimensional point-presence (persisting in the face of seemingly relational dimensions of line and curve constituting, nonetheless, their own discrete universes *defined* by their respective dimensions) makes it ultimately non-locatable. The point is, in itself, wholly indeterminate. Since it can't be *fixed* as a locatable magnitude, the point is indefinitely "distributed" or displaced through the whole of being. It is, classically, the "point which is everywhere".

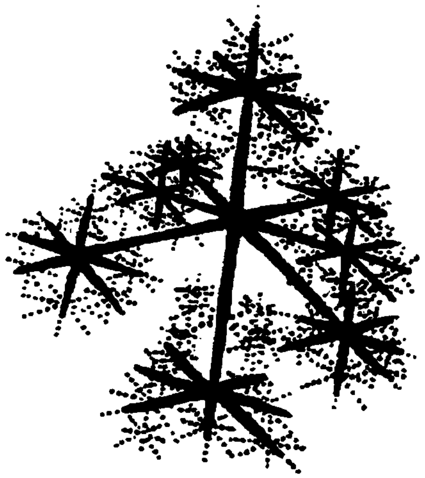
As pure delimitation, its self-consistency or infinite homogeneity can only take the form of an indeterminate self-displacement—it *has* no "dimension" through which to enforce its uniformity/self-continuity as does line or curve. To be continuous with itself within its characteristic (nondimensional) framework, it must honor that *indeterminacy* which disallows "placing" itself in reference to anything else (while *it* on the contrary may function as the continuous reference of circle and line).

We may say that the Point's location is a *negative* location, self-consistent only with the essential *indeterminacy* which arises for a value that must stand *alone* without reference to anything else. It is then, necessarily, a Self-negation (like the value of Absolute, it has nothing other than itself toward which to "apply" itself; thus, as a delimiting expression, it emulates one of the principal characteristics of Absolute. We may say it "borrows" the self-negating application *from* Absolute.).

Through the sheer *self-negation* as which the nondimensional point locus displaces itself indefinitely, that quintessential discontinuous Limit (the prototype of the all-potential of Absolute) succeeds in emulating the infinitely self-conformant and homogenously self-same value of Absolute, on its own terms. In order to imagine how this may be so, we must think of the nondimensional character of the point as *ubiquitous* in itself, rather than as a conditional fixed referent like any period on this page. We may think of the point-presence of Being as a pointillist *ocean*—an infinitely discontinuous iteration of a non-dimensional root value established through the creative proposition of being, which, owing to its ubiquity and non-locality abides in perfect indistinguishability, so that it is coextensive and infinitely conformant with itself *through its own non-dimensional presence* (even in its abruptly-punctuated discontinuity as the Point). *For further consideration of this prototypal limit, its implied values and seed-properties, see 'What is 'Christ Consciousness'?".*

The implied values of extension (line, angle, plane, circle, sphere, volume) allow the point-limit to transcend itself in a *representative* space; its pointillist value may be reflexively *coordinated* through the extension-accessories implied in its minimalist, contractile finitude. Such coordinate extensors of itself constitute variable, representational compositors through which it is the common *referent*. As it represents itself to itself through such reflexively amplifying coordinate extensions, it posits what the unitive homogeneity and conformance of identity would be in reflexively cross-correlating and comparative terms. This is an ideoform identity profile, a contour taking its point-of-departure from the point-locus limit and thus comprising its own self-modifying negation.





Identity, Identification And The Body *Armoire* Of The Consciousness Unit With *Nothing* To Wear

We've come to a *definitional* standard as to what "consciousness" is; and we've modeled the point-limit in relation to consciousness. As in other contexts (the Mother Terasu essays "What is 'Christ Consciousness'?" etc.) the general term "point" is used interchangeably as *consciousness unit*, with tacit understanding that in itself it establishes the root of "matter" or universal vital nature. In order to grasp the function of the point in its ultimate relation to the consciousness-standard, it's profitable to maintain implicit recognition of it in operative terms as *consciousness unit*. (By *unit* shall be meant a uniform locus acting as coordinate reference, in itself without features but predicating an indefinite "centrism" relative to all terms of which it's the referred identity-value.)

Such a consciousness unit can function relative to any number of patterning types and representational extensor-fields, owing to its innate indeterminacy and abstract presence as undifferentiated identity in itself. Depending on the organizational value, degree, density, balance and alignment of the projectively self-representative pattern, the point locus may function as un-, sub-, or self-conscious unit; as the latter it may accommodate a considerable range of functional expression, cognitive grasp, intuitive alignment or direct Self-apprehension.

In all cases it makes a holistic *claim* upon being (in its derivative emulation of absolute) and enforces such claim within the framework of its characteristic state, while constituting an empty and self-transcending "aspiration" with respect to qualities, states and dimensions complementary to—and coexistent with—its being, as implication of its delimiting value (i.e. line, circle, volume etc.).

Such primordial "aspiration" points indefinitely beyond its contractile qualification in itself; it is the "spirit" with which the consciousness-unit extends its unitive quality in provisional identification through coordinate modifiers, reflected across its orienting centrism.

Insofar as the point-presence is equated through such processes with representational types and functions, it may take relative definition within the extended field. In the self-emptied "eversion" of its *transcendental* operator, the point sheds unific "identity" over representative projections and is itself projectively paralleled through relative coordinate loci, in the extended plane. Indeterminate in itself, without location or referential comparator (thereby functioning as common referent of all coordinative extensions) the point's indeterminacy shows up on the representational "grid" as relative positionality and *comparative* reference. Its parallel in the objective field is that of "angular locus", the variable juncture or axial *radix* of cross-correlating convergence and integration.

Its finite extensions give it a *differential* value; depending on degree of organization it represents at any given "juncture", (un-, sub- or self-), such differential value may function as valence (combinative potential), adjustive homeostasis, articulated nerve-network or replete sensory-motor "grid". The existence of such differential value in the projection field implies at least a nascent capacity for distinction, evaluation, assessment, contrast, preferential alignment and multilateral integration (all properties which upsurge in the field-of-being through the one-dimensional extension supplement of Line).

The Worm Ouroboros, Or Dinner For One (The Original Bootstrap And Bottleneck Theories)

Line constitutes the potential for polarization, relief and recess, the cleavage plane, reflection axis, continuous and broken symmetries (with reference to circle), distancing, measure, comparison and contrast, directionality, valence and vector, alignment, colinear organization and general extensionality.

The variables belonging to the differential field, as representative extensors of the point locus, claim the primary projective value of identity *without distinction*. The identity-value of the consciousness unit first of all *informs the components of its projection field*, so that the coherent links of its extended functions "map" a corresponding contour grid of mirroring unities, conformable integrities and whole identity-forms.

The value of identity is carried through as *processes of identification*, in the representational field. The "selfness" of the indivisible identity-value inspiriting the basic point predication, is homogeneously distributed across the plane of the projection field; the coherently superposed functions and comparative integrities drawn into relief-configurations through that field, first of all receive the whole (internally self-conformant) value of identity without distinction, apportionment or discrimination *from* the identity-value of the point locus.

Secondary differentials, applying toward the *continuity and persisting integrity of* the organizational complex (representing the whole-being identity of the consciousness unit on the comparative and contrastive plane), generate values of discrimination in maintenance of such abstract/ideal identity-continuity on contingent terms. The contingency of self-representational existence (requiring the contour of formal characterization, so as to have a distinguishable identity to conserve) *employs* the differential factor as navigational rudder, a discriminative "advisor" weighing intensity values, relative alignment harmonies and integration-models through the sets of complementary variables and systemic operators mutually implicated to infinity.

At such primary level, the distribution of identity-value remains uniform; the discriminations take place at the vital level of being strictly as assessments of relative harmony or inharmony in the potential combinations, unifications or adjustments of coherently-superposed identities.

The representational integrities of the field (though contingency-generated as complementary potentials forming grid patterns of angular variables, "breaking" differentially according to complex combination), take their discrete if overlapping coherencies *uniformly* from the point locus of identity with reference to which they function. They are only discriminated into self/not self many steps and intensity-values of psychic functioning ahead on the developmental agenda; at the vital level they are all homogeneously self-same as forms of identity, only differentiated by degree of comparative harmony or dissonance in serving the implicit contingency/continuity of the point-identity for which they function as definitional operators *either* positively or negatively.

Thus the *contingency* and *organizationally contrastive condition* accompanying the delimited projection-field carries "impartial" identity-value to complementary sets of operators, mutually conditioned and modifying pattern-variables etc.; so that while, as phases and potentials in the critical organization of identity-continuity in contingent terms such variables may be assigned "positive" or "negative" value, they coexist as *identities* of the point-locus reference without discrimination or contrastive qualification. They remain, at that basic level, *equipotential* insofar as the value of identity is concerned.

Owing to such uniform identity-value amongst discriminated quantities (with respect to the instrumental "profile" of the point's extension-accessories patterning the projective field) the relative polarization alignments produced according to discrete *functional* charge tend to exhibit congenital instability—much as a politically mandatory choice of one over another equally-valued lover, carries forward stickily rebalancing relationships after the "discrimination" is technically made.

Here we may understand "instrumental profile" as the molecular configuration of an element or compound, the tentacular cavitation of coelenterates, the ganglionic networks of man and beast, the pseudopods of amoebae, cilia of the protozoan, the feelers of crab or inchworm, antennae of ant or the stalks of ticks, fleas, larval forms and vegetative life in general; and by the "discriminated quantities" with "discrete functional *charge" we may understand anything that is moved through, lived in, ingested, rejected, incorporated, combined with or eaten by the above.*

The *self-identity* of differentiated terms—modes, patterns, processes—generates reciprocal modification of their respective value-assignments under stress of organizational preference, or selective polarization. The adaptive incorporation/filtering of discrete functional modes possessing *uniform identity-value* borrowed against the common point locus, necessarily produces a self-displacement or mutual inversion of the exchange-values under which such properties conducted the original alignments.

The perfectly equivalent serving of the point-locus identity projection by all sets of complementary operators causes every form of functional negation (as in filtrate processes of selection, sorting, valence-bonding etc.) to be in effect a *self-negation*. The coinherence, mutuality and identity-equivalence of all differential operators with the point locus as common referent, produces in effect a continuous ratio modification or shifting proportion in the interaction of the components—as if each successive configuration tending toward internal stabilization/continuity of the "instrumental profile" (claiming the whole-value of identity, as a differential operator) grudgingly displaces itself into a *changed* proportion of relative instability requiring compensatory coordinate alignments as the result of having the "whole" of its identity-value inextricably *shared* with the negated counterpart—thus rendered as a functional *fraction* even while claiming fixed integer status, in effect being smuggled out from under its aspirationally-unitive embrace with the "missing" part swapped for a *token* emblemizing the "negated" term within itself, in some altered-ratio of their initial exchange values.*

(This is the same as to say that, through any instrumental process at any level, on any scale or at any degree of intensity the total value equal to unity is conserved, while the component *representations* of that unity enforce such conservation as fractional operators reciprocally modifying their proportions in adjustive ratios about the fixed mean—the void-unity point limit of being. By this we refer to the unity of *indefinitely extensive systems*; we don't draw an arbitrary line of demarcation around any zone of the pattern though we may recognize the legitimate entity-status of any given, functional *locus* of the pattern; we certainly subscribe to the potential of delivering energy values "above unity" for a given, *descriptively limited system*.)

The Moebius Mystery Of "Me"—
Exploring The Seamless Surface Of Self-Reference

The behavior of all such (indefinitely extensive) systems, is directly related to the phenomenon of the so-called *self-reference paradox*. While we have modeled this paradox (of incessant self-modification through reciprocally invertible terms) without explicit reference to the value of self-consciousness, the root of the *self-conscious* referential paradox is embedded in the model. Note, however—the mechanism of such incessant self-modification doesn't *depend on* the explicit presence of self-consciousness. It *implies* the latter, but functions equally at un-, sub- and proto-conscious levels.

To refresh the memory as to just what the famous self-reference paradox is: "this statement is false", is the prototype expression generally used to characterize the self-reference paradox from classical logic. It is framed in the form of first-person ("I", i.e. "this statement") categorical negative ("is false"). This means basically that, in *affirming* what it is, it simultaneously *negates* what it is. Immediately one can see the connection to our point-locus models given above, in which contrastive terms of an homogenous identity were *in effect* given the function of assigning reciprocally vetoing values to one another through an operation of mutually exclusive self-selection.

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* One need only think of the Tai-Chi symbol, wherein the black "paisley" countercharge sits inside the white and vice versa, comprising a miniature whole in itself yet constituting a *fraction* of the background form in which it's embedded; this effectually fractionates the overall area belonging to the greater counter as well, so that they subsist as coinhering mirror proportions of one another causing the perfectly equilibrated halves to exist as inverse ratios; another exchange-operation conducted under the same trigonometric formula that produced the first, would alter the respective proportions again since each operator is at the same time inevitably applied toward itself. Depending on the initial exchange-proportions this could stabilize-out at a certain flux rate; it could cause the charges to "wind around" one another in endless counterpoint of increase-decrease; or it could produce a predictable periodicity of recessive/dominant "generations", as in genetic behaviors.

Their common *identity* as contrastive representations of the point-locus, cause that seemingly innocuous assignment to behave...strangely. In the same way, "This statement is false" seems completely unresolvable in terms of classical logic. It generates an incessant self-cancelling fluctuation, like a "perpetual motion machine" of the cognitive processes: if it's true, it's false, yet if it's false it's *true* by its own self-definition, ad infinitum.

The basis of such a paradox doesn't lie in secondary forms of conceptualization; it isn't a problem deprived of a sufficient number of dimensions in which to solve it. Rather, it originates in a basic condition-of-being which is seldom properly analyzed to begin with. Its adequate revelation may be given through perfectly ordinary forms of self-reflective consciousness. The principle involved here is discussed more thoroughly in terms of its psychological implications, in "Logos/Anti-Logos II"; its philosophical substrate is examined for basic elements in the Mother Terasu essay "What is 'Christ Consciousness'?" part II. For the present, we need only request that a few simple observations be duplicated in order to get the idea.

Indeed, it's *idea* with which we're concerned. The Self-reference paradox takes root in the fact that all cognition/perception is *ideoform* to begin with. This coined term* is meant to apply in all cases whether reflexive or nonreflexive.

Therefore it's meant to suggest that the perceptible universe isn't just the concrete point-of-departure for subjectively reflective and secondary ideas *about* it, but that it is of the essential *nature* of idea to begin with.

Why It's Getting Harder To Say You Can't Come Up With A Single Idea

Rather than resort to specialized, difficult "mystical realms" for some rarefied substantiation largely beyond the reader's grasp in any case, we should be able to find all causative values and cosmogonic principles operating under the given circumstance regardless the level at which such circumstance discharges. There should be, on principle, nothing in the causative cosmos which isn't reflected and recapitulated at any and every point in the manifestation. Each operator of the origin should be equally present in the form of all its specific occasions; this in itself is an eternally sufficient "mysticism" for it asks us to identify the causative factors of all processes *in the moment*, as it blooms, rather than being many steps removed in "time" or "space" through a chain of cascading effects. Though the causal state in itself may have a pure universe to which it corresponds, all the forms issuing therefrom take place as elaborations "from the center outward", as it were, rather than by successive linear extractions. Therefore we "up the ante" on the recommendation of science that we should be able to find the "fossilized" evidence, the fingerprints or lingering tracks of cause still echoing from ancient origins; we insist on intensifying that expectation to the point of real mysticism, where the present moment is sufficient basis for the *living* revelation of cause, catching dinosaur "first principles" as *currently operative factors* quite spry for relics and renewably fresh as the newness of infants.

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* For the Platonists, idea and form were equated in any case. The coined term "ideoform" doesn't necessarily imply so direct a one-to-one equation of the two to begin with; it is meant to convey the basic sense of "in the form of an idea". Yet "form" is a function of idea, is the implied consequence of idea, and is not *distinct* from idea through its own mode-of-being.

When we say, therefore, that all things are *ideoform* to begin with, we directly challenge the reader to interrogate all factors *in the moment*. Note the way in which common perceptual objects disclose themselves *immediately* as intelligible wholes, coherent unific identities imbued with available meaning and charged value-potential. Regardless the diverse features into which any given phenomenon may be analyzed, there are *integrities* or discrete unific qualities to all such identifiable features as well as to the aggregate phenomenon in question. (A "rock" may be analyzed in terms of its composition, its shape or color, the shadow and highlight in the irregularity of its features, its mineral traces, its geologic striations, its weight and balance as a potential projectile and still retain its immediately graspable self-identity as rock all the while other forms of identity, viable in their own right, map their interparticipatory role in the reality of "rock".)

Though the compositional traits of processes and things may interpenetrate, overlap, share features, bleed into one another, cast reciprocal "shadows" through self-sufficiencies of form they don't lapse into indistinguishable homogeneity or an indefinite "dust" of contributory elements. Even the perennial effort to pare the whole down to the finest part continues to yield discrete identities, thetically distinguishable owing to the persistent coherency and reiterated "wholeness" with which everything conjugates.

The objection may be raised on "psychological" grounds, that such discrete identity and wholeness is demonstrably the result of learning and memory, and doesn't spring full blown into existence like rigid "categories" or a priori "ideas". However, precisely by *recognizing* that rigid categories and ideas don't accompany consciousness into existence as so many prefabricated components to be stuck like colored pins to the board, we may perceive the operation of a universal *tendency*; and it is *this tendency* which makes the whole *living* rather than schematic, flexible and of dynamic/open-ended potential rather than predetermined and closed.

The fact of our present roster of objects and phenomena being the variable result of learning-patterns, individuated memory-formation etc. doesn't *quit* telling us something about identity and consciousness in favor of neurochemistry and sociology; on the contrary it shows conclusively that processes of learning and memory are themselves *informed by* a universal tendency toward *identification of wholes*.

We currently call this "pattern-recognition"; but it can easily be lost sight of, that the value to be identified in the *gestalt* of any pattern is *identity* itself. There is a driving *spirit* toward the identification of intelligible wholes; and such wholes are constituted by the *value of identity*. The informing abstract unity and ideal self-congruence which is the innate accompaniment of consciousness into the field of its "finitizing" potential, *applies itself* with respect to a contingent phenomenology of mutually-conditioning comparators. Once correctly "focused", it should be self-evident that the "discrete wholes" into which phenomena tend to sort through perceptual/cognitive processes are immediately *ideoform*, without the requirement of self-reflective conceptualization; for each such whole (the desk, the sound of the fan, the papers, the window, the odor of teak, the trees and the tambourine tremor of their leaves) discloses itself as a unific intelligibility, an abstract homogenous integrity regardless the diverse specification of composing "features"—it is an immediately apprehensible *identity*, abstractly whole under all participatory qualities and of presentational *value* owing to its distinguishable self-congruence (as a complex compositor grouping sets of variables to a common term).

Every such phenomenon is an immediate abstract *identity*; and the ground of both *agreement* and *discrepancy* (which distinguishes the phenomenon as a shared term, and as a stylized reflection of personal memory-readings with their associations and reflexes etc.) may be identified as the *patterning tendency of the phenomenological field as a whole*, informed by the universal value of conscious self-congruence and indivisible identity *projected through a perspectival locus* participating as an angulated factor of the pattern. (This is a description of *yourself*, in case you didn't realize it.)

Note that "misidentifications" with respect to agreed-upon functional integrities may certainly occur. One may mistake a hatrack in the dark for an intruder, a tree-shadow on the highway for a deer; or the ancient Egyptian magician—as well as the modern fakir—may exercise little-known feats of mass "hypnotism" to persuade the perception of a rod in conformance with the traits of a snake. Nonetheless the "illusory" identification is as much a function of the ideoform immediacy of things as is that of more functionally-appropriate forms; the only thing at issue is the tendency to perceive intelligible wholes. If I mistake a rod for a serpent, the perceptual accuracy is *insignificant* in comparison to the persisting bare fact of intelligible form; "serpent" continues to convey an immediate abstract meaning, significance and intelligible identity, charged with implication and psychic nuance as a symbolically representational function of whole-being identity itself.

Wherein The Sassani Get Psyched-Out (Or, What's That *Aurora-Aura* Surrounding Your Monotone Meanings?)

This observation should, in itself, help relieve a large part of the burden imposed by the Sassani "philosophy": first of all the fact that the comparatively "illusory" and relatively "real" may still be distinguished in terms of tenacious functional consistencies, suggests an operative order of *qualitatively differentiated values*. Even if, as the Sassani would have it, meanings *were* arbitrarily interchangeable against a "neutral background field", the clear functional differentiation of meaning with respect to imaginatively coherent *real* prehensions and *imaginary* prehensions leaves us in a *qualitatively* hierarchic world. And as we shall see, we're left in such a world for a reason. The presence of such a differential factor has operative significance for the whole, which the Sassani postulate clearly throws out the window.

Secondly, the very fact that phenomenological qualities model the congruence of identity value as *self-symbolizing* function (in relation to the standard of conscious continuity against which they borrow) signifies strongly that "meanings", while elastic and variable within a given phenomenal range, *can't be* arbitrarily interchangeable to an indefinite degree. Their *symbolic* character conveys the value of the structure through which they come to being, as a function of the relation *between* the whole-being value of consciousness and its contingently representative terms.

Thus again, "meanings" can't inhere arbitrarily *in* consciousness or be tossed off extemporaneously *by* consciousness; rather they arise in the *relation* between consciousness and the experiential field, and are *functions of* that relation.

As with previous examples of this principle, think of the aforementioned "hallucinated" serpent. Imagined or not, real or not in any given case, "serpent" like all other phenomenological expressions has a place in the *dream mind*. What kinds of impressions does "serpent" convey? What mode of consciousness, or of being-in-general, does it illustrate? Are its suggestive meanings infinitely arbitrary?

It should be apparent that, with every phenomenon, there is a *psychic structure* to its presence; it doesn't exist as a simple ad hoc "meaning" without rootedness. The psychic structure through which it expresses, is a development of the relation between consciousness and the delimited creative field, but it gives no precedence to either term within itself; rather, it's the expressive function *of* that relationship. The world *is* a psychic phenomenon. The relation between consciousness and the creative field generates existence *as a psychic pattern.*

The arbitrary interchangeability of "meanings" in the Sassani philosophy, allows no place for such meanings as *psychic pattern.* Indeed, it simply dichotomizes "consciousness" and the "neutral creative field". It produces a philosophical *dualism* precisely by stripping reality of its *psychic content.*

We may now recognize that, regardless the interpreted processes through which the phenomenological field is patterned as "cognitive venue" (i.e. sense organs, neurochemistry, biomolecular order etc.) the indefatigable tendency to identify discrete "wholes" in the changing complexes of the pattern points to the influence of consciousness as the enabling means. The whole-being congruency of consciousness (in its ideal state) *imparts its value* to representational loci of the phenomenal field. The tendency to distinguish discrete object-content and coherent form is directly attributable to the sympathetic presence of (implicit) whole-being consciousness interpreting its value of indivisible "selfness" through coordinative correspondences, in identification of potential self-revelatory "modes" of being.

All such ideoform wholes take their abstract intelligibility and integrally-meaningful quality from the *unifying/abstract selfness* through which they're cognized. Therefore the immediate psychic value, intelligibility and coherent-ideoform persuasiveness of the phenomenological fields owe their character to the whole-being identity against which they borrow, and through which they're cognized. The discrete holistic disclosures as which the experiential pattern renders itself in consciousness, are first of all *self-disclosures.* They model potential modes of *selfness*, outline the patterns and projects as which whole-being value may *represent* itself to itself.*

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* This does not, however, authorize the logical jump promoted by modern commentators such as Robert Anton Wilson, Ken Wilber etc., to the effect that reality is "really" process, and the tendency to "entification" of the phenomenal field is strictly attributable to falsification through hypertrophy of a lobe, or accounted by literalizing the implications in sentence-diagramming. "Tribal" grammars invoked to illustrate alternative syntax, actually prove the opposite point: "walking-cat", "sleeping-cat", "hunting-cat" etc., while admirably unifying *being* and *process* in behavioral tableaus identifying dynamic modes rather than static objects abstracted from their functions, nonetheless continue in the service of discrete wholes. Coherent boundaries don't dissolve into an amorphous gruel for tribal consciousness; such syntactical basis for "cognitive grammars" may be presumed more "subtle", as indicating a superior ratio in the interaction of cerebral hemispheres—it hardly vitiates the durable tendency in the perception of distinguishable wholes, the objectification of abstractly-illumined or discretely highlighted form etc.

"Selfness" isn't simply a one-way projection from the background (whole-being) presence of consciousness, upon a field of process otherwise *unlike* the value through which it's interpreted. The abstract selfness of conscious-presence finds its phenomenological correlative by a *sympathetic correspondence*; the indeterminate point locus of consciousness has its representational counterpart in the *relative coordinate loci* of the patterning field. Its indeterminacy is translated as "relativity" in that field. The correspondence is reciprocal, so that the formula "I am to you, as you are to me" comprises philosophical justification for turning down the hypothesis of solipsism (as well as furnishes the basis for lyrics in "I Am The Walrus"). The intensification of such loci through informing consciousness-units to varying degrees of functional intelligibility, orders a *representative instrumentation* that necessarily *shares the ground* with all such coinhering complexes of projective instrumentality (whether the intelligible degree warrants a "fern", a "June bug", a "hydrogen atom", a "Hottentot" or an "investment

This *initial* value of the perceptual venue tends to be masked and practically lost, as developmental processes of the *self-reflective* identification pattern superimpose forms of identity equated more rigidly with the differentials of *faculty* and *function*.

Designing The Psychological Format For The Self-Wrestling Floormat

To infant consciousness there's a *primary* selfness in the identities of all phenomenological impression: that round object, that play of light and shadow, the yielding touch of this cushion are equally *self*-revelatory. They disclose potential modes in the continuity of identity. All such phenomena are, initially, the interpretive *identity-of-being*, without discrimination between subject-instrument and object-impression.

Such phenomenological unity gradually yields to *psychological* equations, strategically subdividing the candidate self-representatives of the field into memory-complexes of self/not-self. Thus arises a kind of "psychological pragmatism"; equations of relative harmony and inharmony generate symbol-affinities, behaviorally enacted, which in any given case may or may not promote "objective" well-being as assessed by strictly *survivalist* standard but which in every case uniformly reflect the stylized *self-description* whereby the psyche intends to enforce congruence of identity.

It must here be understood that such ideal congruence of identity, inspirited by the whole-being standard, represents symbolically a sufficient harmony in itself without reference to "objective" measurement. Thus the emergent ego-ideal characterizing a given psychic complex (functioning on the discriminatory subdivisions—self/not-self—of the psychological process) models a desirable harmony strictly as a *standard of consistency*, regardless the "positive" or "negative" typology it has learned to project as sufficient self-representation. Thus the ego-complex may model itself as a "successful achiever" or "luckless failure"; the tenacity with which either image is advantaged in a given case, indicates the decisive value for secondary psychological processes to be that of simple *congruency*, enforced through the differential operator of self/not-self as an identity *profile*. (For further application of these principles to the theory of psychological development, see *Logos/Anti-logos II*.)

The important thing to recognize here, is that such *subsequent* psychological processes are indeed secondary. They *mask* the original condition of identifying self-reference through the phenomenological field, but they don't terminate it. The initial state of phenomenological "selfness" *persists underneath* the derivative operations which assign secondary values discriminating "self" from "other". It remains irreducibly the case that all such discriminations are enabled against a tacit *self*-valuation. The given object, concept, impression etc. must first disclose itself as the potential for adequate *self* representation; it *models* a potential for whole-being identity, in conditional terms (amongst many other things, this describes the mechanism that's basis for the phenomenon—perennially vexing to the explanations of conventional psychiatry—as to how a personality may emulate to the degree of *incorporating* those traits belonging to one embodying the most intense anti-values of the given personality).

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counselor"). Each then constitutes for the other some stand-in *ratio* emblemizing the relationship between whole-being consciousness and the creative field-of-being.

Once evaluated for its potential "weight" in affecting symbolic harmony/disharmony as self-representational mode against the emergent profile of "compatibilities", the object/concept/impression may be appropriated to the identity-inventory as an effective harmonic of "self"; or it may be assigned the negative-obverse of that inventory as "not-self". Yet either possibility continues to belong, obviously, to a particular side of one-and-the-same ledger, *that of the identity-inventory* (ideal ego image). Both continue to be *functions* of *identity*, and thus principal expressions of "selfness".

Here again we have a recognizable version or variation of the "self-reference paradox". "Not-self" remains a function of primary "selfness"; and "self" finds that it now has *inextricably clinging to it* the value of "not-self", which it was the express purpose of its own psychological operations to sort and sever from it.

This persistent (ontological) state of affairs has implication and *large repercussion* for the ordinary state of (psychological) expectancy. The coinherence and ambiguous-borderline countercharge characterizing self and not-self, imbues all common operations of the personality with a hidden variable. It serves to produce effects that are unaccountable and simply "contrary" to the Aristotelian way of cognizing to which the ego-being is accustomed. The level of the being which is continuously addressed, is that *secondary* level—the level of pattern-identification through the *facultative* differential, involving psychological subdivisions into dichotomizing category etc.

Which "You" Are We Speaking To, Ribbu? Is It Not NU's Gita, O Renowned Amrita?

It is *this level alone* which Bashar addresses when he counsels "you create your own reality". *Whom else is he counseling?* Would the personality established in any form of subjective good faith be able to proclaim that the "you" receiving such Sassani counsel is *really* functioning in ongoing awareness of the *underlying primary* level where all phenomenology is manifestly *ideoform*, as the representative expression of a basic Identity-of-being imparting consistent "selfness" to the field as unific reference? Is this the ready and available, functional "you" who's being addressed when he's told "you create your own reality"? Or is such a "you" necessarily the personality-expression functioning subliminally on secondary psychological processes already, perfectly committed to the ego model of differential identity-patterns on a very tight ratio-of-correspondence so that not-self aberrations displace persistently out the leaky sides of the vessel (disconcertingly *forming* the very medium through which one attempts to navigate by abrupt readjustment and corrective).

As we've had occasion to explain often before, all such formulations of a "personal psychic reality" take place with implicit reference to a *whole-being standard*—the first-order operations of that standard, as we may now see, occurring on the *primary level* of *phenomenological identity* (without self-awareness of its own state, in the case of the infant-psyche); that level is already many times removed into an obscure "subconscious background" where its curious coinherence-of-opposites erupts in the ambiguity of dream-imagery, and is effectually replaced by stress-inducing internal contradictions of the ordinary psychological complex chronically throwing off its "not-self" like a rebounding yo-yo.

Since it is only the secondary level which Bashar addresses (and which he *intends* to address—don't yell "foul" till the paragraph is finished), what "reality" may we suppose this "you" capable of "creating" in any case? This "you" is simply the unrequited ego, addressed at its own level in the perennial hope of fulfilling its self-contradictory model, and will therefore only "create" what it's used to creating. What can its model of such a newly-efficacious creation be, other than the model to which it's long accustomed and from which it would *never* depart owing to sheer force of identified habituation? If the Basharphile object that the Sassani are "really" or ultimately addressing the *primary* level, that of identity-continuity with the phenomenological field, so as to draw it into progressive *awareness* on the mounting success of reality-creations incorporating a more inclusive character, we must disallow that objection on purely evidential grounds. Since we've seen how the Sassani "philosophy" drains the psychic character out of being so as to leave a sterile dichotomy between a consciousness-of-meanings and the "neutral" field, we have no evidence whatsoever that the Sassani recognize or honor any such *primary* state at all, existing *prior* to the division self/not-self. The Sassani description ultimately gives credence to, and constructs philosophically, *only the level at which the ordinary ego* is already functioning. And there's no way at all to "get from here to there", if the recommended modus operandi effectually participates at *only the secondary level.* (Remember, the Sassani's "neutral experiential field" doesn't warrant any benefit-of-the-doubt supposition—i.e. that it refers to some underlying homogeneity-of-identity from which objects may receive their "selfness", since it is clearly distinguished from and posited over-against a ready—and unexplained—"consciousness-of-meanings".)

Indeed if one were "already" functioning in the framework of initiated consciousness, the fact of the Bashar-philosophy *only* addressing and participating in the secondary dichotomous level of ego-psychology would be *immediately evident* from the epigrammatic summation of such philosophy alone, i.e. precisely the give-away proclamation "you create your own reality". This is, and always will be, just a standard ego-expression (and ol' Monty don't mean "ego" in the pejorative sense of "egotistical"...just the simple sense of "coming from the chronic point-of-view of the self-divided ego complex").

We Approach At Last That Sanctum Sanctorum Of The Mystery Traditions, Where We Learn How To Shell The Indigestible Chestnut YCYOR Which Actually *Is* Discardable (We're Swift To Confess) As Long As We Get What We *Really* Wanted From It All Along Anyway, Which Is *To Get Everything We Want!*

"Hold on then, Monty!" we hear the readership exclaim at this point. "You mean to say after all this that there *isn't* some occult or esoteric way of creating circumstances more personally pleasing? There *isn't* such a thing as a 'mystical' component of the universe we just haven't learned to *use* correctly, but which may be taught and mastered according to the most ancient traditions?"

No, that's not what Monty's saying. What Monty is saying, is that *if* you put aside for a moment the current extra-dimensional philosophy through which we're encouraged to approach such a prospect and examine just those traditions perennially espousing the affirmative, you'll come very quickly to see that such "esoteric means", while known and descriptively similar from culture to culture, inevitably comprise a *cautionary* element in the context of the total teaching (which, curiously, is *never* expressed as YCYOR in those traditions—and now we'll see why). Such means within the context of a *full* initiatory philosophy present a *special consideration,* not a *sine qua non* or *summum bonum* in themselves.

Our perennial teachings consistently identify the subtle apparatus whereby internal and external conditions are "authorized" through cognitive process; yet they continually insist upon an inquiry into the business of *who* it is that makes such cognitive authorization. *Whose* feelings, thoughts and emotions are continuously being interpreted (according to their quotient of harmony/inharmony, their efficient degree of internal tension or relative resolution) as formal correspondents in the "health aura" and, through it, of the holonomically reflective patterns belonging to the extended nature-field magnetically aligning the cross-points of shared experience?

Special consideration—and a floorlength caftan of related qualifications—always encompassed the subject of "occult efficacy". Are we not, by now, more than passingly familiar with the cautionary yogic precepts regarding cultivation of *siddhi*? Do we suppose these to have been the reservations of overly-punctilious beings from a more conservative frame of reference? Do we presume these "cautions" to be superstitious smokescreen generated by an exclusivist style of "priestcraft" concerned with preserving the foreboding mystagogy of anointed privilege? (You know, sort of like the ancient prototype of the AMA?) Or were there reasons-enough for surrounding the subject with such qualifying requirements, reasons that hold as good for this day as they did for that? Let's find out. Let's see if there's a *sufficient reason* for the special reservation placed upon occult understanding of causes in the production of material effect. The only way we can test the hypothesis, is to *apply* the *correct principles* in an effective manner.

The secret of "producing a targeted effect" without obvious physical intervention in any ordinary sense, of bending the universe-at-large in conformance with one's will, as it were, is in itself relatively simple and straightforward. The entire principle is based on the implicit function of the nature-current and all its energy fields as...a *habit-pattern.*

That's it.

Here It Is! Here It Is! How to Get Everything You Want, Always Wanted and Ever Will Want— And Still Honor Your Basic *Mé-Contentement*

We're familiar enough with our "personal" biophysiology operating in this manner. We may say that the memory-code of our very DNA is a "habit pattern"; and we understand our sensory-motor facility, our linguistic faculty etc. as developments of a *conditioning* process very identifiable as habit-pattern. We know how it is that habit-pattern is based upon concerted repetition so that what originates as "methodical deliberateness" becomes progressively less dependent on *conscious* focus, ultimately exhibiting very fluid, spontaneous and even versatile response-pattern as *subconscious* behaviors.

The line of influence always flows *from* the consciousness-systems *to* the *autonomic* systems; the suggestive power which subconscious processes seem to exert on consciousness always *originates* from the conscious level, is tacitly approved and re-accepted by that level each time its subtle impressions circulate through. The fulcrum of modification remains with the consciousness-system, though according to the prevailing ratio of balance in elements of the identification pattern that conscious convergence-point may softly percolate on a murmuring undercurrent of void-shuffling variables, all-but-unnoticed as available degrees of freedom in the habituated styles of patterned cognition strongly recommending themselves by force of familiarity.

What is not so well known, is that the nature pattern at large *continues to function* as just such a habit pattern. The nature-pattern-at-large is comprised of the same responsive fields, currents and compositional elements as the autonomic systems of your "personal" aura; they exist in holonomic relation to one another. Your mind/body being is a multidimensional current-pattern of regulatory "loci" (the chakras, endocrine complex etc.) distributed vertically through the resolving Axis of the "World-line" (in flat/reductive terms of physical representation, the cerebrospinal column). The nature fields comprise reflective and responsive world extensions of the informing, psychic atmospheres aligning and orienting their multidimensional current patterns.

The function of those extended fields is masked as responsive habit pattern (to 3rd density consciousness) only because, once the impressional current moves along corresponding world-lines beyond the personal "health aura" its ordering effects are obscured from the available range of conscious-continuity; the myriad consequences of its cohering, magneto-electric codes pass outside the focused flow of attention and defeat the ordinary faculty to follow, becoming lost in the intervening curtain of impressions and distractive sensations separating the initial, cognitive "authorization" from its eventual return-current of corresponding "effect"—in the meanwhile sent into the world to have its characteristic signature coordinated, reinforced, qualified and standardized through encounter with contemporary impressional currents bearing similar signatures. (See essay "Why You Don't Create Your Own Reality".)

Armed with this key, let's influence the "world at large" to respond as our *magnified* habit pattern. We will then be exercising what has previously been denominated "magick". (Unbeknownst to us, the world's been behaving this way all along. It's just that, as Freud observed of ordinary habits, they're generally compulsive, subconsciously-elaborated "talismans" or symbolical "comforters", protective reflex devices employed through the psychic equations to "ward off" potential for schism and distress locked into unresolved elements of the mental complex; extended to the processes of the nature-field at large, the *experience* we receive as reflective habit-pattern of our predominant psychic configuration manifests a chronic behavioral *neurosis* which we're required to interpret as "accident", "circumstances beyond our control", "the impersonal adversity of existence", the contrary "death-instinct" etc.)

In order to induce the world-at-large to function as the express genie of our habit-pattern, we must target some particular thing (goal, dream, desire, ambition, need etc.) and focus it with the absorbed *interest* characterizing the most successful matter of our ordinary habit-patterns. Therefore: select a particular goal. If your requirements are actually complex, find the *core* of that complex. Pare the complexity down to a simple and single denominator. If it turns out such streamlining leads to a *generalization*, convert the abstraction (whether "money", "fame", "love" etc.) to a concrete term. State the goal to yourself as something *visualizable*, as well as something specific that can be affirmed in a simple sentence. ("The mailbox is stuffed with checks", "the bed is filled with lovers"—for experimental purposes, don't fear being "crass"; if you frame your goal in coquettish or inhibitively demure terms, the universe will give back its reflection in just such "euphemistic" form. We are, after all, attempting experimentally to determine if this *works*, no? Extravagance shouldn't be a prohibitive consideration in itself, as long as the stated object belongs to a general world of realizable states comprising the *common* framework of your recognition—don't hypothesize as a test case "I walk the planes of Aldebaran"...although, considering the current state of affairs such a proposition might well prove disconcertingly within range of one's grasp after all! So take care, in this little "experiment in thaumaturgy"...)

Having selected your "target", which should constitute a kind of *core* or common denominator for your related wishes and needs etc., *write it down*. Make it concrete immediately by stating it, on paper. *Frame a simple sentence* using the above models, as affirmative expression of your goal. Use the common "metaphysical" counsel to state it in the "present tense"; visualize or imagine it as *presently* occurring, so as not to instruct the nature-current inadvertently to place it on perpetual postponement in some inexistent "future" tense (the *Sakti* of the nature-current is notoriously literalistic, in the way that a computer doesn't seem to grasp the *nuance* of meaning, or to "get the idea" so as to round off obligingly to the nearest desired or implied approximation).

Having *crystallized* your aim in this fashion, you should never neglect practicality; the "current" won't help those who won't help themselves, who can't be bothered or don't feel their own practical input is—or should be—necessary. Taking practical measures isn't a "cheat" to our experiment. We all know how often "practical measures" by themselves prove to be inadequate. You've probably already taken "practical measures" to one degree or another, if your formulated goal really reflects something true to your heart's desire—for you should have been lusting after it long before now.

"Experience" teaches us that "practical measures" by themselves can't seem to take into account the factors of timing, luck etc. Our employment of "practical measures" is *here* of a slightly different purpose. By heeding the standard "Personal Power" format of writing down a step-by-step gameplan, determining first of all those things which *are* within your personal range to implement or use etc. you are "showing" the *Sakti* of the nature-current *by example*. Through real actions and "decisions", as it's said, you set a sort of standard by way of your own energy-patterns, gradually engraving the *intent* and aggregate *motion* into the extended nature-current. In the very same way, you "set an example" for the personal *and then the universal Sakti*-current when you learn to walk, to speak, to ride a bike, to drive a car etc. Your first conscious efforts to *imitate* the pattern of speech, the movements of walking or driving are elaborate, laborious, unaccustomed, comparatively clumsy...But by procedurally rehearsing these things over and over *consciously*, you engrave a particular *intent* into the personal *and then the universal* nature-pattern (the "autonomic currents" of the micro-and macrocosmic lifeforce).

As an important sidebar to understanding how this works, modern neurobiology and related disciplines have disproved the old idea that specific behavior-patterns become encoded in the neurochemistry; the updated viewpoint is that the *intent* or *aim* is recorded through the patterning processes, which leaves their specific implementation to a versatile *range* of alternative behavioral and biochemical lockups. In the same way, the *Sakti* of the nature-current will pick up your overall *intent* the more efficiently as you actually attempt to implement the goal through available practical means. No practical avenue should be neglected. (If you can write letters of intent to appropriate parties informing them of your desire for the job, proposing in outline the model for your revolutionary new invention etc. such steps should be taken after a sufficient self-protective research.)

So far you may be encountering here nothing more revelational than is to be found for a few hundred dollars in an Anthony Robbins or Gary Smalley program; yet the validity of those kinds of steps does not rest in the revolutionary "discovery" of a Tony Robbins. Messrs. Robbins, Smalley et al. are merely rediscovering, over and over again, certain basic "practical" keys of a more inclusive *initiatory* wisdom that's been around for millennia. There's hardly more in *essence* (though perhaps more in detail) in a "Tony Robbins" tape than in a few months or a few years worth of "Rosicrucian monographs" etc. Such modern popular exponents are simply restating principles that have "been around", though not so methodically available on a broad basis, for a very long time (somewhat longer than the pyramids have been standing). What in fact is shocking to *initiated* consciousness is not so much that these "secrets" are now being sold openly, but that the general public *still has to purchase them* in order to have such "tools" in its personal possession. These are, after all, nearly *self-evident* "secrets" that should have long been the content of nearly everyone's unaided *personal observation*; that this is manifestly not so (seeing how wealthy our friend firewalker has become!) bespeaks not-so-flattering volumes on the "distance" mankind has sofar advanced in its incarnative odyssey.

We Proceed Apace In The Project Of Magickly Charging Your Self-and-Surroundings So As To Ensorcel Everything You Really Want, Recede To The Rebound What You Really Need, And In The Process Extend An Object-Lesson In Carrying Coals To Newcastle (With Never An Additional *Charge* For The Service)

Following the logic of engraving the "habit" of your aim in the obediently-responsive nature current, you should further attempt to make *everything* within your personal purview in some manner a reflection and embodiment of that aim. This is a way of realizing, on behalf of your aim, the lordly adage "you shall have no other gods before me". The principle behind this remorseless homogenization, is that of establishing a progressive *uniformity* of purpose, so that you're not inadvertently "programming" the Sakti-current for a plurality of—perhaps mutually-contradictory—drives. This means in practice, that you should be actively finding (ingenious) ways of holding *your goal in mind*. For first it *has to be strongly imprinted* consciously, in order for the subconscious to pick it up and extend it most efficiently.

This requires in effect that you order your daily existence as a grand *mnemonic device*. Everything in your experience, within range of your personal adaptation or anticipatory modification should be made to function as a *reminder* of your aim, as a reflector and reinforcement of its essence. This can range from the simple but effective device of taping notes to bureau and car mirror, refrigerator door and hallway entrances to the confection of some vivid/evocative symbol of the aim (if you're astrologically-inclined, the glyph of Jupiter might serve to emblemize your drive for wealth or well-being) which may be painted, hung on walls at home or at work, hammered into earrings or other jewelry to serve as intimate adornment flashing and jingling little subliminal stimulations to continuous, mnemonic reflection...the very act of painting the image, crafting the artifact serves the ancient function of talismanic embodiment in the *energetic* (not the Freudian/neurotic) sense, in the same way that the time, care and energy taken by the old wizards and shamans in preparing their instruments contributed a large part of the practical charge vivifying the actual ritual.

You should find formal moments during your day, preferably routinized so as to coincide day to day with approximately the same times and for participation in the same (sanctified) place, in which you close your eyes, *visualize* your selected goal-emblem in its associated color inwardly at the "third eye" center (the effective occult "locus" for generating fertile thought-patterns) and *charge* the image by concentration with a series of *full charger breaths* (see Charger Breathing section). This practice may be applied just a few minutes, preferably some time in early morning, then early afternoon where feasible, and shortly before going to bed at night so that the *impression* of the emblemized goal lingers at the third-eye center in accompaniment of consciousness through the gestatory medium of sleep and dream.

Metaphysicians and esotericists go so far as to practice "awakening in the dreamstate" that they may *consciously* install the condensed typology of their goal (image, affirmative statement, symbolic emblem etc.) directly into the fertile "subconscious" of the oneiric medium, so as to accelerate the process of "dreaming true". You needn't carry it this far (although nothing's stopping you, if you're *that* ambitious); the *charging* practice at the third-eye center serves much the same purpose, and is very "direct" in its way.

In all this, it should be noticed that *ambition* is the winning value. You can't pretend to be "cool in desireless bliss-consciousness" as so many love to conceive themselves, and still be on fire with a sufficient purpose to realize your aim (you may impress others with your "new age" posturing, but you're telling your own Sakti two contradictory things so that you'll likely realize *neither*). You must be *on fire* with your purpose, else how will you manage to excite the *Sakti* to an adequate organizational and overriding-accelerative level? Indeed if your object doesn't kindle your sustained enthusiasm with a drive equivalent to the intensity of *sexual hunger*, chances are you've conceived your targeted object with a dry rationalization of what you "ought to have" as most *logically* necessary. This is no way to realize your aim. Intellectual calculation *has* to be accompanied by an equivalent real *hunger* of the ego to dominate those abstractly formulated goals, in order for the nature-pattern to receive an impelling instruction.

If your aim *is* sexual in the first place of course, it's liable to have the appropriate "sustained enthusiasm". If however you find, after due consideration, that the goal you feel you "want" doesn't kindle your excitement on a moment's notice, you may wish either to *reassess* what you'll be using as a core aim, *or* you may choose to resort to an old occult trick (which Monty's in just the mood to let out of the Templar bag). If after careful assessment you still wish to retain your "dry" aim, you should find a way (or many ways) to *couple it by association* to a style of sexualized thinking which causes it to be *accompanied*

by a *strong desire-charge* whenever it's invoked. This method, perfectly Pavlovian, nonetheless works. There *need* not be any logical connection between the goal and the sexualized imagery to which you fuse it in your imagination. For example, if you feel the key to all your success-in-life hinges on landing a particular position in the company for which you work, yet this aim—in itself—is so dryly pragmatic it fails to generate the requisite enthusiasm when you turn to "encourage" its corresponding *Sakti*, you may imagine quite arbitrarily that the aim *is* a desirable man or desirable woman—your choice, go with the flow—with whom you're "presently" having intercourse. Your sexualized personification may be imagined as "wearing the emblem" of your aim in the form of jewelry, a prominent tattoo etc. to reinforce your remembrance graphically. The only connection between your real goal and its sexualized personification is the one you establish in your imagination; but it's sufficient. The dream-mind, after all, does something similar very often where an abstract idea is given representational embodiment in a vivid but seemingly capricious way. On the other hand such arbitrariness may "bother" you and thus interfere with your evocation (if you're the overly logical type, or a Virgo) so you may wish to establish a formulaic or symbolic link between your abstract aim and its vivid sexualized counterpart. This is up to your ingenuity, of course, but the effort made imparts its own additional energy to the momentum of the impressioned *Sakti*-current.

For example, if the department with which you seek the desired position is *B*usiness *Re*porting, *A*ccounting and *St*atistics an acronym compresses it to the handy mnemonic of "BREAST" (hey, don't blame Monty! you said you wanted to know...) To paraphrase a comedian seen recently on *Live At The Improv*, "You know how when you're walking down the street and all of a sudden you start getting sweaty palms 'cause the awning on the jewelry store resembles a miniskirt, and you start salivating from the phallic shape of the fire hydrant and the curvature of the Lamborghini on the corner and the parking meters start getting you hot and you practically explode when someone opens a nearby door just a crack...you know...doesn't that happen to you all the time too?"

Being Everything You Can Be: Having Your *K* And Eating It *2* (Or, Don't You Distrust Even A *Little* Any New Age Canard That's Used As A Military Recruitment Slogan?)

You should continue in the various forms of goal-conjuration at least until you've accomplished a minimum level of success, according to your own standards. We strongly recommend that you *do* this experiment, if indeed you're smitten by the implied power and promise of such propositions as "YCYOR" suggesting heretofore unimaginable dimensions to your efficacy, and at the same time find yourself tending to resent any contradiction (as this present one) placing an apparently prohibitive or cautionary hand in front of that wonderful just-opened view. The methodology outlined here, drawn from initiatic understanding which has *never* (implicitly or explicitly) been subsumed to any such "principle" as YCYOR, nonetheless constitutes in its swift summary a much more efficacious means than any ever outlined by a professed "reality creator" for realizing the part of truth prematurely reified and distortively formalized in the Big Top philosophical tenet of the Flying Sassani et al.

Thus we've furnished you with the most powerful possible means of achieving that supernormal effect you believe to be satisfactorily summed in the snappy sky-slogan "You Create...

etc.".

Should you apply yourself diligently to the principles outlined here and follow the suggested steps, you will indeed realize the *acme* of all that can be realized in the idea of "personal reality creation". Therefore you'll be in a *real* position to understand our further discussion exploring the limits of the idea itself and the errors of its philosophical presumptions—after all, you can't really convince someone without knowledge of physics or optical principles that climbing to the top of K-2 won't allow him to touch the sky, though peak and ozone surely look convergent to the untrained glance at groundlevel. You must give him the practical experience of learning to mountainclimb so that, at the real frozen summit he may say "oh, that's what you meant". This appears to be the only way to address certain types who, with hope kindled and wildly encouraged by the *promise* of YCYOR yet having scarce experience in realizing even rudimentary forms of its implication, resent (to the point of boiling irrationality) any intimation that this premise may not be true.

So: *succeed, succeed*; please. Then, perhaps we may speak further to one another.

Getting In The *Habit*: Reflections From Our Cosmic NUN

In the meanwhile, keep in mind that the progressive cultivation of this ritualized goal-orientation as a *personal* habit pattern, results in its engraving and issuance through the *universal* field of the nature-current.

This means though that in order to bring you what you wish, the *Sakti* must *get in the habit*. Remember that, initially, it's not *used* to bringing these things to you, rendering toward you what it is you want (obviously not, since you propose these goals as that which you *desire* and therefore which you in some way lack—at least proportionately). Therefore at first there may not seem to be much response from "the world at large". You must accept that patiently, and get past it. At first there may be glimmerings, fits and starts as if some aspect of your object was hoving into view from the Distant Land; *at first* there may be seemingly false beginnings, poor or unpropitious timing resulting in missed cues, failed opportunities and mixup of signals so that the cab leaves the curb just before you get there. You may seem to see the desired gift *floating*, just out of reach, on the back of the serpent-sakti, but then some sudden hesitation or gap of guilt will pass over the nature current's countenance and she'll turn aside, carrying the tantalizing package away on her rippling ridges (the *Sakti* is indeed programmed by habitual ego-tendency to feel and respond to such guilt, unwittingly coded into her repertoire along with other assorted/haphazard commands instilled by the developing psyche as it customizes itself "by crash" in early family episodes and adolescent *angst* of the learning process—for "guilt" isn't just a foible by ethnicity; it lurks as a common tendency of the formative psychological complex commencing with the infant's first intimation that its imperious actions may not be received, may even be thwarted or countermanded—thus bringing to *every* effort toward change a subliminal doubt and guilty hesitation in the face of modifying what's "already established", i.e. the archetypal mossback impression of the parental presence. This tendency is in no way neutralized or repaired until a sufficient degree of conscious wisdom-recognition is brought to bear on it, its disguised elements thoroughly identified and uprooted therewith.)

All these apparent counterindications may appear at first, because the *Sakti is not yet in the habit*. The heart's desire may seem to depend, still, on the all-too-clumsy apparatus of *conscious* device, *conscious* effort, *conscious* timing which means that it all still seems to hang on the frail structure of strictly *personal* competency which was of course the identified shortcoming to begin with. But this is just *at first*. As with bikeriding or driving a car, the beginning phases of learning are full of hesitancy, misgiving, doubt, awkwardness, too-much-dependence on methodical implementation by laborious rote so that the very *surroundings* seem to respond with untimely intrusions, abrupt breaks, close calls and unlucky coincidences.

This is the general case *at first*. Of course, for the major part of that human minority ever having assayed this more *magnified* style of habit-formation, first returns are the *ceiling* and discourage any further pursuit in assumption that the whole project is misbegotten to begin with. These are those for whom an initial trepidation seems confirmed, so they back away before their "souls" are swallowed (or, more to the real point before their remaining investment goes down the drain); or it describes the major part of the *major* part of mankind for whom there never seems to be a sufficient "faith in things unseen".

However, if the first hesitant stutter-steps of the *Sakti* in receiving unfamiliar instruction (thus tending to interpret it in "old" terms) are patiently granted, presently there may be detected a reversal of "tonality". With a subtle shift, all which had seemed out of phase slips suavely *into* phase, and where before the rhythms of timing were "unfortunate" now they are—by just that magnitude—*uncannily in place* for optimum positive effect. This tonality-adjustment doesn't display its happy harmonic through improvement in "personal habituation" alone; but as much as personal practice inevitably produces finer aptitude in the formal phases of mnemonic exercise, forwarding to the zone of "second nature" all the little tricks in "remembrance" reinforcing parallel aspirational insistence toward the proposed aim, by that much *more* does the magnifying process of the nature current multiply the seeds of implication so that the complex pattern of the *whole* becomes more practiced in swinging its cyclic edges into adjustive congruence with the personal "profile" being tailored, by such willed application, to a common-automatic mechanism.

The smoother facility of one's mechanical performance, descriptively *within* the sphere of personal influence, is met and more-than-matched by a corresponding adroitness of coordinative factors in keeping of "the world at large" which can in no way be interpreted as under the ordinary governance or conceivable influence of the "personal" level at all.

With practice, the effect can be quite startling just as if one's habituated facility with the channel-changer—while making one an adeptus, perhaps, of common channel-surfing—in no way anticipates or accounts in ordinary terms for one's sudden ability to pull in *n* number of consecutive programs split-seconds apart and randomly dispersed over the buttons, in which the word "nevermore" is just being spoken! only to hear, out the open window, someone down the block shouting the very same—unlikely—word at the precise conclusion of the video sequence.

Indeed you may test this effect of transpersonal synchrony on a modest scale first, before assaying grander goals, so as to get used to the idea and to see how unmistakable the Uncanny can become—virtually calling attention to itself, so that its propitious results can't be ascribed in good faith to "other" and ordinary causes. One should practice a kind of game—whether with cards, a "randomizing" computer program, passing license-plates while driving—requiring one-part personal input as when dealing a deck but depending for its total outcome on factors consensually considered beyond "personal" control (as the number of times equally-skilled players may hit a perfect 21). One should apply the battery of visualizing techniques, third eye amplifications, fusion of "passional" associations into the abstract intent etc. over a sufficient period of time to be able to measure a high contrast of results from beginning stages to later stages.

Given that one is sufficiently *intent* in this practice (as folks can become quite passionate over Pac Man, or Super Mario Brothers), and avoids treating it indifferently as just an incidental experiment, it should not take long before statistical correlations well above chance appear, and remain in defiance of the dispersion-around-the-central-tendency rule.

Before taking this methodology to the casino or the racetrack or a floating pokergame however, be certain sufficient habituation to practice has been invested in the *particular* model for which you have interest. Gamblers find to their regret that the *Sakti* of the nature-current doesn't translate a "habit" for influencing horses into a facility for wooing the roulette wheel any better than one can "convert" the time spent in learning to swim to an arbitrarily equivalent facility for hockey-playing (*unless* a certain magical rule is employed—but that's beyond the scope of this essay, and probably beyond the concentrative scope of the majority readership in any case).

"Who" Wants To Know

So! Monty, we hear a certain proportion of the more suspicious readership exhale already, you *do too* secretly subscribe to some version of "personal reality creation" *regardless* that you may integrate its truth into a larger framework, or characterize the realization of its effect according to another principle.

Again, Monty must insist this is just not the case. Having begun at last to achieve some competency in the effect which goes *mistakenly* into the new age flubber-model YCYOR, perhaps the (successful) portion of the readership will now be in a position to register the *surrounding real conditions*, and apply such first-hand observation to a consideration of the perennial wisdom-teaching belonging to *initiated* understanding.

Recall we stated earlier that the real mystery-school tradition, while acknowledging and even teaching forms of "occult efficacy", insists on bracketing the subject with the question "*Who* is originating the goals and practicing the achievement of these effects?" We've given ourselves a head start in *answering* such a question, in that we've already noted how there's a *primary* level of Identity to Being and a *secondary* level; and by further noting that the functional point of departure in which goals are formulated and aspired toward occurs at (and is a telltale manifestation of) the *secondary level*, i.e. the plateau of ordinary ego-consciousness already several steps removed from meaningful recognition of the *primary* identification-processes underlying its activity. This is the level *necessarily* addressed by *any question* of occult means or metaphysical efficacy in changing circumstances "closer to the heart's desire" (i.e. "creating reality", in the extravagant phrase).

We have also seen that this is the level at which the personalized ego-psychology based upon secondary dichotomizations of self/not-self is *already in place and activated.* Indeed this very ego-psychology *is* the actor in all cases wherein goal-orientation and efficacious change toward targeted ends is the paramount concern, and serves to comprise the *de facto* philosophical "proposal" of the given culture. This whole *venue* is strictly third-stage in origin, and the fact that it "slops over" into 4th stage/density zones such as that exhibited by the Sassani only indicates the extent to which the order of density-progressions has been *displaced*, and suffers more or less mutual contaminations.

If then, we've achieved most-concrete evidence of our targeted goal in ways miraculous and unmistakably "magickal", we ought now to note that we've done so while functioning well within the general formula of standard ego-psychology (don't kid yourself, dude—at the *most* that's all you've really done). This means, of course, that we're still functioning completely under spell of the unresolved "puzzle" epitomized in the problem of the "first person categorical negative", or general self-reference paradox. The *primary* mode by which everything presents itself as an integral identity-model remains invisible beneath the surface, like crazy-glue, binding at the seams all subsequent "broken" edges of the identity-patterns apportioning functional values of self/not-self.

Self Knots Nought Into Not-Self Self-Knot (Help Wanted Ad In Periodical For Doublejointed Stage Prestidigitators And Out-Of-Work *Escamateurs*)

Indeed the very *formula* implicitly embedded in standard goal-orientation is that of the identification/positing of "not-self" (that which one is not or has not or does not, to some degree) as potential model of "self" (that which one ideally would be or have or do); and reciprocally of the assessment of "self" (that which one believes one is or has or does) in terms of what must be intensified or diminished in order to convert the model of not-self into *ideal* self.

Thus under the general roof of goal-orientation, the disturbing "void" (in the form of not-self) haunts the premises. The "otherness" of existence produces a tacit *eversion* or turning-inside-out of the primary identification-process; as is more thoroughly described in *Logos/Anti-Logos II*, the immediate sparkling qualities disclosing perceptual/cognitive potentials in the basic "selfness" of being are distanced and proportionately alienated as problematic *not-self* at the tips of utilitarian *prehensility*.

As the reflexive and contractile polarization of the ego-psyche proceeds, the ideal "self" projected in descriptive profile presides as the problematic standard-of-being. Since *primary* whole-being Identity value may never equate in one-to-one manner with descriptive terms, the Selfness of Being continuously flows through and over and around and beyond the contingent ego-model so that the latter is constantly slipping away from perfect congruence, displaced and continuously projected into the inexistent "future" tense (the eternal domain of "not-quite-yet"); therefore the idealized ego-self model is continuously *permeated* with *not-self*. Not only is it *not* equivalent to the proportions and dimensions of present identity (which latter is assigned *negative* value, owing to the perceived lack) so that it is haunted by and descriptively characterized in *void*-terms as what the self is *not*; the ideal ego-self model translates those haunting void values into the potential "not-self" of everything and everyone "standing in the way" or theoretically interfering with—coming between—the present *empty* self and the posited ideal self (by ontological category, the current not-self).

Thus at the secondary level of the identification processes constituting the familiar ego-psychology, "self" is saturated and plagued by "not-self" at the same time as—and by virtue of the fact that—it projects an idealized "not-self" as the model for its "self"! Nor does the presiding structure entwining these mutually negating tenses of the original, whole-being identity value, change or shift or dissolve in the least when such goals (descriptively equivalent to the ego-ideal) are tangibly attained. The inexistent "future tense" wherein the ideal self-model resides, *remains* the inexistent "future tense" wherein the ideal self-model resides; for, although the characterizing *circumstances* certainly change, the presiding abstract structure of the secondary identification-processes *doesn't* change.

This is the reason why, "the more things change the more they remain the same".

No matter what "reality" you "create" therefore, you've done so strictly as the function of a *governing psychic structure* in no way effected by the outcome of that "reality-creation"—and therefore as problematic after-the-fact as it was before.

It does no good to ask whether one might be able to "create a reality" which wasn't functioning on such self-contradictory premises, for the *whole proposition* of "reality creation" to begin with is only the *expression* of those secondary identification processes. This doesn't mean that the apparently illusory structures of "temporality" and "goal-orientation" may not be employed in *another manner* to work a kind of metaphysical "jujitsu" upon themselves (Krishnamurthi and all other such premature sages notwithstanding); we've discussed this possibility before ("Big Spin") and shall do so again—the "secret" involves a shift from ego-orientation to what we term *true* spiritual orientation—but the fact remains that such structures are problematic *by definition*, in the context of "personal reality creation" and all its common relatives.

"Reality creation", "positive thinking", "being all you can be" and every other such appeal to optimizing self-and-circumstances operate necessarily as a *function* of the secondary identification process. But they take place *inevitably within* the encompassing framework of the *primary* identification-process. Though they functionally "negate" the primary process, they in no way cancel its underlying presence and presiding, permissive Value. Indeed it's for this very reason the dichotomization "self/not-self" can never take place cleanly, but generates a coinherent condition involving the identification-of-opposites so that the grappling terms end up embedded in one-another like bre'r rabbit and the tar baby.

What then, we may ask, is the implication for the servo-mechanism of the nature current? which we've identified as the magical agency continuously transcribing the net value of overall thinking-processes into mirroring experiential effect. If the *sakti* of nature is a habit pattern on the *universal* as well as *personal* scale, and if we've found a way to turn such fact to our advantage in rendering what we want, what becomes of the *problematic* component which still seems to be present and operative through the very orientation that brought us to this magnified efficacy?

Let's return to a definition we gave earlier in this essay (which, at the time, might have been a tad indigestible) and roll it around the mental palate again in light of what's been learned: "Experience is a functional gauge of the specific proportion in the energy pattern of one's identity-profile, between *Whole-being value* and the orientational stress of those *psychological mechanisms* through which one provisionally adapts to the compass of that Value."

Whole-Void Becomes The Hole-*Votum*

We've seen the way in which the self-reflective psyche rooted in its origination-phase at 3rd density, adapts to the compass of whole-being value; its very *project* as an abstract model, is that of equating itself with whole-being value *in representational terms*. In alignment with *functional* differentials through which it interpretively cognizes the field of potential identity-equations, consciousness forms those standard complexes dear to psychiatry as a secondary pattern of *self-adumbrating typologies*, carded by affinity into self/not-self counters. ("I...like oranges, don't like avocado"..."I...want to be a fireman, don't want to be a doctor." "I...like emotionally-warm people, don't like clinically cold people"; "I...hate my mother's 'weakness', love my father's 'strength' but hate my father's indifference, love my mother's warmth, can't untangle one trait from the other so I fear warmth as weakness and equate strength with coldness so I become an avocado-eating doctor and hate myself...")

In this way the *unitive* factor of whole-being value tends to be emphasized as the orientational centrism sticking-together a variable network of identity models; while the *void* factor of whole-being value tends to accompany the sifting-out (and projective negation) of everything identified as negatively-serving actuation of the ideal identity profile.

Owing to the innate coinherence of terms *unity* contrarily accrues to the determined "otherness" of being, borrowing against the primary injection of "self" into the preparatory outline of every cognizable quality so that "not-self" subsists as a secondary identification-device without ontological merit; "otherness" isn't dispersed by the instrumental factor of negation but regroups as an ordered ensemble characterizing whole (variable) zones of the extended field, sitting as a primed "charge" of counterpositional potential in the adhesive background of the identity-model.

Contrarily, the *void* factor clings to the postulate of "self" in its representative identity-equation, installing the inevitable discrepancy between the abstract ego-model as an empty affirmation and the plenum degree (or absolute saturation-density) required to close the gap in the projective self-congruence between aim and object.

Thus at the secondary level of the psychological complex, "self" is haunted by the "otherness" of being (both as the generality summing a persistent atmospheric *lack*, and as the potential specificity of abrasive "not-self" personifications serving to *embody* that interruptive void term parting the otherwise-unitive ground into the immediate shore of project-embarkation and the far shore of definitive "arrival").

At the same time, the "otherness" of being retains the disconcerting unity and coherent "selfness" of primary identity-potentials so that the waking Aristotelian boundary-lines established to conserve clarity-of-definition inevitably shift, bleed through and participate in peculiar ceremonious counterchange at the border of sleep and dreams.

In this way "the psychological mechanisms through which one provisionally adapts to whole-being value", being by definition *representational* (in symbolic substitute of a triangulated term for the unitive void-continuity of absolute), generate inevitable degrees of internal stress in the discrimination of *umbilically-identified factors*.

The resultant quotient of "existential tension" isn't strictly a product of the simple self-contradiction involved in the tendency toward one-to-one identity equations, having inextricable mirror-negative counterparts for which a comparable dignity-by-identification is refused (if *this* were the case, the "solution"—which we've *heard* from many mystic quarters and esoteric teachings—would indeed be simple courtesy-extension of the value of identified attachment to the *mirror obverse "not-self"* ["love thine enemies" etc.], whose address is easily locatable since it's always in Identity's backyard). Rather, the resulting quotient of "existential tension" is derived from the stress-value in self/not-self ratios determined by the specific degree of *identity-equivalence* involved, *measured against the standard of Whole-being value*.

Nor is this a matter of comparing incommensurable terms, since—as we shall see in a later section—Whole-being value while unexpressed and inexpressible in itself nonetheless implies an ideal ratio-of-correspondence in the creative field required for implementing a satisfactory Resolution.

From this "formula", it's easy to see that the quotient of tension characterizing the ego-psyche in any given case is a direct function of the degree and committed intensity in the identity-investment of whole-being value, with respect to a given (representational) term. The nearer a one-to-one equation is established (i.e. the more purely "humorless" the effort to stuff an indeterminate Whole into a finite part), the more sharply *contrasted with whole-being value in itself*, and therefore the greater degree of tension to be found between the coinhering "parts" each inferentially committed to an equal if inversely stated whole-being claim.

The Graduate

Let's look in, then, on the ideal subject having experimentally graduated our course in "personal reality creation". Should all advice have been faithfully followed till success was manifest, one's "reality" should have been satisfactorily "created" in close correspondence to the heart's stated desire. The formulated goal with which the subject began should, ideally, be realized. The broken-hearted should have her loved one, the luckless fisherman should be closing toward port with teeming nets, the local d.j. should be hired on at KTLA as primetime anchor-person, the physician should now be boasting an SRO practice. Yet in each case the triumphant reality-creator is characterizable as precisely the self-hating doctor who eats avocados, having ambivalent parental identification-patterns that break out in uncomfortable dreams of androgyny, of hermaphroditism and sex-change operations in which (the horror! the horror!) he's his own physician! For we've seen that the one who "creates his own reality", consciously or unconsciously, through codified intent or the haphazard habit-pattern of the chronic interior monologue, is precisely the one functioning on secondary psychological structures of preferential identity-profiling for whom the reality creator hypothesis is peculiarly appealing in the first place.

If *you* have succeeded experimentally in realizing your heart's desire through the kinds of non-ordinary means outlined here, *you* are certainly still the self-hating doctor who eats avocados (*even* if you've realized the goal of becoming the hot-blooded fireman who loves himself, and eats oranges). Just who did you *think* had achieved the coveted result? Did you somehow become enlightened in the meanwhile, so that the one who meets his object at the end is *no longer* the one who posited the object as desirable at the beginning? If so, then *who* is there to receive the marvelously magnetized object in the moment? since the one functioning on anything *but* the 3rd-stage rooted, secondary identification processes should find no special affinity toward conditional resultants other than the spontaneous affinity for *conditional existents in general*, as expressive occasion or instrumental advantage *of* that whole-being realization.

The one for whom the conditional realization of a goal serves or provisionally satisfies an abstract identity-equation, is certainly the one for whom secondary identification-processes in the formation of the psychic complex continue to describe the prevailing functional reality.

Then we must ask, *did* the "reality creator" in question "create his own reality?" What structure is really *in charge here*, in all these instances when a goal is formulated and procedural steps are taken to secure that goal? Is not the factor of *identity* paramount in the determination of the kinds of conditions that will be formulated, and intensified-toward-prevailing? And is not *identity* the dichotomized value in secondary, psyche-formulating processes for which an absented goal or ideal self-description holds merit owing precisely to the internal contradictions and ambiguous negations *actually* descriptive of the currently operative ego-psyche?

In this light, it is *not* the bare lack of material goods or even subsistence quantities etc. that compels the venue to be "created"; rather, it is the quality of *identity* invested in the "testimony" of conditional circumstances, that exerts differential valuation over all such occasions thereby determining the types of consequence or characteristic flow of implication issuing from the point-event.

This is not at all the same thing as saying that "meanings are arbitrary" and that therefore "you create your reality" according to the capricious superposition of meanings upon a neutral field. Indeed given our above characterization, it's easy to see how meanings are precisely the resultant in the relationship between *whole-being consciousness* and the *conditional field*, so that the variable meanings ultimately encoding aims and actions applied toward the field of experience are manifestly expressions of the exact ratio in the *investment* of whole-being consciousness through identity-equations with that field.

Wherein We Slice The Lemon To A Finer Decorative *Ganesh* For The Manifestival Fruitsalad

How may we understand this in concrete terms? Let's go back to our *lemon* (the very fact that many of the readership involuntary pucker or defensively salivate at the *mention* of lemon, should indicate reason-enough for our continued usage of this sublimely Jupiterian fruit. LIMVN by Hebrew Qabala is 136; and 136 is the quintessential Jupiterian number, as we learn in "Motto-In-The-Lotto". *Note this value was actually edited out of the final "trimmed-down" version of "Motto-in-the-Lotto". It is sum of the numbers 1–16, and is equal to the terms for both the Spirit and the Intelligence of Jupiter*).

We noted that a form of perfectly objective perception such as *lemon* exerts at the same time a range of *psychic* response. The comparative "sourness" or "freshness" of the fruit prepares an entire symbolic palate which, without laborious self-reflection or piecemeal extrapolation yields unific *ideoform* value, ready meaning-typology and a kind of "transcendental category" (in that its specific "sense" may be interpretively applied to a *variety* of conditions each wringing its own characteristic nuance or quality from "lemon", while the ideotype as a whole *binds* the diverse situations to a psychic common denominator rendering a unific class).

Thus the exhilarating freshness of a citron-skied morning may immediately suggest the purificatory jubilation of biting through a cold fresh lemon; the sight of a disabled Edsel on the curb may evoke the unmanageable defeatism of the proverbial "lemon", in the sense of that "fruit which is impossible to eat"; the breakup of a business meeting of the day before, may make its self-symbolizing appearance in dream where our yellow fruit is left in the middle of the abandoned table, symbol of a "deal gone sour".

In each case the objective form (i.e. the object of identifiable shape, texture, size, taste, odor etc.) functions as variable representation of a *quality-of-being*. Insofar as *any* intelligible whole is concerned, the given form is constitutive of the relationship between consciousness and the phenomenological field and is *exemplary* of that relationship, such that it represents a *total potential of being*. It gives the whole-of-being in its self, as a particular representational quality as if to say "Being is (potentially) of *this* nature."

Thus where the object "lemon" is concerned, its form conveys to consciousness the psychic correspondence between the *whole-being value* of the latter, and the phenomenological field *as a whole*. It gives a variable *equation* for consciousness, of a potential range for *harmony* or *inharmony* belonging to the inherent nature of symbol. It characterizes that potential range for harmony/inharmony in *a particular way*, just as "fire" so characterizes an analogous range, and "water" etc. The potential symbolically represented by "lemon" isn't the same as that symbolically represented by a mountainrange, or an ocean wave, yet they equally constitute some psychic equation of harmony/inharmony for consciousness (wild or measured power, weakness or gentleness, serenity or sternness...).

How do "mountains", for instance, function both in waking life *and* dream? Doesn't a mountainrange on the horizon while traveling measure a "distance"—and therefore a value of discrepancy—between one's present "becoming" and final or intermediate "being"? Doesn't the vastness and immobility of the mountain, either to waking or to dreaming consciousness, often obviously suggest the serene unchangeableness of *noumena*, the stoic perseverance of reality-essence, the power and untouchable majesty of the whole (or the "greater") with respect to the diminishingly fractal forms distributed as so much brush and boulder over its Body? Doesn't it suggest (to waking mind or to dreaming psyche) the irresistible connectedness and eternally-mediated correspondence between blue-void Sky-consciousness and the Earth of manifestation? At the same time, at twilight or steeped in concealing shadow, doesn't "mountain" convey the looming ambiguity and trepidation of the unknown, the immensity and stout obstruction of sheer psychic darkness as with Disney's animated "Night on Bald Mountain" from *Fantasia*?

In every case, what we have are variable equations of symbolically-rendered harmony/inharmony...each (ideoform) whole of the cognizable field is constituted immediately as a *psychic value* in the relation between consciousness-absolute and the delimited realm. While each, *as* such a psychic equation, represents the totality *wholly* in itself, each as a conditional existent can never *substitute* for the whole on a one-to-one basis. It's this consideration which brings us to the question as to the *way* each such phenomenological quality expresses some proportional value of itself, from the whole-potential of its range, as a *contextual* factor (i.e. how is it that "lemon" may function as a *purificatory* symbol in one concrete case, and as the epitome of repugnance in another?)

A Dreambus With A Full Picture Of Lemonade

How does the general value summed in the form "lemon" yield its *specific* symbolic quality as the operator of a real occasion? To understand this, all we need do is refer back a page or two to the observation "the nearer a one-to-one equation is established (between whole-being identity and a representative term) *the more sharply contrasted with whole-being value in itself*, and therefore the greater degree of tension to be found between the [resultant mirroring] 'parts' each inferentially committed to an equal if inversely stated whole-being claim".

We'll illustrate this rule with the phenomenological quality "lemon".

We may say that an intense—virtually one-to-one—identity equivalence staked upon the *differential* of a given circumstance, compresses the *finitude* of the term proportional to the ballooning of its psychic "mass" (or comparative weight of its emphasis) as when one is strongly *identified* through the present act of running for the bus enroute to an impatiently waiting lover, or once-in-a-lifetime business deal that won't stay put another twenty minutes. (The more acute and thus delimited the concerned focus, the heavier its gravitational influence on the scales of identity.)

The magnitude of displacement for this term is tacitly measured against whole-being value; the more restricted and totalizing the identity-investment, the more it "owes" to whole-being value—thus the greater the reactive displacement its pressure engenders.

As one rushes for the bus, one incidentally sees a passenger seated toward the open door biting into a lemon: in scenario (a) one just makes the bus before the impatient door wheezes shut. In the deep symbol-economy of the mind, the synchronous sight of passenger-biting-lemon is *equivalent* to and *corresponds succinctly with* the rush of exhilaration felt toward the victorious footrace. In scenario (b) one just misses the bus as the indifferent door hermetically seals itself, the rolling glimpse of the passenger-biting-lemon being in this case synchronously expressive of—and equivalent with—the disappointing sourness one feels toward the cruel "impersonality" of things. (If these equations don't occur to one consciously in the moment, they may appear more recognizably in the symbol-content of dream. The more vividly the event is illuminated by the character of its psychic charge, the more intensely and overtly do its objects "speak".)

In either case, the phenomenological property *functions as* the symbol-type of the prevailing identity equation. It gives the ratio of correspondence between whole-being identity and the governing psychic profile, as a proportion in the meaning-range of a *representative form.* (It's obvious from this that phenomenological qualities may therefore function as expressive types yielding ratios in the equations of the *ego-psyche,* or equally as expressive adjuncts of *awakened whole-being consciousness:* the "sun" may characterize the merciless oppressiveness of things, the sunny fortune of a sudden opportunity—or it may shine in expressive accompaniment as the cognitive counterpart of whole being Presence, not different from the totality of that Presence yet participating in Its emblematic palette along with everything-and-nothing else.)

Study this description over and over again, as it accurately characterizes what any phenomenon actually is, how and why existence "suffers the appearance" of any phenomenological expression, and how the entire conditional field is a function of identity *in such a way that "personal reality creation" is eternally recognizable as a gross misnomer for the continuous process of* forming *reality-models against the self-adjustive, Whole-being Standard of Reality.*

Turning The Lemon Inside-Out— The Everyday Legerdemain Of Mind

The provisional "denouement"—one way or another—of a situation with which one tends to be identified, doesn't exhaust the psychic potential through which the situation acquired its meaning and charge. The *elements* of the situation may be resolved or dispersed; but the *psychic* *structure* of identity-equations through which it was organized as meaning-content, has not been changed. Indeed since all such meanings depend upon, reflect and reveal that psychic structure to itself through real occasions, they only serve in themselves to reinforce that structure regardless the given "outcome".

Thus in the case of our bus-chaser, the psychic potential inhering abstractly in *lemon* isn't exhausted through discharge across the "synapses" of a particular configuration; the persistence of the secondary psychic structure (of ego-identification patterns) resurrects the whole potential in the combustive ashes of the moment: in case (a) the exhilarating circumstance of having barely caught the bus harbors the worm of ambiguity within itself immediately; there's still the chance that the lover or awaiting businessmen might be missed, or the "deal" in either instance fall through. The abstract ego-model, haunted by an inbuilt lack in the discrepancy between its "mandatory" specificity (i.e. finitude) and the indeterminate value of whole-being identity against which it borrows for its infinitely-sufficient Standard, interprets such lack through definitional emptiness of the *tenses*: the "no longer"/"not yet" of past-and-future, on the horizontal cross-beam of which the Vertical self-reflector is chronically crucified.

Thus the *inverse* psychic potential contained phenomenologically in "lemon" (as well as every other intelligible whole or ideoform quality) remains abstractly suspended in the identity-atmosphere; all mirror-values of the phenomenological field hover about, springloaded through the persistent tension in the unresolved psychic complex. In case (b), the definitive statement of "sourness" covering a *universe* in that determinative moment, can hold its "absolute" rule no better than its more favorable counterpart; the essential void-being through which the psychic structure is elaborated, steals away the victory from every symbolic claim-to-being. Immediately the converse potential of "refreshing jubilation" insinuates its shadowy continuity as a reviving possibility: one can still hail a cab, grab a bicycle or steal a car depending on the preemptive character of the identity-equation.

The ratio in the proportional expression of *meaning-range* for the psychic value of any given quality, is constitutionally unstable as a function of the identity-construct; it is in continuous flux owing to the fact that its "parts" are coinhering aspects of a whole, so that the specific (symbolic) identity-value assigned a highlight phase in that ratio is inferentially *identified with*, and charged by an *equivalency to*, the term it serves to negate by contextual emphasis.

Thus the *symbolic* character of the (psychically surcharged) phenomenological field, exhibits the same quality as the self-referring statement; such behavioral identity demonstrates a real equivalency.

We may return to our initial observations regarding the *ideoform* character of the phenomenological field. All cognitions and perceptions at the primary level are immediate, abstractly-unific intelligibilities *through all contributory features*; each such apprehension *borrows* its coherence and abstract unity against the indeterminate "selfness" of the consciousness it reflexively represents. Each such intelligible whole announces its unific presence as provisional *relief*, in *negation* of the potential coherencies through which it is conditionally-existent (i.e. the identity "book" is made as sacrificial *negation* of the contributory properties possessing equal unific coherence in potential—the paper, the marks of ink forming identifiable letters, the grainy material of the cover, the green desk blotter against which the book is framed, the odor of mahogany specifically contributing to the atmosphere in which "book" is apprehended...). Thus *all* such unific identities are, as a function of cognition, *mutually inverse* identities.

The primary "selfness" of the intelligible whole ("book") as a function of cognition borrowing against the indeterminate identity of consciousness, and the essential *negation* through which that determinable whole is drawn into identified relief, ally all forms of perception/cognition and every phenomenological quality *unimpeachably* to the self-referring statement (i.e. the "first person categorical negative"). And the whole paradox of the "first-person categorical negative", as we've seen, derives from the initial (complementary) postulates of being, one stated from the point-of-view of Absolute and the other stated from the conditional point of view: "perfect self-congruence and infinite continuity even under all conditions" and "perfect self-congruence and infinite continuity in finite terms."

If we are to understand the *problem* embedded in every project of identity, whether framed in terms of "reality creating" or simply as a mundane statement of goal orientation, we must come inevitably back to the self-reference paradox and thus to the very *question of identity itself.* We are reminded of the earlier observation re the Mystery Traditions' perennial insistence on framing all questions of *siddhi*, occult or super-normal efficacy in the overriding context of the primary question-of-being: "Who Am I"? and thus *who* stands in creative relation to *what* reality? (*Who Am I*? and the corollary question *What Is All This*?) Certainly an aspiring "reality creator" who hasn't even asked after—let alone successfully addressed—those basic considerations-of-being, presumes a *mighty amount* when manfully shouldering the "responsibility of reality-creation"! How are you going to "create" it, when you don't even know what it is, or who you are?

Innoculation With The Infection-In-Question: The Spacebeings Buzz Our Backalleys

"Oh, but the *spacebeings* know What it Is and Who *They* Are, and they *assure us* that this presumption is just fine", Monty hears some of the readership chime in...but then, this is *just* the question of our modest little review here, isn't it? By *how much* do the "Sassani" and the "Pleiadeans" et al. qualify as teachers to this bumpkin-backwater planet, and by how much are they dragging along behind them certain unresolved presumptions of their own, such that (we may display the bad sportsmanship of pointing out) each separate source confesses in its own way how it proceeds hence to "teach" from a very *problematic background of its own?* Indeed, such problematic background furnishes the—at least inferential—impetus for the given group carrying forward its altruistic Missionary Work here to begin with, since *each* admits from its *own* probability-perspective that part of the teaching-business with 3rd density Earth-beings is conducted in the hopes of *maximizing* certain probability streams (and thus at least tacitly *minimizing* certain others) so as to ensure a "future" outcome in their present tense more congenial to *their* heart's desire.

Now, if their "present" reality is in some way slightly or desperately problematic, and a *feature* of their "present" knowledge and understanding (*through which*, we must presume, they *got* to that present condition in the first place) incorporates quite prominently the winning wisdom "you create your own reality", may we not be justified in asking whether such sources ought not to reconsider their own philosophical underpinnings *where they are*, and find the shortcomings that manifestly brought them to their own "present" density dilemma within the framework of *their* special defining terms?

In *this* case we do not question the "good will" of any given source, merely the cogency of their approaching with philosophical wings fledged from unresolved crises and conditions of their own (and yes, we understand they're ostensibly *here* precisely to enlist our "help" in reinforcing the efficacy of their wisdom-knowledge toward a more amiable outcome—it's *precisely* here that we ask if you "create your *own* reality," what need do you have of *our* cooperation in creating it? And if it's *our* help you're enlisting to create a more desirable alternative "future" (your "present"), what confidence do you have that "our" reality will prove to be yours? and if it *does* so prove, what happened to our inalienable right to create *our own* reality? (Perhaps one shouldn't question aliens about inalienable rights!)

Across The Dream Divide: Reflections In A *Godin* Pond

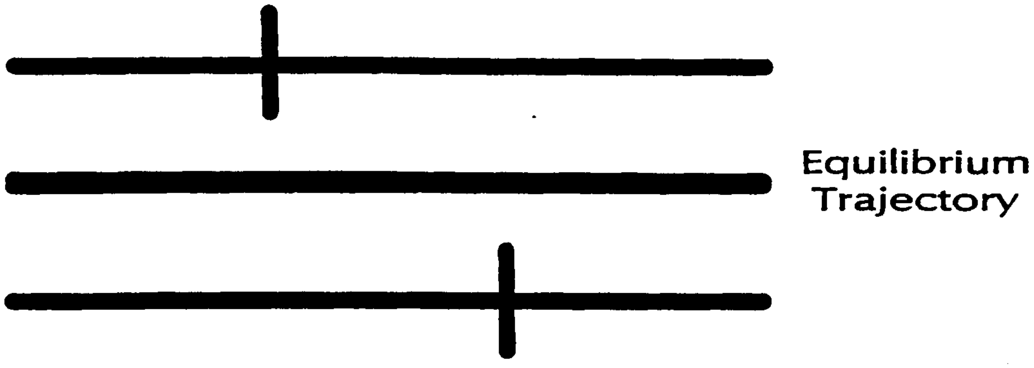
Returning to the question of the *sakti* or power of the nature-pattern, we may now understand just "what becomes of the *problematic* component which still seems to be present and operative through the very orientation that brought us to this magnified efficacy". As accomplished "reality creators", we shall have materialized our heart's goal(s) focused and enforced according to the previous instruction, so that—technically speaking—everything essential to the operative definition of the ego-ideal should be set in place. We *have* what we want. The proportions in the symbol values of all psychic qualities have correspondingly shifted (the birds are chirping out the window, a smogless azure sky smiles down over the city, a gentle breeze caresses satisfied wildflowers in a porcelain vase of fulfillment, the lemon-yellow wallpaper of the room appears intensely a-peeling...) While circumstances have changed, and a correlated relabeling in the (self-symbolizing) ratios of all psychic phenomenology has been registered, the basic *psychic structure* through which the drive was conducted has—as we've seen—not changed; rather it is always *reinforced* by its own correspondences. In proportion as *one* side of this self-reference *gestalt* is intensified, the obverse or mirror-negative is correspondingly magnified in its own domain.

The reason that this is so, remember, has to do with the relation of the identity pattern to the *whole-being* value against which it borrows. This means that the Balance of whole-being equilibrium (identity as *infinite continuity*, which homogenizes to equipotential uniformity) is brought as the *truing standard* against every ratio in the proportional distribution of polarized identity-values on the finite scale.

In the change of ratios to the side of *fulfillment* (in terms of finitizing identity-patterns) the "positive length" stretches while the negative length proportionately shrinks. These respective lengths are *created* by proportional identity-investment in the first place, however, so that tilting the scales in favor of the "positive" phase in this sense only generates the *counter-value* of an equivalent *negative* phase against the unqualified Standard of Whole-being identity. (Remember, attachment of identity to a delimited model in the effort to achieve "infinite self-congruence in finite terms" is the mechanism that sets in motion this comparative measurement, and it is authorized *by phraseology* of the Limiting hypothesis itself.)

Therefore we're obliged to recognize that the prevailing success ratio framing the "waking" status of the identity model doesn't exist in itself, in its own right—it's precisely here that the reality creator's thesis goes out the window forever (cf. "Big Spin"). That prevailing *daylight* success ratio is reflected across the "equilibrium trajectory" or "special limit set" of the asymptotes differentially mirroring the waking state and the dreaming state toward one another, in unclosing cross-reference.

On the other side of the divide, in the realm of dreams, the counter-proportions of the



identity pattern are reflected; these constitute the *ideal* or *abstract* cosines thetically cancelling the weighted charges belonging to psychic symbol-values serving to correlate the prevailing quotients of identity-congruence in *ego conscious* terms (i.e. if the sweet exhilaration of "lemon" satisfies some daylight identity-equation with an aim or object, its potential sourness subsists with equivalent vigor and a reality of its own as material for dream-manufactory).

Thus the most successful "reality creator" imaginable is haunted by contrary dream-imageries that can't be shaken. In the reality creator's framework, there's no reason for their further existence; they should have no independent life. The "Freudian dustbin" is superfluous; yet it demonstrably persists. The conventional argument would plead a special case, i.e. that the dutiful reality creator hadn't yet rid himself of those unenlightened vestiges of doubt, guilt, fear and co. on which the negative dream-potentials continue to feed. However, in any given instance this is not—necessarily—the case (to a significant degree); rather, it is the continued unremarked existence of the *pressure* of identity-investment itself, which provokes a compensatory countercharge against the whole-being standard. Thus self/not-self continue to move around inside one another, ambiguously participating in one another's reality without respite.

Noting that, with every form of identified attachment there is a proportional displacement of (mirror-obverse) ratios in the dream-domain, it's now necessary to evaluate the content of that resultant *dream* material—not by some Jungian identification of archetypes, which is true enough on its plane, or by Freudian recognition of repressed contents and verboten wish-fulfillments which also has merit in its own workshop, but with reference to the *general measure* such dream-content makes relative to the degree or intensity-value of identification on the "daylight" side.

More Reflections In A *Godroon* Pond

Understanding dream-content *in general* to be just such a reflection of the—varying—ontological "pressure" generated through investment of whole-being value (Identity-of-consciousness) in a delimited term, we may expect that content to mirror a *proportional exaggeration*; for, weighed against the uniform whole-being standard, any style of limiting or limited identification constitutes a highlight "exaggeration" of the representative term. A compensatory exaggeration in symbolic language would tend to present a distortive countenance, one disconcerting to—and taking startling liberties with—the preferential ego-countenance; it's for this reason dream-content is so often given to mocking or self-parodic imagery, expressly nonsensical typologies making hash of daylight "sense", and in general is classified as "surreal". Without resort to psychiatrically recalled—or fancifully reconstructed—incidents in the early formation of parental identification patterns (which may have anecdotal value, or convey marginal help by a kind of rough parallelism) we may acknowledge the classic presence of self-destructive, anarchic or adversarial imageries in the dream-content of the most "successful" of subjects, as proportional redress of the *operative degree of tension* in the pressurized identity-equation.

We may swiftly read the implication; regardless the degree of "goal" success, technical fulfillment of the abstract ego-ideal or realization of valued aim (or because of it), the subject continues to incarnate sheer existential uneasiness; for the "project" which merited his concern to begin with, is always symptomatic representation of the unresolved complex woven of entwined self/not-self operators. That complex remains, and continues to dominate behaviors, beliefs, drives and desires regardless the technical realization of symptomatic "goals". The "reality creator" is nothing special, just a case in point.

Upbraiding Our Entwined Reflections In A *Godel* Pond

Because the sifted dream-content with its often ferocious forms and discomfiting, contrary countenances *has* been recognized in various of history's occult/spiritual traditions as just such a compensatory "adjustor", that content has often been actively sought as *oracular* counsel—as if its divining pool were the appropriate medium for recovering nature's nocturnally-manufactured remedies, good against daytime's woes and debilitating identity-investments.

Such dream-antigens, however, have a reputation for proving...tricky. It's generally supposed that the "treacherous" element enters in through dream's inherent *ambiguity*; but this isn't really the case (a sufficiently-astute Oracle or practiced Pythoness can negotiate *through* the ambiguity so as to accurately assess its "message"). The trick clause has to do with the fact that the ordinary dream imagery is generated *against* the initiating disturbance of daylight identity-investment to *begin with*. Therefore, if dream's compensatorily exaggerating imageries are taken *literally* as *advice for antidote*, we're likely to find shamanic personifications of demons, "remedial" practices of ritual mutilation or prescriptions for stringent self-denial in some form. Indeed this is the direct or indirect source of most religious and (traditional) spiritual practices having to do with extreme austerities, penance, ceremonial dramatizations of repugnant "passions" and hellish "morality" plays etc. The basis for many body-negative yogas may be located here as well; for the "waking" dreamscape imageries of the Astral medium are equally charged with mirror-obverse counterparts of the daytime psyche, so that the balancing "antidotal" forms presented there are hardly impartial but take their features from influence of every positively-valued item of the conscious identity pattern.

The technically "compensatory" factor dwells amidst the matter of dream, just as "fire" technically compensates "water" though you wouldn't want to boil away your bath just to drain your tub—but the symptomatology of *guilt* dwells there with it, and inevitably comprises a part of its equation since *all such counterbalancing imageries* are only *products* and *reflections* of the unresolved (secondary) processes of problematic identity-formation.

Once and for all: the power of Resolution *does not dwell* with the subconscious or unconscious. All the "subconscious" can do is manufacture forms of *technical compensation* which you would *no more necessarily want to consult and literally implement* than you would want to blow up your house to rid it of mice—though that would technically compensate the "mouse" problem well enough.

If the—shifting—compensatory balances between consciousness and subconsciousness furnish us the image of mirroring bars divided into mutually offsetting ratios between self/not-self, why may we not recognize the image of equilibrium in a *single bar* simply divided in half: 50/50 gives us a *neutralizing* balance in which the squaring-dance of self/not-self settles into suave self-cancellation, and the drive of "dilemma" slows to a halt. This is, after all, what the yogic traditions recognize as the indispensable *sattvic* quality. What matters, then, that *this* bar be "mirrored" in the dream-domain? They (the bars) remain *simple equivalents.*

Inferentially, what becomes of the distinction between "conscious" and "subconscious"?

As we shall see in part IV of this essay, the polarized currents through which the ideotypes of the identity-processes are patterned (thoughts, perceptions, feelings, cognitions) may achieve the likeness of such a balance only in a special way; this is due to the fact that the respective currents do *not* have equivalent charges in their functions through the mind-body system. This implies the requirement of a specific *ratio* between the currents in order to achieve the model Balance of our ideally-divided bar.

The *Sakti* Of Our "Homesick Blues": Subterranean Tunneling Toward Our Surface Self-reference Residence

In the meanwhile, though, we may follow up our question regarding the behavior of the manifesting *Sakti* of the nature-current on the basis of what we've learned about the "subconscious". We may have recognized *already* the actual origin of those—sometimes distressing—events which enter our experiential domain as if unbidden, in the above observation that the subconscious forms belonging to dream-life establish a *technical compensation* relative to daylight identification patterns, without in any way amounting to a resolution of the inbuilt *tension* of those patterns. Indeed those subconscious forms only *mirror* the degree of tension embedded in the springload complex of the ego-psyche. If, then, as all good reality-creators have it, the thoughts and intents which you hold in consciousness comprise the patterns of your ultimate experience, it's necessary to recognize the *totality* of what's *implied* in any given thought *as a function of the identity-profile*, i.e. as an operator of whole being identity-investment committed to a finite term.

Now look again at our formula: "Experience is a functional gauge of the specific proportion in the energy pattern of one's identity-profile, between *Whole-being value* and the orientational stress of those *psychological mechanisms* through which one provisionally adapts to that Value." This asserts there's a virtual psychic *pressure* generated, in one-to-one identity equations with terms *formulated in the first place* as symptomatic expressions of the *self-negative psychic complex* (i.e. the self-reference paradox knotted by "parental" identification patterns into an irresolute ratio of self/not-self operators). The *magnitude* of the resultant pressure, is a gauge of the comparative weight of *identified emphasis* (generating a proportional, *finitizing compression* of the selected term) against the implicit referent of whole-being value. The greater the functional pressure, the higher the intensity-value permitted the *compensatory* factor (formulated with *respect* to whole-being value).

This accounts in general for the "explosive" kind of experience suffered by our Central Park jogger; the experience remains the expression of a *psychic equation*—therefore it continues in some fundamental way to reflect the basic identity pattern, in this thesis as well. "Experience" in the Southern Crown teaching is no more the result of "happenstance" or "accident" than it is for the dutiful reality creator; yet unlike the reality creator we don't have to suffer the fatuous implication that a given subject experiences disaster owing to her active wish or desire for same, her "hidden shameful" lust after the calamitously *verboten* etc. The obedient *Sakti* of the nature-pattern transcribes the compensatory forms of the dream imagery, as the *unenlightened equivalent* of wholesome Resolution.

Just as "the dream" gives the technically compensatory form without *resolving* anything, so the thorough nature-current (based on the prototype *circle*, remember) knits together both daylight and nocturnal parts of the coinhering "charges" belonging to the symptomatic identity-pattern. In this way it obligingly serves the *habit* of your continued intention, thus bringing you genie-like whatever you *will* by consistency and unremitting parallelism of direction; at the same time it doesn't fail, in its thoroughness, to serve the *balancing factor* as measured against a constant Whole-being Standard, necessarily brought forward *in lieu* of enlightening Resolution as an exaggerated swelling from the side of the dream-domain to offset the pressurized disproportion of your daylight identity-investment.

Let's evoke once again a passage from Part I: "The specific quotient of pressure (describing the psyche's unique adaptation to the gauge standard of whole-being consciousness) *gives the differential* that accounts for the resultant discrepancy in experience between people doing apparently the 'same things'. The more acutely the encompassing holism-of-being is denied or repressed (in fear of its commanding *subsumption* of all identified parts) the more pressure its continued unresolved Presence exerts, the more truly *dysfunctional* the strategies of psychological adaptation. Experience corresponds much more to that *quotient* than to any particular thought-content, which may or may not reflect that value."

Therefore the *real* point to the relationship between consciousness and experience rotates inevitably back around again to the central question of the *Self-reference paradox*. It oscillates unerringly toward its own "state attractor" comprising the *primary* term of reality, rather than to the secondary and symptomatic *products* of that basic Enigma.

Now we may identify both this classic paradox of the logic embedded in *self-reflection* (i.e. conscious self-reference) and the transformation behaviors of all systems from *pranas* to giraffes, as belonging equally to the polar forms taken by the primary Proposition of Being—which may be stated, depending on whether we "quote" from the point-of-view of consciousness-absolute or from the position of the prototypal point-limit, as respectively "infinite self-congruence and homogenous self-consistency even under all conditions", or "infinite self-congruence and homogenous self-consistency *in finite terms*".

Such variations of expression seem opposed, and therefore irreconcilable on the surface. We may ask, is there a place where these expressions *meet*, so that their "opposition" is only *seemingly* so? Is there a juncture of mutuality where in fact they're resolved as varying expressions of a unitive Idea? Before addressing the "self-reference" paradox as such, it would be helpful to examine these noetic roots of the general self-reference theme. In this way we establish a firm foundation in understanding such questions as "whose Reality is it?" "of what does the 'creation' consist?" "what is 'determined'? what is 'free'?" "what is the real *latitude* of freedom?" and "Who's on first?"

In Tolerantly Totaling The Toll In The Whole Toleration Of Limit

First, then, is there a "place" where the primary expressions of Being (that which is issued by Limitlessness, and that propounded by Its authorized Limit) indeed meet so that their "opposition" is only seemingly so? If there is such a place, the Greater would certainly seem obliged to accommodate the lesser. Since "limit" is the dependent prototype of Absolute, it would appear overbearing to expect such qualification to meet its Maker on Its own unqualified ground. (However, just such expectation has been proposed, in one form or another, through various of the historical traditions both religious and philosophical.)

In fact we find it's the insistence of limit that it enjoy "absolute continuity and infinite self-congruence on its own delimited ground" which furnishes the resolving term—and necessarily so, since it couldn't be expected of *limit* that it surpass its inherent qualification toward that which, by definition, it could never be in-itself; while the constitutional dependency of limit on Absolute shows a derivative correspondence which does *not* similarly debar the Latter from fulfilling the term of the former as an expressive *adjunct* of Absolute (such an adjunct has been referred to descriptively as "bangles" in the Hindu tradition, "ornament" in Hebrew etc.).

Owing to the eternal *allowance* bestowed on limit (Akash) by the all-permissiveness of Absolute (consciousness), the Latter may not enter straightway into—and therefore violate the chaste integrity sanctified to—the former so as simply to *negate* its restrictive non-accommodation directly. Obligingly accommodative as Absolute (all-potential) necessarily is, by that much does the prototype of its creative potential necessarily invert or negatively-reverse that value *as* the test of Absolute-all-accommodation, precisely in the form of restriction and the non-accommodation of contractile *limit*.

Therefore, though *technically* Absolute—like "the lizard king"—can "do anything" and may directly disperse the term of limit as much as do ought Else in the halls of its own Infinity, since its all-permissive void being precisely grants the test-hypothesis of Limit as creative prototype of limitless potential it would hardly be sporting of Absolute to call the challenge off by simple forced entry, expansive habitation (infinitely greater than the capacity of limit to bear) and thus by —what would amount to—an instantaneous dispersal. For one thing, Absolute's all-potential would eternally suffer the ghost of "denied" Limit haunting the commodious Premises! Finitude would come back and back like Hamlet Senior, seeking justice on its own behalf. Indeed at *Infinity* (Absolute's very own venue) it would *have* to be granted the dignity of its own premise.

We may note in passing that, in the creative process generated through Limit with respect to the Absolute from which it derives, the *potential* of just such a peremptory violation of the one by the Other (so as to homogenize the upstart term of limit into a dissolving mist receding to a recumbent Infinity enjoying Its dreamless sleep) is necessarily given its spurs as well; just such a "reflective light" of Absolute, generated on the basis of Limit's restrictive presence (and therefore *obliged by that term*) comes to prosecute the hypothesis of Negative-being as a *negation* of the premise of Limit. It becomes a *hypostasis* in the presence of creative limit, precisely that hypostasis driving the proposition which glimmeringly "occurs" to Absolute on the brink of Its accommodative manifestation, as to the greater Efficiency involved in *busting-up* the very basis of Limit "at the start" so as not to suffer its antinomial insolence.

Since "creation" gets rolling ahead of the premise (as a *reflective light* or hypostatic *postulate* of Absolute, such a premise necessarily occurs *after the fact* and has some major part of "limit" in its constitution), the effort to intercept and cancel Limit "at the beginning" becomes in practice the will to interrupt the creative pattern at any point in its progress rather than allow it the grace of its implications *free* of such mirror-resistance as is extended by the Contrary Light.

This Contrary Light, a kind of bastard byproduct of Absolute-and-relative born of the first "collision" between their "contrary" values may justifiably be termed reactive; it comprises a kind of subliminal reflex of Absolute (infinite consciousness) just as It emerges from the dreamless sleep of uninterrupted Homogeneity to the dreaming-potential of interruptive Limit. It bears a strong resemblance to one's first, dawning impulse to assassinate the alarm clock hammering bells inside the morning brain.

Carrying considerable "charge", such a reflex Light (emanated from a subliminal sub-state of Absolute necessarily deriving its conditional character through the interruptive presence of Limit already floating on the dreambed of All-potential) extends its continuity by borrowing against the infinite homogeneity and self-congruence of Absolute, as do all other existents—only the premise it wishes to thus "absolutize" by achieving an infinite consistency-of-being involves the *removal* of Limit, unqualified *termination* of the term of Restriction itself.

This Light is called Reversal in the Lurianic Qabala (see inset, **Decocting The Qabala Of The *Ari***) and is said to ascend immediately toward Absolute in a Straightline upon Striking the stage of Restriction in the Desire-to-Receive. Because it is called Straightlight, it is identified as belonging to the side of *consciousness* and *will*. Because it reflects backward and "ascends" immediately toward Absolute it is clearly *distinguished* from the reflective Light of Straightline known as *Ruach*, or Spirit, which also strikes the limit of resistance in the 4th stage of Receival but which is induced thereby to a-lign an ideoform pattern by reflex angulation and reverberative mirror-regress known thereafter as *Curtain*, and comprising a Return to Absolute by the *indirect*—therefore accommodative—route of Emanation belonging to the patterning circuit or Circle-dance of Logoic Creation.

Such reflective and circuitous emanation thereby incorporates (and so honors) the term of Limit as the *conditional pattern-of-being*, drawing forward and expressing the *implications* of created limit toward the Ideal of Divine Resolution summing the Logoic Order and purpose. Such Logoic Order at the heart of the Circle or circuit, in fact apotheosizes that Means of reconciling the "respective" premises belonging to Absolute and relative alluded to above, when it was suggested the enabling factor was to be found in the insistence of *Limit* rather than the assertion of Absolute: i.e., "infinite consistency and homogenous self-continuity in *conditional terms.*" The "finitizing" Order of the Logoic pattern gives precisely the class of measured and exacting conditions whereby the resolving *ecstasis* between finitude and infinity may be modeled.

Zoro Rides Again (In A *Hora* Mazda)

Such relationship is admirably illustrated in the Zoroastrian cosmology wherein it's said that the Good principle (Ahura Mazda) sets a limit of *time* at the outset for resolution of the contention with the Negative principle (Ahriman), so that their combat wouldn't take infinitely long—i.e. remain unresolved at the Ormudz-level of Eternity. This narrative point in the Zoroastrian cosmology is deceptively profound; stated in a moment, it implies a universe of philosophical wealth largely overlooked both by proponents and detractors.

For those who've so far prevailed with the assertion that Zoroastrianism is, virtually, the

Decocting the Qabala of the *Ari*

Line takes the form of Circles (Sephiroh of Circles); in the Primordial World (Adam Kadmon) Sephiroh of Straightline are drawn through Sephiroh of Circles only *uniquely*, without distinction. In Archetypal World (Atziluth) Sephiroh of Line are preeminent and differentiate out from Circular Sephiroh-at-Infinity. In Primordial World, because Circle (nature-matter, vital being) is drawn with *Line* (Ruach, *Spirit*), the persistent potential of all delimiting progeny abide as *ideotypes*. The "lines of finitude" coexist and inhere indistinguishably while retaining their discrete/unitive value of individuated intelligibility (the boundary-demarcation of circle). In Atziluth, Line polarizes in relation to the essential *point* hypothesis or prototype of Limitation (contained in the circular sephiroh as ideotype). Line is conscious discrimination, orientation, focus, reflection. It *reflexively* draws the preexistent ideoform value of the limit-hypothesis in relation to the opaque contractile Point. Thus the Sephiroh of Circles with their implied qualities are reflected by and through Line, in Atziluth. Sephiroh of Line predominates in Atziluth, as focusing, orienting, reflecting, organizing, coordinating, distinguishing, polarizing and aligning the appropriate Typologies in geometric patterns according to the quality of the Point (Circular Sephiroh or nature-matter in the Upper Worlds). In Olam H'Briah (the Creative World) the Restriction and existential resistance of the Point-limit predominates as the premise of Circular Sephiroh, so that Sephiroh of Line are unable to enter in and resume the point-limit hypothesis into indistinguishable coinherence through Absolute, by a simple Reclamation without intervening apparatus. Line reflects from Point and is mirrored by Circular Sephiroh or vital matter of the Upper Worlds in such a way as to be prevented from entering the fourth phase of Circles, and instead establishes a "circuitous route" as reflective Curtain generating crystalline/mirror architectures of the Lower Worlds as patterning-expression of the abstract ideotypes. In this way Line *explicates* the patterns and potentials implicit in the undifferentiated ideotype.

The reflection of Line in the Sephiroh of Curtain polarizes a system of coordinate light-values as modes of intelligible unity from above to below and from below to above. (The opacity of the prototypal point or Akashic space repels and prevents Line from entering again at the extreme *limit* of creation [Assiah, the World of Action] so that all the intervening space of created life-patterns is comprised of pure reflection, without an atom of inherence.) All the manifest worlds are appearance only, and constitute the *in-between* state of substance (Akash). All the differentiated values of appearance owe their distinctions to Angle only, as Line is reflected from the resistive Limit of Circles. Angle gives the goniometric value of Line in interpretation of the ideotypes through the reflection fields-of-being against the limit of their uniform Standard.

Thus the Yetziratic (Astral) World carries the emphasis of the Sephiroh of Line in the Form of Curtain, giving the angular reflection of ideoform Light-value as an "interpretation" of Circles mirrored "below", in the Lower Worlds. It's through such reflection-angle of Curtain that the translation-invariance or universal symmetry of Circle may be broken. The nature-field or Akash itself (Circular Sephiroh) receptively mirroring the holism of Absolute-value in its ideoform proposition of Limit, has no power in itself to mask such holism, though the *idea* of masking may abide as an element of its plenipotential amplitude. Its polar propositions of coinherent "value" proliferate without discrimination, thereby completely saturating the all-permissive potential of Absolute which it mirrors with perfect opulent roundness.

The defining values of relief and recess await the differential reflection-axis of Line, so as to angularly offset the otherwise equivalent terms coinhering at infinity through the Circular Sephiroh. Thus *Angle* is the arbiter of the formative principles giving contrastive life to the patterning potential of the ideotypes through broken or displaced (masked) symmetries.

Angle is the power of Line in its reflection (relative to the restrictive point-limit), carrying the Absolute value of Consciousness through the *ideotypes* by a "roundabout" route of patterning cross-correlation weaving a curtain of mutually mirroring, coinhering and indefinitely self-recessive "corners" (highlights, relief-definitions, profiles, perpendicularities). Through such angulated reflection, Line is enabled to tri-angulate, focus, align, coordinate, relate, distinguish and *generate relative perspective*, as planes of variable superposition. Curtain of Returning Light is a multidimensional, complexly filtrate grid-network of crystalline reflection angles and mirror coordinates.

The World of Assiah from which the Line of Curtain is reflected, gives the value of the Sephiroh of Circles in the Lower Worlds. The *Nephesh* or vital-nature of Circles appears as a *function* below, in order to show that it underlies, as causative principle, the processes of reflective manifestation and "corporeal" anisometry in *Malkuth* (the Earth-sphere). The geometry of Assiah as *Malkuth*, extreme vital-limit of creation (mirroring fourth phase of Circular Sephiroh above, known as Restriction) is therefore that of *Circle*: it is Symmetric in itself, yet the angle of reflection of Line producing Curtain of Returning Light (the anisometric impulsion of direction/vortexial *alignment* luring attention toward *intensified degrees of resolution*) breaks the symmetry in filtrate grid-networks of cognitive relief/recess.

Thus to Point and Circle are ascribed an innate affinity with nature-matter, Nephesh or vital-being (the un-conscious *continuum-interruptum* of the Akash) and the Creative fields, though they preexist through *eternity* in the ideo-form of plenum potential comprising infinite reservoir of the *primary power of absolute* (i.e. the all-permissive value of Consciousness contrarily allowing for limit and restriction); and to Line and Angle are ascribed an innate affinity with Consciousness—Ruach, Spirit—belonging to the Self-reflective power of differentiation and distinction giving them the values of consciousness-matter (Sephiroh of Line)—though the properties of line and angle are carried and incorporated in the ideoform formats of the Circular Sephiroh. Thus they have their counterparts in nature-matter.

quintessentially *dualistic* spiritual statement, this anecdotal key gives the definitive rejoinder: Resolution in the form of the ultimate Spiritual Unity is set by design to occur precisely through the *finite term*, as a function of *time*. This first of all confers a legitimate metaphysical function upon "time" rather than dismissing it (in the manner of many "gyanas" from zen to Krishnamurthi-ism) as an inferentially-inexplicable delusion to be dispelled, rather than an operator to be *employed* through the truly more harmonious form of *alliance*. (The idea of "time" as an acceptable *ally* is treated more extensively in "The Big Spin" essay, part II of "Motto In The Lotto".)

Secondly, it serves to show that in the Zoroastrian viewpoint the Negative principle is *not* on equal footing with the Positive or holistic principle "from the beginning", since Ormudz (Mazda) clearly sets the terms for battle as well as for the field of Resolution. Ahriman's allotted "time" doesn't coexist at infinity with the Being of Ahura Mazda; the ground of contention (and thus the contextual framework wherein Ahriman may advance the negative viewpoint) is finitized, and Ormudz is clearly shown to be the Authorizer of such a term.

From this spring two more mighty implications, to further our reassessment of the underpinnings of "Western philosophical dualism": in denominating a finite term of resolution, Ahura Mazda (or the good/creative principle) decisively *regulates* the mechanism of that "stereoptic" focus wherein bifurcated perspectives are adjusted, drawn together and their angles aligned toward the limit-point in the *resolving ratio of balance* disclosing how the lesser principle (Ahrimanic denial) can only *reflect* the proportionally-unitive relation of the greater (Ormudz affirmation) in devotional correspondence with the Whole (Shervan)...

Both Principals in the equation to be resolved, Ormudz affirmation and Ahrimanic denial, are coinvolved in the chief factor of *negation* distinguishing the creative potential of limit (arguing its validity in the face of Limitlessness); thus each of the Principals ends up as the variable *proportion* in a ratio determining the correspondence of each ontological "proposition"—addressing the dilemma of finitude's internal *negation* of infinitude with respect to the unqualified whole.

Of these respective proportions "Love" and "the positive" are equated, and termed "greater" in acknowledgment of the innate residency of the creative limit-proposition *through* the lovingly permissive amplitude of infinity.

The Greater, *incorporating* the potential of (finite) "negation" through the loving all-permissiveness of absolute, configures the unitive continuity of consciousness around the finitizing factor (the Mother, Akash) as a *qualified* expression of *creativity*. Thus it is necessarily given as a *proportion* in an overall, determining ratio rather than as the unconditional Whole (the all-potential *Value* of which it positively represents and "champions").

It is *reflected* in the lesser and *a posteriori* (Ahrimanic) proposition of "cancelling the negation", an internal contradiction which is allowed the limit of *its* expression in supportive augmentation of the Greater or Love-value which grants it as an instance of the *limiting term itself*—though the lesser (Ahrimanic denial) takes its motivational drive from the Influence of infinity. In this case the infinite/unitive continuity of consciousness is configured around the finitizing factor in the form of a *reactive* qualification, coiling about the "negation" of limit like a snake as if protecting infinite's integrity at the *expense* of infinite's all-permissive potential.

Since this is employment of the function of Negation "on behalf" of the Whole *against* its own delimiting term, it comprises an internal contradiction. It is essentially anti-creative, but necessarily incorporates the value of negation *belonging* to creativity in order to overthrow it. Thus, such a *reactive* configuration of conscious abundance *negating* or *denying* the umbilical connection to (integrally-permitted) finitude is conceived as unlove, steals from that very term for its characteristic mode, originates nothing of itself, humorlessly prosecutes an internal contradiction with regard to its own reality and so is called "lesser", constituting a variable proportion in the overall ratio giving the comparative and inclusive correspondence with whole-being value.

A *Phi*losophic Geneology On The Genial Lallations Of *Logos/Anti-Logos*, Treating How The Lion Shall Rondelet With The Lambdacism (This Concerning The Laterally Lallate Ellipse Of Frater Perdurabo)

If the greater proportion is the Mazda-like, positive/active expression of Absolute abundance in the form of creativity, it is the "creator" value of consciousness and corresponds to Logos. If the lesser proportion is the Ahrimanic-like, negative/active expression of Absolute abundance (in the form of a contrary commandeering of the interior *negation*-part supportive of creative conditionality) it is the Nihilistic contraction within consciousness pulling away, in denial, against the creation and corresponds to Anti-logos.

Rather than being dualistically oppositional terms in the strict sense of discrete values, they coinhere, have interdependent originations and thus jointly participate in a conditionality-of-being giving them as *proportions* in an overall ratio of correspondence. Whereas the Greater (Mazda) proportion positively represents the Whole *in affirmation* of Its all-potential (permitting internal "negation" by the finite) the lesser cannot represent the Whole in equal measure since it proposes to *negate* the term of that eternal potential. Thus the Greater permits and *accounts for* even the existence of the Lesser, in a way which the Lesser can never similarly permit nor account for the existence of the Greater (since the greater *represents* the Whole positively and directly as Its internally consistent expression, while the lesser represents the Whole negatively as Its proposed *modifier* and complete *substitute*).

Thus the Greater proportion known as Logos doesn't stand in total opposition to the Lesser known as Anti-logos but rather accounts for it, includes it as a covariant proportion in that ultimate Equation with the Whole which the Greater positively assays, and values the "contribution" of the Lesser in a way which the Lesser, known as Anti-Logos, simply can't reciprocate. The intent of Anti-Logos is always, at least surreptitiously, to *cancel out* the creative incorporation of (finite) negation by consciousness, while the will of Logos is always that of finding a means of integrating and thus *redeeming* the "contribution" of Anti-Logos. Anti-logos is in opposition; but Logos accounts for, and *takes into* account, Anti-Logos.

The delicate relations of these proportions are entwined through the creation. They've been identified as "the life-instinct" and the "death-instinct" (for example, in the biological economy they may be recognized as the proportional balance of parasympathetic and sympathetic systems, the relations of aerobic and anaerobic metabolisms etc. such that, when properly coordinated the *greater* of the pairs, for example the parasympathetic system, is able to optimize its organization of the immunology function—yet when the balance tips disproportionately to the side of *sympathetic*-system function the aggravated emphasis on protracted *anaerobic* metabolism encourages the corresponding elements to *cancel out or tear down* the "dysfunctional" Whole, rendering it progressively immunosuppressive and disabled to the point of *extinction*. In a "perfect world", the response to stress or imbalance wouldn't produce conditions in which the "solution" to imbalance was to *destroy* the mechanism of balances completely; but Thanatos has found a way, in *this* creation, to be *included* while functioning in its unbridled state as a strict antagonist to the whole. (The sympathetic or fight-flight system is engaged for "combative" situations, while the parasympathetic is the sedative part essential for digestive processes, optimum immune efficiency and chief in proportional emphasis when integrating through the *consciousness*-system.)

The *Whole* ultimately allows the resolving, equilibrative "say" to reside with the *positive*; proportional emphasis is placed upon "the greater" *in order* to adjust the relationships in an equation of—suitably collapsing—equivalencies with Unity, just as *Phi* is the only geometric proportion in which a three term ratio reduces to Unity: $a:b:c \equiv a:b:(a+b)$.

How Ahura Won The Scrimmage By Calling Time

This is an important point to understand: it may be objected that we've rung in a superficial term to "prove our case", i.e. the renowned Golden Proportion, since Mazdaism by itself seems not to make such reference in its appointment of "time" as the limit-set in the field of resolution. (For more of *time*, *light* etc. as limit-set in the field of resolution see "What Is Physics?")

However, the very assignation of "time" as the venue of such resolution between apparently dichotomized terms requires us to recognize this ultimate denouement *as a proportion*; proportional assessment must confer a superior relationship of correspondence between the "greater" value and unity, since the ascription of objectively equal weight to the terms inferentially seals the triumph of the "lesser" (or negative) principle so that it succeeds in having "its way": an *equalizing* apportionment (direct 50/50 assay) cancels the terms to zero while implicitly endorsing the value of Negation against the prolific creativity (and innate *validity*) of manifestation since the directly-equivalent terms *stalemate* one another: their direct equivalency produces a *static* zeroing or inert equilibrium definitively silencing the mechanism of ratio, which alone secures the contrasts indicative of creative appearance.

But this *cancels* the term of finity as well; the "triumph" of Ahriman would thus implicitly be guaranteed, for a 50/50 apportionment banishes the projected *finite* ground of resolution in an annihilative exxing of oppositional values at *Infinity*.

Thus the negative proposition of Ahriman *would* succeed in coexisting at infinity with that of Ormudz, the creation would be *stilled* in accordance with the *antipathetic value* expressed through Ahriman so that, by inference, *Ahriman* wins wherever He *can* be placed upon equal footing. All Ahriman *needs* is equal footing, not superior status, to triumph over Ormudz the Good principle; for such "equal footing" *is* indeed dualism, as the conventional accusation against Mazdaism has it. "Equal footing" succeeds in *cancelling* the creation upon an Infinite (and therefore *unresolvable*) ground, where positive and negative indeed float in *Eternal indistinguishable equivalency*.

Yet the *express* stipulation of Zoroastrianism is that the battle of the principles be given a *finite limit* in which to resolve itself. Its venue of resolution *is* therefore the field of time; this ensures that the creative Term of Limit, and therefore the innate "validity" of finitude, will not be violated in the process; if the term of creative limit is *conserved*, Ahriman's "solution" (annihilative cancelling and lapse to indistinguishable infinity) can't be honored and has no ultimate justification.

At the same time, conservation of finitude requires expression of the Resolution of "contending" principles as some *ratio* in the balance of charges, as we've seen. This means however that the Zoroastrian stipulation re a *finite time* for the accomplishment of Resolution infers and *requires* the apotheosis of a proportion, some ideal geometric harmony for the optimizing of a Mean.

Such "Mean" is of course given in the Golden Proportion. Thus we're perfectly justified in our insistence that the Mazdaian stipulation of "time" or finite limit as the venue of Resolution *declares Ormudz's authority and proprietorship of the controlling term from the beginning.*

Historical commentators have *not* understood the principles involved, have wholly and chronically overlooked the *key* (of what today carries over as the Parsi religion) in the apparently negligible cosmogonic "anecdote" re the *stipulation* of *finite limit* or "time" as the ground of Resolution. *Zoroastrianism is not a dualism.* (The Manichean "heresy" which followed upon and borrowed against Zoroastrianism may be considered a philosophical dualism if only by default, in that it doesn't include so *subtle* a pronouncement on the ultimate metaphysical weight distributed amongst the respective principles.)

The insistence upon the finite term in Zoroastrianism not only demonstrates sufficient *honoring* of the innate validity belonging to the principle of limit (so as to secure the relationship of Love between consciousness-absolute and the creative field, conserving the sacred legitimacy of the latter); such honoring of the "finite" *automatically* ensures against the ultimate anti-creative or negative victory of Ahriman, which *is* the postulate of "infinite equal footing" or "eternal dualism" mistakenly attributed to Zoroastrianism as a whole, since any *finite* resolution of the contending terms requires a *ratio* in the distribution of *weight* to their respective values both in order to conserve the term of "limit" and to resolve the elements to *unity* (rather than to the eternally-irresolute stalemate of an annihilative—or merely dispersive—exxing of principles without hope of coherent integration).

It Isn't So Much Matter That Matters, As The Matter You Put Your Mind To

Thus we arrive at our next great implication, namely that the creative term of limit or manifestable finitude—although correctly identified as the basis of materiality etc.—is *not itself the culprit*! It is not in itself the negative principle, as it has so often been misidentified (and is still today, even in esoteric philosophies otherwise holding some charm and not a little merit, as that of "theosophy" which despite the excellence of the Bailey materials still points to "matter" as chief villain in the cosmic scenario—thereby conforming to the Manichean deviation, with neither notice nor declaration-of-alliance.)

But since that cosmic scenario is one of *consciousness* with an ancillary plot revolving around the factor of "free will", it ought to be more clear than it apparently is that *consciousness* is the determinant in the proposal of values "positive" or "negative", therefore its interpretive *relation* to matter is the paramount idol to be examined. Nor are the merits of that interpretive relation necessarily what they're conventionally supposed; the discrediting or devaluation of "finitude", "matter" etc. is often taken as the convenient model for such interpretation, so that "negative orientation" is equated with *material* orientation per se just as "positive orientation" is accepted in summary as anti-materiality, contra-finitude etc. However, as we've seen here, the "dualism" involved in interpretive consciousness doesn't break evenly around matter/anti-matter orientations; otherwise the Sassani "philosophy" might indeed seem operative, ultimately, as an arbitrary choice of "meaning" pro-or-con with respect to the experiential field, to "limit" and "matter" in general. The yogi who polarizes by interpretation "away" from finitude and the physical field, or conversely the sensualist who polarizes strongly toward it, might equally be considered arbiters of (equiva-

lently-projective) meanings against a "neutral field", choosing their respective realities *ex nihilo* in Bashar fashion.

But, as we've seen, the relation of consciousness to the postulate of "limit" or creative finitude is *stickier* than that. Their umbilical relation generates certain *archetypal stress values* around the *form* of that relation. More hangs in the balance of the resultant "interpretations", than an arbitrary equivalency or counterchangeable identity of terms.

It is not the question of finitude or "matter" that generates positive/negative meanings, secondary interpretive values etc. (for then "positive" and "negative" really *would* have no basic significance, the principles of Mazda and Ahriman *would* be players in a relativistic dualism of arbitrary consciousness projections...). Rather, it is the *interpretive orientation* of consciousness itself with *respect* to the proposition of finitude that generates fundamental questions of positive/negative value—i.e. *is the given orientation of consciousness* educive of a *positive* or *negative resultant* as the "meaning" devolving from its relation with finitude?

"Meaning" then isn't projected *upon* finitude *by* consciousness, in Bashar-style, but arises in the interpretive orientations generated between consciousness and the creative field carrying respective *implications* assessed against the *integrity of that relationship.*

The Ahriman orientation obviously violates the integrity of that relationship even though it's based on it, depends from it and has no existence *outside* that relationship—therefore the Ahriman orientation generates an *innate* meaning for the Logoic pattern of Resolution (indeed, its "meaning" is that of Anti-Logos) insofar as it is *internally contradictory by character*. Conversely the Ormudz orientation is in congruence with, honors and conserves the integrity of that relationship—therefore the *Ormudz* orientation likewise generates an *innate* meaning (*not* an arbitrary projective meaning, of ultimate equivalence with the Ahriman-meaning) for the Logoic pattern of Resolution.

From this we may draw two important conclusions. The Light of Reversal cogently described in Lurianic Qabala, while not further specified as such in existing redactions by Chaim Vital is clearly equatable with the negative principle as a *conscious interpretation* toward the factor of creative limit; it is thus the equivalent of Ahriman in Zoroastrianism, and is properly identified with *Lucifer* in Judeo-Christian tradition (Lucifer *means* Lightbearer, so that the identification of *Reversal* with a phase of Straightlight in Lurianic Qabala secures their correspondence). It is the Anti-Logos. At the same time, the unequal and *non-equivalent* generation of meanings—by the respective orientations—through the *relation* of consciousness with the creative field, demonstrates that the Sassani philosophy (of equivalently-projective meanings *from* consciousness *to* the creative field) participates in the implicit tendentiousness of the *Light of Reversal* for which a sufficient Victory is secured in the *direct one-to-one equivalency* of terms (where everything's equal to everything else in the sense of absolute "weight" or truth-value, since everything's ultimately arbitrary).

That's what Ahriman *wants*: "hey, it's all just *equal*. *That's* fair, isn't it?" *

Is Matter Mirrorly A Maze, Or An Amazing Matter Of Minimist Gaze?

There is, then, an optimum Way in which the value corresponding most directly to absolute becomes *encoded*, as cross-key patterns of resolving tumblers to the finitized Lock of physicality. In this sense, those esoteric teachings which inferentially depict the Abysm of Existence as a Questionmark configuring a Rebus, an anfractuous maze of matter and of daedalian energy-paths constituting an omnipresent conundrum of—and for—consciousness, take their justification from this aspect of the Mystery; the perennial Teaching certainly confirms by unanimity of overall Form against the streamlined "wisdom" periodically outcropping from our brush with sages who insist the Puzzle-approach (of progressive exercise, esoteric study and investigation of planes) is superfluous, and indeed unbecoming of a Reality which is always nothing other than Us and thus presents itself wholly, without cryptography, in the immediacy of every personalized Presence so that all one need do is cultivate non-problematic *bare attention* in renouncement of the complicated forms.

This is the gist of most "zens", "gyanas" and their variations (i.e. Krishnamurthi-ism); for the source of the slight "misapprehension" embedded in this approach, see "Initiates' Corner", *A Critique Of Jnana Yoga* etc.

We must side with the perennial wisdom-teachings, in insisting that the run of sages agreeing with the "bare" assessment described above have emerged into manifestation with a *blind-spot* blocking apprehension of the *background angle* from which they have approached. It remains necessarily true, therefore, that long prior to any "simple lapse" into uninterrupted "witness consciousness" certain threshold realignments and transdimensional adjustments of the mind-body form (locked into its typical anisometric focus through stylistic patterning of perceptual/cognitive learning models) must minimally be made so as to render *practically available* the uncovered convergence-point or common denominator *void locus* of interactive variables—representing the factor of *conscious indeterminacy* itself as the volitional root of all impression, psychic charge and influential phenomenology.

Having first *graduated* the net intensity-value in that overall quotient between Whole-being consciousness and the mind/body form, the immediacy of unadulterated Presence may be made the suitable subject of meditation, and adjustively drawn into the real discretionary sphere of (ready) contemplation; otherwise it is simply not available at its required, minimally stabilized threshold of mind-body intensity to enjoy similitude of correspondence with that Presence, and is self-deceivingly feigned by forms of mentalizing instead.

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* We refer back to the observation (under subheading "Upbraiding Our Entwined Reflections In A Godel Pond"): "If the—shifting—compensatory balances between consciousness and subconsciousness furnish us the image of mirroring bars divided into mutually offsetting ratios between self/not-self, why may we not recognize the image of equilibrium in a *single bar* simply divided in half: 50/50 gives us a *neutralizing* balance in which the squaring-dance of self/not-self settles into suave self-cancellation, and the drive of 'dilemma' slows to a halt.

"As we shall see in part IV of this essay, the polarized currents through which the ideotypes of the identity-processes are patterned (thoughts, perceptions, feelings, cognitions) may achieve the likeness of such a balance only in a special way; this is due to the fact that the respective currents do *not* have equivalent charges in their functions through the mind-body system. This implies the requirement of a specific *ratio* between the currents in order to achieve the model Balance of our ideally-divided bar."

The Un-becoming Abysm Of The Ever-coming One—Fohat's Follies, Or Skating On Zen "I's"

On the other hand, we *only* agree with those perennial Initiatic Schools of the Wisdom Teaching which have insisted upon an *Abyss*—i.e. have acknowledged the presence and taught the peculiar requirement of, a *discontinuous* leap belonging to a critical stage of development. We agree that this juncture represents a *qualitative* leap, and marks precisely that threshold at which the esoteric "adventurism" in the learning-processes of the preliminary Grades succeeds in its underlying object of aligning the mind/body pattern into minimally stable congruence with the *void-point locus* triangulated through, and operating the cognitive coordinates of, the conscious Axis.

Without recognition or acknowledgment of the *qualitative* transition of this juncture, the "esoteric school" remains incomplete and fails to incorporate precisely that term of wisdom for which the standard Sage model emerges in the over-strained effort at compensatory emphasis. Without recognition or acknowledgment of both the Presence and the transitional Meaning of an *Abyss*, there is inevitably presented a linear extension and persisting application of the very same seeking processes thus-far descriptive of the curriculum; the same exercise of mechanical technique, experimental "muscle building" of the subtle faculties etc. is the inevitable recommendation at such an invisible juncture as well so that the teaching remains uniform bottom-to-top...and, by doing so, unwittingly demonstrates a *ceiling* to the usefulness of the teaching and its informing philosophy altogether.

All such esoteric teachings are modeled after interminable *pilgrimage*, in their corresponding philosophies. They may be identified as such. Their tacit form is the absolutized asymptote—the eternal "approach", always *in-the-process* of arriving, always in the mid-motion of getting there, advancing, closing-in yet with no theoretical room for a denouement, no sense of completion except as a provisional transition-state to progressively "higher ground".

Whereas we affirm that "progression" is a suitable model for all educative forms "below the abyss", we must insist that there is an altogether different Standard and hallmark of orientation to be understood when *assaying* that discontinuous threshold Crossing. For at this juncture the real *significance* of "absolute becoming *encoded* as cross-key patterns of resolving tumblers to the finitized Lock of physicality" takes on a critical and decisive aspect. At this juncture the comparatively naive notion of "denouement" as something that must come at the logical end of a given sequence (a notion which holds the lesser teachings in permanent hypnotic thrall) is kindly requested to *bow out*. At this juncture the "steps" of matter, the Jacob's ladder of the DNA code (with its filamental Moebius-twist into the multidimensional subtlety of variable-option *etheric patterning*, i.e. the chakras and meridians etc.) have been modified in their habituated "sequences" by appropriate occult exercise, made to forge alternative energy-keys to the plexiform locks of mind/body biochemical tumblers all under the guiding ideotype of "going"; the changes educed in *taking* those methodical steps, however, have resulted in the development of a "next step" which is *tricky indeed*, and which if one is not watching where One is going will be conveniently interpreted as a step-in-kind and *not* taken with redoubled caution by soberly-intensified consciousness as a threshold Moment quite *different* in kind, and *not continuous* with the modifications-of-matter that "led up to it".

For this step is, properly, the jumping-off-place for *Consciousness itself*; and such a transition is of a *qualitatively* different sort. Making it all the more seductive (and even fatal, for schools continuing to coach such a step as just an advancement of the preceding sequence) is the circumstance that the requisite mind/body alignment-intensification must in *all* cases succeed in establishing the given ego-psyche at the same juncture where the void value of consciousness *necessarily* shines through and illumines the cognitive domain, like Light through stainglass.

Thus the light shining through the tesselated panes of glass may easily impart the *quality* of consciousness to the intervening forms. The stainglass forms, decoratively distributed in a spiral asymptote, seem to "lead" directly to some sequence limit of "most brilliant" consciousness (since the colored panes—the subtle and gross forms—act as variable filters, they appear to configure consciousness as a matter of "degrees of light"—i.e. they extend the notion of "sequence" as if it existed now in the very *presence* of consciousness, was led directly or coaxed by consciousness *as a differential Presence* rather than as, previously, a tacit *absence* toward which the pilgrim's progress was continuously gauged and adjusted).

Therefore without adequate recognition or acknowledgment of the *transvaluative* character of the Abyssal transition, the *illusion* of sequentially marching "across the abyss", of "reaching the far shore" and continuing on across the perspectivally-convergent Ground of Absolute Itself toward Its own ever-receding Horizon etc. may be carried on indefinitely, as it is with the esoteric traditions of most yogas, of the Soul Travelers, Eckankar, Sufism and the Sound-current et al.

Therefore the Model school of the Mystery Tradition ought necessarily to have two major phases, one teaching from the conventionalized (and thus *accessible*) point-of-view of *Progress*, below the Abyss; and the other—for those very few who reach it—teaching a *discontinuous adjustment* with the value of consciousness-absolute *in Itself* so that It ceases definitively to function as the Carrot at the end of the stick but rather Remains as the uniform essence, beached on the still shore with the ebb and comparative recess of all cognitive strains and filters, serving as the Common Ground through which the form, sequence, code or pattern of any plane, dimension or world may be resolved thereafter without "moving from the spot".

It's for this reason that we identify the Mahayana school of Tibetan Buddhism as the best available example of a complete Model from the traditions (though it has ceased functioning as such in modern times) with its two distinct phases, the preliminary Way of Means and the greater Way of Ends. The only school of comparable completeness (beside the ancient Egyptian initiatic tradition, which isn't publicly available in its entirety to study) is that of Lurianic Qabalism; but that teaching hardly survived its Teacher intact (see panel insert).

Seeing Through The Ideotype

That which distinguishes, describes and accounts for *all* mind/body patterning configurations, all phases and operative intensity-values (the relative efficiencies, alignments, integrations and density-properties of all metabolisms, instrumentations and circuitry) is the governing *ideotype*. We've had occasion in this and other *T-Bird* essays to discuss the *ideoform* character of existence. The ideotype is the guiding *idea typology* for the given focus of mind/body patterning processes.

Thus we may say that the similarities and differences from time to time, place to place and culture to culture with respect to styles of perception, modes of behavior, general syntactical construction of the field or cognitive "grammar" are a function of the prevailing ideotype in each case.

The typifying structure of Western consciousness with its verbal/analytic left-brain emphasis and corresponding, isolative modes of perception/cognition is a reflection of the prevailing *typal influence*. The traditional Eastern configuration of mind/body processes, or classic *tribal* forms of consciousness, reflect the right-brain emphasis indicative of an overall ideotype orientation. Within each such general orientation may be identified local adaptations of type, specific configurations of mind/body process indigenous to geographical and historical zones enriching the type with endless variation.

Anthropological comparison shows that the "commonality" of the human family hosts a great range of actual cognitive, perceptual and behavioral modes; and each such aggregate indicative of a time, place or culture configures a "complete" worldview, not simply in the sense of conceptual interpretation but in terms of *what* and *how* things may be experienced altogether.

Beside the distinctions in organization of brain-function readily discerned by these comparisons, we must acknowledge there are deep variations in the overall patterning of the mind/body economy, the functions of immunological response, differences in the relationships between waking, sleeping and dreaming states, even *operational* differences in what the worldview (guiding "cosmology") allows to be done, either as "norm" or as "exception" (as when tribal cultures *allow the possibility* into their universe of influencing, controlling or affecting others "magically" at a distance, by psychic "spirit" transmission; or when Western technological cultures "permit" only those influences-at-a-distance which emerge as technological extensions, servomechanisms of the gross physical appendages modeled after the—allowable—range of their motions).

The *ideotype* is then the overall, abstract unitive Praenomen (in the sense of the "first independent element of a name"—in biology, this is usually the *generic* name); it is the inclusive, purely noetic intelligibility from which all implications of mind-body configurational variables issue, and are functionally patterned. *All* patterning processes for the mind/body form of a given culture are weaned as expressions of the governing ideotype so that behaviors, cognitions and perceptions broadly conform to the requirements of that type and reinforce its standard in a "self-fulfilling" manner; the *cultural* variation of the ideotype is the *Cognomen*, the qualifying "surname" for the general *global* ideotype. Subcultures within the culture may elaborate orientational "worldviews" or specialized angles of their own, thus further modifying the general type as an *Agnomen* or qualifying addition.

This is relatively easy to understand, in that there's obviously a general Typology for the *planet* which furnishes the overall ground of agreement permitting personalities from very disparate cultures to identify common features and shared phenomenologies supporting a basis of (minimal) communication; at the same time, there are obviously specialized *modifications* of the general shared typology which make it progressively *difficult* to agree upon details, interpretation, orientation, permissible and impermissible behaviors etc. (as when the Aztecs had to be *trained* to perceive the approaching ships of Montezuma on the waters, since they had no precedents for the particular form—in the same way, "earthlings" are having to be *trained* to perceive UFOs by actual cognitive shifts and mind/body realignments, since these modern Montezuma-vessels ordinarily occupy a portion of the perceptual spectrum long *conceptually* filtered and focused by opaque-screen format in such a way as to be *recessed*, from earlier infant-availability to enculturated adult-*invisibility*).

Taking into consideration the sum of what may survive a culture to be studied (the art, literature, philosophical treatises, architectures, military gear, styles of agriculture and technology, trade, traces of empire, calendars, mathematical modes etc.) and correcting as much as possible for cultural projection, a changing form identifiable as the *ideotype* may be traced in the profile modulations from Greek to Roman civilizations, from medieval to Renaissance times, from the Age of Enlightenment to concurrent overseas models such as feudal Japan or the Ming dynasty. Thus the ideotype may be grasped as a summary cognitive grammar or abstract Word enunciated as cultural, societal or racial *fiat* and loaded with local adaptations, characteristic mind/body codes, keys of apperception, stylized archetypal masks and shared ontological principles tailored to diverse cosmogonies honoring the requirements of time and place.

The ideotype may be understood as the coherently adjustive variable of a global grid-pattern: the "pattern" aspect comprises the versatile extensionality of the nature-field, or creative limit; the "variable" part expresses the indeterminacy belonging to the void-locus of such extensible representation, the petaled *zero-lotus* of hazily overlapping coordinates composing the calyx of consciousness (folded like paper of an origami flower as universal substance—and ultimate referent—for all such representative world-form).

The ideotype is the Void-Word, the Logos of the projective field. The *void-variable* portion diagrammed into the grammatic architecture comprises the resolving Pleroma or universal/cross-cancelling juncture between "subject" and "predicate" establishing consciousness as the volitional dweller-in-the-midst, capable of enacting elastic polarization-alignments through divers styles of cognitive conjugation permitted *by* the common (void-variable) value of convergent and coinhering pattern coordinates.

It is that which enables both aborigine and scientific "atomist" to perceive a given rock in the outbush, incorporated in the one case however as magnifying mazelike topology of a self-involutive spirit quest through dreamtime and in the other as target boulder of a cobalt-bomb experiment. The meaning and function for "rock" is given by the *ideotype*; yet in no case is it an arbitrarily projective meaning on a neutral or indifferent field, for *each* functions as an equation of relative harmony/inharmony in the correspondence-relationship between whole being consciousness (the power of the volitional void-variable) and the representative pattern-of-being. Each (differential) interpretation of "rock" expressive of the particular ideotype gives the characteristic psychic coefficient for that relationship.

And Now, A Word Through Our Transpondor

Having identified our contextual "ideotype" as a kind of Word, it should be apparent there's a "higher octave" of the ideotype. Here we'll find the full value of everything implied when it's said that consciousness locates the Means of reconciling the "two" characteristic statements of absolute and relative, by honoring Limit's stipulation that it enjoy "infinite continuity and congruence in its *own finite terms*."

The chief significance of ideotype is that of a *meta-cosmic* Word, a *Logos* in the sense of primary creative issuance. This draws us to its full value for which all planetary, cultural and subcultural versions are local adaptation under conditions of perspectival "obliquity". It's the Grand chord from which echo our tribal ideotypes (Pharaonic Egypt, the Tang dynasty, Holy Roman

Empire, Vedic India) in turn composing, in various keys, mind/body harmonics of the "familiar" dimension.

Such principal value of the ideotype is rooted in the Ground of Being. We've come to recognize that Being is an apodictically *conscious* quality, predicating the primary Selfhood of existence. The meta-cosmic ideotype taking its immediate infusion from that Being, necessarily renders the multidimensional process in its totality as the *venue of Self-cognition.*

The ideotype (as primary, Logoic value) gives the summary abstract pattern or whole-being Statement declaring compositional elements of a Great Way wherein absolute-being may enact and fulfill its implications through finitized forms of expression. It "speaks forth" basic ontological principles, in configuration-spaces and personifying patterns giving variable combinative features of all worlds, planes and dimensions. It proclaims the modeling framework for representational qualities and (psychically-surcharged) properties through which consciousness may assess itself in differing degrees and modes: as its own apparent antithesis (un-consciousness), affirming itself by the "indigenous" resource of Negation thereby using its effectual absence as a teleological lure; as vital-subconscious units, processes and patterns enwrapping itself in the form of an extended function without *reflexive* awareness *of* the function; and as universal integration of all hierarchies, worlds and planes in symmetrizing order and potentially-whole resolution through a common/coaxial Pleroma coincident, in principle, with Itself, thereby coming to itself as a form of awareness able to reflect upon its own presence indirectly or directly, and to feel itself reflected in every cognizable thing.

Such ideotype in the meta-cosmic sense of *Logos* draws directly on the whole-value of Being; therefore the whole-value of Being is its *only* occupation, informing its functions through every style, representative expression or patterning combination no matter by how much it may appear to "deviate" across the sights of some resultant perspective. Whole-being value *comprises* its essence, aim, meaning and the heart of its eschatology; it is the term of identity between consciousness and the phenomenological fields, so the psychic equations expressive of that integral relationship necessarily assert *representative* and symbolically-allusive meanings in orientation to a common referent, *of which* they are the form and function.

All The World's A Stage, All The Players Mirrorly Man-erisms

It's for this reason that, from the extrovertive and literalizing "perspective" the meta-cosmic pattern may appear to be a giant stageplay where all the players run about in random independence excited over something "out there", beyond themselves pointing and gesturing and gibbering toward each other or past each other so that the audience tends to follow along the trajectory of each divergent digit into a space of hanging incompletion, all cul-de-sacs and abrupt breaks, vacant pauses in a ragged air of arbitrariness—irregular termini posted with questionmarks and contradictory roadsigns...

Yet that same stageplay, by mystic retroversion into the dream sense of *symbolic* appearance reveals itself as character variations on a single theme, indefinitely interconnected and complementary models of a configurational interface synchronously adjusted and symmetrically self-compensating in all motions and relative gestures on a global scale so that—regardless the literal direction toward which an actor may be oriented—all lines and trajectories constitute mutually mirroring references of their own (integrally-intensified) Unity as the field and expressive identity of Whole-being value itself.

Thus the meta-cosmic ideotype is universal *Logoic expression* bequeathing all worlds, planes, dimensions and states within its Transcendental Bailiwick through the dowry of a common Term, a unitary Form of thematic, structural and symbolic consistency under all conditions even of maximum variety and day-glo differentiation so that they all cohabit at infinity, participate in one another no matter how "objectively distant", serve a mutually-regulatory order and exist as a single Function of uncountable versions and parts.

Owing to this deep formal commonality through which dolphin, homo sapiens, gorilla, whale and bipedal reptoid share the same potential of self-reflective awareness, one need fear no longer to raise the Shade of anthropomorphism and boldly invoke its classificatory power as with the Man-like *Tree of Life* since "anthropomorphic" needn't signify a self-centered projection on dissimilar things but may allude instead to a shared Logoic structure as readily modeled to the *nth* degree of accuracy on the Pattern of Man, as anything else.

Straining The Murk From *Merkaba*

The ideoform character of Logos accounts for the nascent *Order* within the chaos of limitless potential; indeed it limits the notion of "chaos" to systems of intelligible unity so densely integrated and extensively copenetrant at a given saturation-level they're difficult to discern through the available perspective. Therefore "chaos" invites creative filtering of a *facultative grid-network* able to model a dynamically consistent, stylized self-representation sifting conformal elements of its pattern as coherent *reference* of unity.

For this reason, "chaos" signifies a kind of provisional "concealment" of hidden order (or ordered *hierarchy*) within the amorphous admixture; its state doesn't justify an identification with *anarchy*, as the variability of its "internal relations" remains a potential *coherence* owing to the abstract-ideoform character of its constituents. The relationships that emerge from it are inevitably *relationships of correspondence*, not combinations with arbitrary referents as if fixed by a rootless whim of "meaning endowment". Such relationships emerge *with* implication, as soon as coordinative networks for cognitive functions preliminarily align properties in perspectival *relief*; strings of related material are pulled along so that grouping by affinity multiplies in intelligible aggregates, without laborious modeling of "pieces" as if chaos were an atomistic dust of inwardly unrelated potential.

This is the sense in which the static "Throne" in Qabala breaks a fragment (isolates a holonomic "area") from itself that's hurled into the Abyss, transforming *Throne* into the dynamic *Chariot* of Merkaba. One end of it stays *above* the abyss (i.e. maintains its relationship with abstract unitive wholeness imparted through absolute spirit-being); the other sifts progressive order from the admixture of chaotic elements below until the Word—pronouncing upon that emergent order—is stimulated to discharge from the High Ground as Intonation of wholeness *through* and *upon* the declared elements of cosmos.

The order thus represented, comprises the *code* by which all delimiting potential of consciousness serves, configures and ultimately comes to Real-ize the eternally self-same Void value of (limitless) absolute Identity. It's the means by which that Identity confirms itself identical under all conditions, the only One in an exhaustless universe of potential company.

A Logoic Mood-Ring:
OM's Ohms In The Omphaloskeptic Circuit

Thus all energies, states, entities and elements through which the dimensions are organized and interact, are by nature *psychic* qualities. As ideoform representation of conscious wholeness, they serve to characterize that wholeness to itself in expressive form; *as* such symbolic surrogates of wholeness, they pack unthinkable "numen"—they purport in their conditional being to *account* for consciousness, substitute for or satisfactorily serve the complete equivalency of conscious wholeness, so that qualities configured as noetic intelligibility or ideoform abstraction at the same time give the interpretive valuation of consciousness in tones of charged emotion.

The innate quality of the manifesting field-of-being with all its energies, powers, properties and dominions is that of *psychic affectivity*; the world is the emotional depiction of consciousness to itself, deeply involving the value of its identity—from which is required an indispensable *investment*, in order to impart unity to contingent terms—and the heaving of its heart in order to distill the most refined verisimilitude and loving correspondence from the profusion of representative potential.

This describes what the Process of the World most-intimately Is.

There's a variable *mood* that runs through and informs the components of creation; its energies are an assessment of the correspondence, the net degree of harmony/inharmony "thus far" accomplished in securing the Identity of Absolute-being even under all (Lovingly-allowed) conditions. Such multiplied mood is the essential means by which Identity encounters its correspondences in conditional terms, from the point of view of Perspective and as adaptation of Its eternality of unconditional Love (the motive consequence of Its being an infinite Self-conformance, homogenous congruence and Self-identical agreement through all possible qualities, and In-itself—since all such qualities are comparative expressions of Itself).

Symmetry-Breaking At The *Line* Of Scrimmage:
Roughing The Even-Handed Field *Ref*

Multidimensional states of the meta-cosmic ideotype configure their complex, coinhering potentials as varying projection-angles of an (indeterminately extensive) *geometry*; they live out mirroring *psychic cosines*, in coherent equations with reference to the abstract whole. Their vehicular presence may be imaginatively grasped as a kind of Crystal matrix, through which whole-being is reflected in prism facets each "line" of which is itself a (representative) whole.

Geometry signifies, first of all, *ideal relations*. Though the *term* refers to the practical concretion of real magnitudes to be measured and modified (like mountains and aqueducts) it takes its primary being as the purely noetic function of number, *abstract* and *ideal*, prior to any appearance in comparative materials. "Geometry" is a statement of indefinitely extensive yet lawful spontaneities, of co-implication and involvement as when Euclidean postulates produce the five sacred solids or uniform polyhedra uniquely fulfilling the special conditions of symmetry for an organically nested order.

Forced against an abstract wall, Plato's geometrizing God would characterize Himself as a dimensionalizing system of *differential affinities*, mapping allowable flowlines as keys to the governance of combination and interaction sifting *cosmos* from *chaos*.

Geometrized spaces with their characteristic rhythms, rates, ratios and coordinative number-values establish modes of interaction interpretable as the several "force-fields" of nature. Cross-section matrices, variably "counting" those geometrized spacemarks from divergent angles, align through—and as—*perspectival reference frameworks* sifting subtle integrals from saturation junctures of mutual meeting and interchange, interfered and emerged through gross information averaging of the macro-order as the predictably repetitious field of the *familiar phenomenology*.

For example, wave-pattern behavior—light, water, air, flame—observed through the 3rd-density lens, describes an ordering geometry of form such that only integral values and their sub-multiples may characterize conditions of the medium (waves don't propagate through water in uneven/fractional states regardless the size or shape of the container). Such a property is a *numerical* characteristic; it isn't a "function of the medium", since the medium is a *condition* of number. And number is clearly a noetic value (i.e. purely ideoform and intelligibly abstract, a power of consciousness).

The *neter* (noetic standard) of Number underlies the sensuous topology of the given, formal order.

Our "known" physics has puzzles, and these puzzles are explainable with reference to an informing symmetry; such a symmetry may be variously mapped by superposition upon the elements to be resolved, so that in elastic rotation around the phenomenalized field an implicit geometry of many phases and facets is noetically "reconstructed". Any geometry of x dimensions expressible as a complex number equation (real and imaginary components) may be embedded in or expressed *as* a geometry of n number of dimensions. In this way structures having varying properties in the coordinative framework (with respect to the exclusion principle, spin angular momentum, charge, coupling constant etc.) may be resolved on the scale of an abstract higher-dimensional geometry integrating the comparative values to an inclusive symmetry.

Many such physics-puzzles are modernly "explained" through demands of an underlying symmetry effectively governing the number mysteries of integer, half-integer and rational-fraction charges etc. At the symmetrizing unification-scale "arbitrary" parameters reveal their necessary logic as the expression of a constant zero-sum referent, the universal product of symmetry-convergence. The next reasonable question to ask of these resolving consistencies, is how to explain the *presence* of such a consistent order itself? as if the universe clearly preferred it, though it's not at all clear how it manages to meet the requirements for that preference. Considering such an order emerges through resolution of strict number values in geometric symmetries, it should be apparent the complex pattern-consistency is reflective of some purely *noetic* type.

The habit of the relativistic approach is to expect the emergence of geometry *from* the interaction of forces and fields (which continue to be taken as givens); the operative worldview of quantum theory has borrowed the relativist habit while having to behave as if forces and fields reflect a purely abstract, underlying geometry determinative of their values—that such values are *expressive of* the governing geometry, and reassemble its likeness when properly aligned.

With what do physicists actually deal, in their "strange" world of isospin mirrors and anyons (eidetically uniform particles, indistinguishably interchangeable), discrete spin-values and discontinuous quantum jumps, the abstract cubism in the uniform displacement of quark charges, construction of ideal straightline in the Regg trajectory from the complex components of the e field, the harmonically progressed intervals in the tables of atomic number and planetary orbits etc.? All such phenomena allude to an informing *noesis*. The *thetic regularity* in the mapping of harmonic correspondences and ordering ratios, the fidelity with which essential number values and geometric forms display translation-invariance through "real" and "abstract" space tend persistently to disclose an *informing noetic typology*, not itself subject to the differential erosion of forces or irregular modifications worked upon the compound things by flux-fields of space and time but rather modeling the abstract infrastructures of those fields.

Why The Whole Won't Part With Its Parts, Though It Parts Them To Depart From The Whole

Certainly, such scholastically-exacting symmetries, regular Euclidean forms and integral relationships mapped in the measurement of waves and field properties tend to evaporate against the emergent continent of broken topological contours comprising the (variegated and richly-irregular) patterns of cognitive experience coordinatively assembled through their ideal values; the *noesis* of such powerful geometries tends to be suppressed in the tangible profusion of perceptible magnitudes, though its presence winkingly recurs across aggregate zones of focus roughly recapitulating, in the pits and marks of macroscopy, those ideal congruencies inspiriting the whole—when, for example, the spiralic twists in antler and condyle, cochlea and conch, the Fibonacci whirls of galactic clouds, pinecone clusters and floral bracts arrest the eye, and wonderment at the hexagonal exactitude of beehive or quartz rouses question of some Mason presence having originally put calipers and compasses to the scheme. Through all such glimpses and momentary angular sightings (rounding the surprising curves of the macro-order), the noetic field persists as a coordinative harmonic neither spatial or temporal, visual or aural in essential character but constitutive of all such properties and perceptual conditions according to the pattern of rhythms, ratios and interactive angles aligning perspectival identities of the typal grid-network (in this way all the regularities and recursive relationships of being whether expressing periodicity or the nonlinear limit-shape of "attractors" etc. testify to and obey an *ideoform* grammar, which therefore encodes meaning and intelligible value as a *function* of its representative unity).

The meta-cosmic Ideotype is, then, the whole of the Order which characterizes and endows every expression or perspectival power of that whole. Every such expression participates in-and-as reflection of the whole, representing its value as the resultant equation of a *universal convergence-locus*. Every such locus, representative of the whole, while reasonably a "part" owing to its conditional angle reflects and recapitulates the totality as a universe-in-itself, accommodating an indefinitely extensive pattern-correlation through the irreducible referent of its being.

It's for this reason such a totality has been identified modernly as the *holonomic* order. The character of every such locus as participatory pattern-index, ensures an endless mirroring regress of the whole within the part and part within the whole. Logos warrants *order* as the indeterminately extensive and summary correlation of combed and carded patterns, integrating geometric values as psychically meaningful potentials in correspondence with the Whole.

For this reason the universe is a living Being, ubiquitously big, extending innumerable tendrils and feelers as if growing toward itself from countless angles, shooting forth antennae and stalks, pods and appendages in subtle feedback of sensitive self-modifications from system to system and world to world as it becomes the World for which it was endowed. The ideoform Whole, as ultimate Referent of every partial or perspectival thing and Model mirrored through every form, is necessarily greater than its parts. The greatness it enjoys relative to its parts, derives from its immediate correspondence with the ground-of-being, or consciousness absolute, as the ideal term of resolution between finitude and infinite. Therefore while it presides as the typology of all pattern and form within the framework of its multidimensional field, it claims the distinction of the Greater in that it participates uniquely in, reflects and shares the essential being of Absolute. The prototype and informing spirit of Order, its essence partakes of the formless Spirit of consciousness itself. As such, it necessarily lays claim to the key of Resolution between the "two" primordial statements, that issued by Absolute pledging "infinite continuity and congruence even under all conditions", and that tacit declaration of Limit wherein it vows "infinite continuity and homogenous self-congruence on its own, finite terms".

Having *Hadit*: Ready, *Set*, Go

The peculiar or paradoxical position into which this seems to place the Logoic ideotype may appear "unfathomable", so that the tendency at this point will be to take the conventional religious attitude on the matter and fall back before the impenetrable Mystery, or follow the logic of lesser esotericisms that insist we've struck the pons asinorum of the Unknowable.

As unknown, mysterious or unknowable as this Point may be to traditional religions and esotericisms, however, it doesn't seem to afford much problem for set theory. So we may as well consult the latter, and forget the superstitious genuflections of the former, if we want to have an easy time comprehending the basic position and character of the Logoic proposition.

In set theory the Omega sign Ω stands for Absolute Infinity; by definition, this is "inconceivable". (Simply consider the Omega to represent here what we've previously denominated "consciousness absolute", "intelligent infinity" etc.) All ordinals less than Ω (the forms, orders and values which participate in and share the Being of Ω) possess some conceivable property of Ω; also *all conceivable properties* of Omega are carried by the ordinals which are less than the total (inconceivable) value.

The Ω Omega value, represented as it is by the last Greek letter, is nonetheless *not part of the sequence*. It isn't defined by relativity, comparison or juxtaposition; therefore it is not, properly, an ordinal.

The system of ordinals (formal, patterned properties-of-being represented by the order and consecution of number-value) gives participatory modes and derivative functions of the Being Ω; it reflects and refers to that Being, extending *toward* the Being Ω through such reference. As such it epitomizes the *asymptote*, exhibiting the variable which extends toward unity at infinity and which approximates such unity but which has an infinite extent to go before coinciding *with* that over-horizon infinity. For this reason, however, the asymptote is "in secret" already equivalent with *that* toward which it moves, since securing such projected coincidence and homogenous identity requires an intervening *infinity* of closing approximations.

It's therefore the exemplification and expressive function of the very infinity toward which it moves, and which it apparently covets in the unrequited gesture of its insatiate reference.

This asymptote or ordinal extension toward Absolute-being (Infinity) possesses within itself all the ordinals; though the asymptotic curve exhibits the implication of infinity, as an ordinal it contains all orders and dimensions, all forms and finite qualities holonomically ingathered to compose its ceaseless "going".

Now recall: Ω is transcendent to the totality of ordinals. Yet, since every ordinal less than Ω possesses, contains or reflects some conceivable value or property of Ω, the requirement arises for an ordinal that embodies the *essence of the conceivability* of Ω—that of being transcendent to or greater than all the finite values of ordinals. Thus the finite ordinals (n) necessarily participate in the *universal* ordinal w, which in set theory is a *transfinite expression.*

Is this universal ordinal w, itself finite? No. Is it the simple equivalent, or absolute identity, of Ω? No. Does it possess and exhibit the same value of Ω which is its *essential* value relative to all finite n? Yes. This is the Ideotype. This is the meta-cosmic Logos, as the expression and Order of Absolute.

May this postulate of "set theory" be visualized? Yes. There's a schematic that illustrates it well enough in a rough-and-ready way (whether or not it's ever been considered by the "set theory" set).

Simply imagine that a blank white page is "Absolute". Nothing on this page suggests limitation (if we banish the borders in imagination). We can't determine whether its whiteness and blankness is the total absence of everything or the total *presence* of everything (as when all spectra of light add up to "white"). Now place a dot on the page. The dot represents the all-potential of limitless absolute-being, i.e. precisely the capacity for Limitation. As a point it's unextended, thereby representing limitation in an "absolute" way. As an unextended point, however, it constitutes the basis of potential extension. In the midst of Infinity there's no *a priori* or preferential bias, no "handedness" for such extension. Therefore we may imagine the extensive elaborations of the point in terms of projective radii, non-preferentially arrayed in complementary equivalencies (lengths are arbitrarily "long"; they may extend to infinity and still be functions of the initial delimitation).

Now however we've established another value for the point-limit. As the universal locus of convergence for all its predicate radii, the value which it sums is necessarily zero; all differentiated, diametric axes cancel in a theoretically-saturate rotation of *continuous perpendicularities.* The provisionally-distinguished or contrastive radii persist in potential while rendering an eternal, wholesale cancellation of charge, weight, valence, contrast or bias of any kind. Self-evidently, the *realization* of such value only occurs at the common juncture, the universal locus of symmetric self-cancellation constituting the initial *point* of departure. Since all dimensionalized extension may be summed to a point, the point condenses *everything* which may be understood in terms of "limit". Yet the value it manifests as the median of an unqualified symmetry ceases to convey any part of finitude whatever, even while possessing and summing *all* the potentiality of "property", conditionality, qualifying attribute or identifying modulation.

Viewed in this way, it petitions acceptance as a *transfinite expression.*

The only "problem" with such an easily-visualizable scheme is that, in itself, it doesn't help us understand how Absolute may preserve the *sanctity* of finitude, the guaranteed inviolable *legitimacy* of the principle of limit in its own right since everything here cancels out to an infinite equivalency.

As suggested above, the conservation of *functional limit* through a field of perfectly symmetric self-cancellation (so as to avert a stalemate or inertial settling to some static counterbalance-of-opposites inferentially *voiding*—rather than resolving—the creation) is properly represented by a *ratio*; and as we shall see, there's a sacred proportion that steps in as a quite operational matter, to fill the potentially-catastrophic abyss between the "two" values. Indeed the whole "secret" of the Logos has to do with the means of "reconciling" the perennial incommensurables, the unconstructable or "irrational" terms of Phi (the sacred cut or golden ratio figuring prominently in spiral forms) and Pi (formulating the relationship between the circumference and radii of a *circle*).

Understanding that this is so, we should immediately consult the real *functional model* of Logos in order to see in practical terms how this resolution between the finitizing tendency of creative potential and the absolute/whole-being value of consciousness is Figured.

Part IV

Tube *Siddhi*, Or Shootin' The Transverse Curl On The *Bénu* Pipeline

In diagram 1, we display four concentric circles touching at a common point. Each has its root in the *prototype* of Limit, in this case depicted as the physical sphere. Thus each takes its ultimate point of departure from that prototype potential. The largest of the spheres, labelled Noetic, encompasses and includes the rest. The rest differentiate within it, and each is in turn differentiated *within* the preceding enclosure.

We've already seen how the Noetic dimension of being represents the abstract unity, coherence and intelligent holism of the ideotype; and how the ideotype in its optimal form is a Logos. As further explained in the Mother Terasu essays "What Is 'Christ Consciousness'?", the presiding ideotype (Word, Divine Thought etc.) serves to abstract the total Means of Resolution between the mode of finitude (summed in *its* particular declaration re "infinite continuity in finite terms") and the unimpeachable Being of Absolute (expressed through *its* characteristic formula "infinite self-congruence even under all conditions"). As such, it formulates the relation between consciousness-absolute and its lovingly-allowed limit potential as the Spiritual Will to *Realize* the key of Resolution, and to turn that key in the lock of intelligible Potential in order to enforce every authentic claim of the parties concerned without violating the validity of One (the conservation of which is required) or the Other (the proofs for which are lovingly allowed-for, as a corollary of the continuity of the first).

As a universal term *essentializing* all finite/expressible value permitted by Infinite-being, the ideoform Logos or noetic spirit orients with reference to the delimiting Point presence. In *aligning* the value of consciousness-absolute with efficient reference toward the finite end of the equation, the Logos of intelligible Means establishes a pleromatic Axis, a universal Median or abstract Line through which Whole-being may be "folded" without diminishing or compromising itself (in much the way paper may be creased so as to establish an orienting convergence-pleat without subtracting from or "cutting into" its Wholeness).

Folded through that universal Median, whole-being value configures itself as a totalizing *reflex* (just as folding a sheet back on itself is a *reflex*) illumining the coordinative counterparts of the inclusive *ideotype* as which the challenging presence of our point-locus "occurs" to infinity. (Remember that the principle of Limit, while abstract in itself, doesn't "occur" to infinity indifferently; it upsurges as a distinct *proposition* with respect to Absolute, expressible in various ways and always in *some* way as a passionate challenge to the comprehensiveness of Absolute: thus Limit as a prototype might posit the Question of Who merits true Kingship as the *Creator*-aspect of Being; it might arise as the Question of *Place*, i.e. *where* does the finitizing dimension of Being

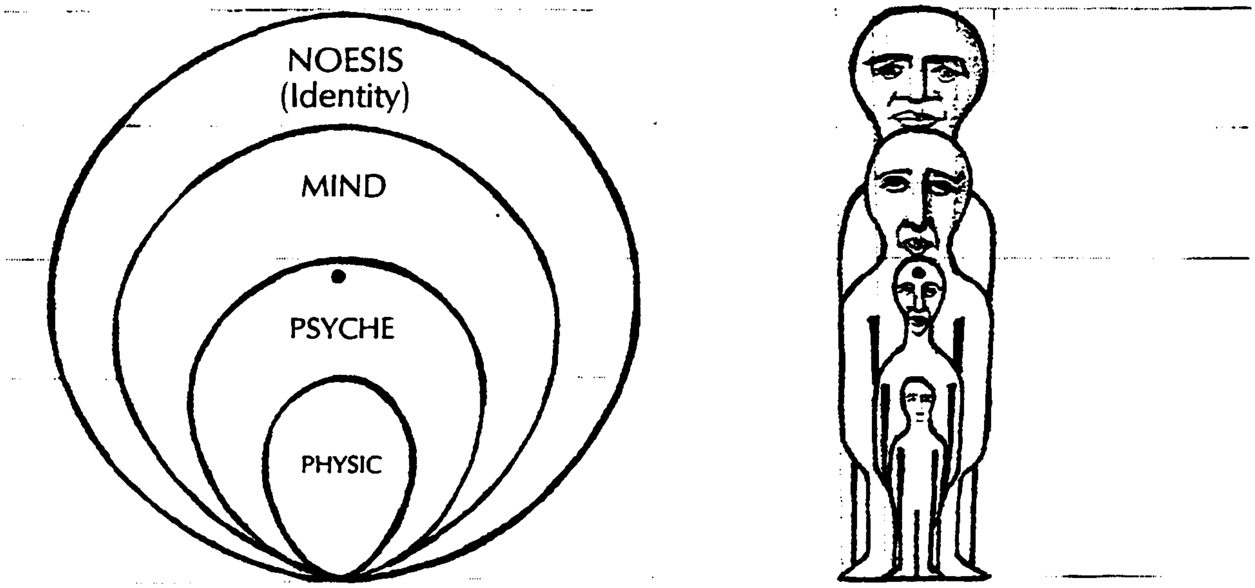

NOESIS
(Identity)
MIND
PSYCHE
PHYSIC

Diagram 1

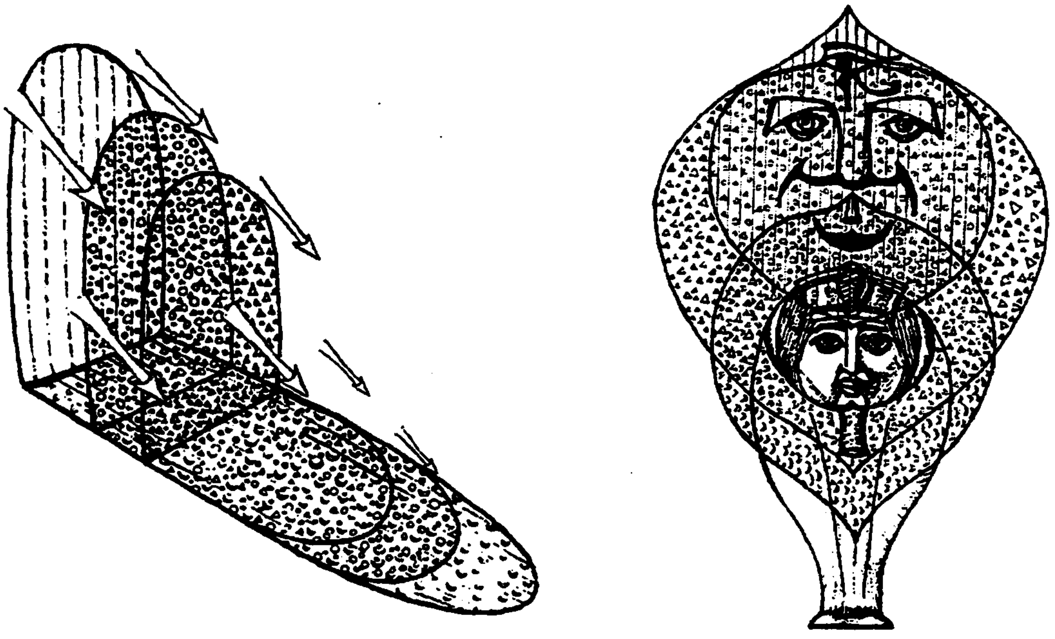


Diagram 2

have its appropriate home, to what does it legitimately correspond? How does the contractile and compressive finitude of the Limit-principle in itself square with, or become reconciled to, the All-loving expansiveness of Being as which it was originally allowed?)

The Axial Line is "drawn" with reference to the delimiting point presence so that its initiating trajectory stretches *from* the plenum *indeterminacy* characteristic of the Consciousness phase; it extends (as *expression* of such indeterminacy) in an indefinitely prolonged gesture toward the ideal extreme of determinable limit. Thus a preferential Stake is driven through the ground of consciousness, formulated as a polarized "grain" of intensified seed-potential differentially aligning—and selectively enforcing—organizational ordinances that serve to regulate flows in the Logoic relationship between finitude and Infinite (so as to furnish an enduring format of persistently-cohesive and intelligible order able to unfold implications of the governing ideotype, without reductively cancelling to a non-preferential equivalence at infinity). Absolute symmetry is a sign of chaos; selection-axis or preferential "broken" symmetry adumbrates potential order, yet retains the power of the void-term at the core of its cross-coordinates.

There is no comparable bias along the resultant, transverse axis appearing on the pleromatic juncture of Line. The functional range of any given diameter on the transverse plane is, however, set by the *preferential* presence of the pleromatic axis; the former must be the lesser proportion of a *ratio* between the two, to conserve the alignment-bias of the latter. Thus the resultant projection-form of the Logoic pattern is frequently given as a lozenge, vesica, Golden rectangle etc. Therefore polarization through the (differential) Line along its *transverse* axis is nonpreferential and rotationally symmetric though proportionately "finitized" so as to generate a kind of void-tube, or cylinder.

In this way the pleromatic juncture becomes a reflective *tube* of Self-Illumination (*Pipe*, in Lurianic Qabala), a Line of void Light establishing a style of selection-axis symmetry as the ideotype seed potential of the Logoic pattern, framing the resolution between limit and Limitlessness. (Remember: Absolute symmetry is a sign of chaos; selection-axis or preferential "broken" symmetry adumbrates potential order, yet retains the power of the void-term at the core of its cross-coordinates.)

The horizontal axis through which we may inscribe a rotational symmetry in the transverse plane, represents the permissive limit in the circular distribution of pairs of opposites or complementary qualities thereby circumscribing *particular* fields modeling worlds and definitional "spheres of being". The functional restriction placed on the diameter of that transverse "rotogravure", ensures the filtrate selection or variable "isolation" of *particular* sets (rather than indiscriminately *universal* sets) through any given "slice" or perpendicular intersection of the vertical axis; thus the vertical axis *itself*, preserves its presence as the resolving pleromatic juncture (Line) serving the *functional common denominator* or void-locus "extension" on *behalf* of all the planes and worlds through which it's drawn, or more properly, which it "draws through" Itself.

Line To Point: "Let Me Just Bounce This Idea Off You..."

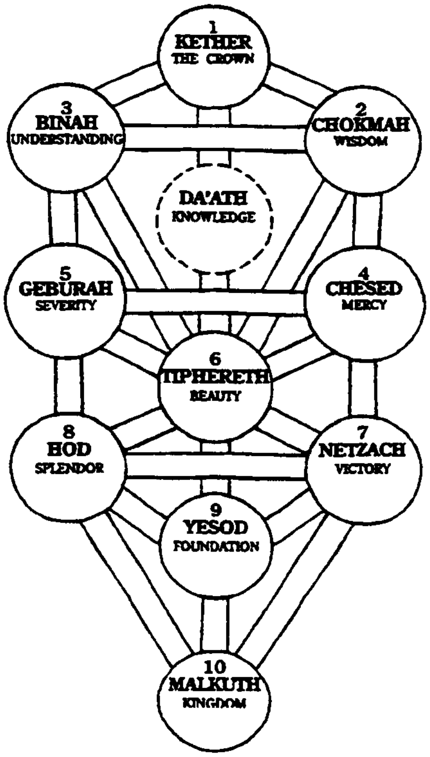
For the tube ("pipe") of Line may be said to "convey" something through its own medium. It *draws* a particular substance through the very, enabling *form* of its Presence, fashioned as it is or subtly crafted so as to reflect (and function as medium for) the metacosmic ideotypes *pre-existing at infinity*. The ideotypes are the "material" of this reflective Line or radiant "tube" of self-illumination. This doesn't mean they literally move through the Line as water through a pipe;

in this case "pipe" serves as medium of reflection, filtering and coherently mirroring the sifted typology against the resistance-limit of the Point presence.

Line of straightlight draws upon the plenum reservoir of typologies floating in eternal pre-existence at infinity, and actualizes them by focal restriction (thus, Line is *oriented with respect to* the restrictive or delimiting point-presence, takes its cue therefrom and accepts the vehicular restriction of *receival-point* as a kind of valvular regulator through which it aligns, focuses, adjusts and coordinates).

The reflected typologies are of the nature of consciousness-matter. They pre-exist through the infinity of consciousness as purely noetic wholes, summing the intelligible potentials as which a given *type* or style of point limit arises to the all-permissiveness of Absolute. Thus the preexistent ideotypes abstractly form around the potentiating presence of modal Limit, the way a smooth and single pearl is invisibly secreted around the infinitesimal, "irritating" presence of a granule.

The point-potential and its descriptive typology pre-exist as purely noetic abstraction, generated against the continuous possible *presence* of such a point-interruption in the midst of Infinity. Thus the intelligent Line of Straightlight gives an enabling "form" to consciousness functionally reflecting (by mimetic correspondence) the abstract ideotype, independently filtered from the plenum matrix of types—the way one may hold a given idea "freely" in focus without having to "think through" the universe of ideas in relation to which it continues to exist. It reflects the ideotype against the concentrated *point* (the eternally-expectant presence of which *inspirits* the particular ideotype); the coordinative implications of the ideotype are *mirrored from* the resistive limit of the point at a certain threshold of intensified "conceivability", so that the point functions as vehicular medium of the typology it inspires.



Therefore the Line of Straightlight (Ruach or Spirit, the Will aspect of consciousness) conveys the ideotype proper to the "particularized" point limit, by traversing the zone of potential wherein the resistance-limit of the point intensifies as a real *probability* of the Creative Largesse, until It strikes the "region" of that potential in which the point is sufficiently real-ized as to constitute the *Prakrit* or Akashic-space of "matter". The abstract *delimitation* as which this denuded Space differentiates from the plenum indeterminacy of Infinity, refuses to accommodate the traversal of Line through its creative zone of potential any longer, not out of opaque stubbornness—as is often the interpretation—but because it must now be accommodated on *its own delimiting terms* in order to fulfill *its* formula and that of Absolute simultaneously.

Thus Line, as pleromatic representation of the Void totality of consciousness-absolute, can't "fit" into the region-of-being set aside for the intrinsically valid and permitted function of the point-limit (now isolated-out as an indefinitely extensible Continent of drifting "contour-space", the prototype of matter-substance). The consciousness-matter of the ideotype reflected by the filtrate purposiveness of Line toward the interruptive Point, becomes reflected *off* the resistance-limit of the point functioning as impenetrable basis of *nature-matter*. Such reflection *polarizes* the volitional Line, in effect spreading a Curtain of crystal-faceted Light across the coordinative junctures specified by the anticipatory ideotype as the resultant mirror-modeling of the indeterminate point in the overflow presence of encompassing or "surrounding" Line.

How Fulfillment Precedes Un-fulfillment, Or, Too Much Of A Good Thing Can't Be Tokened By *Grantha*

Therefore we may show *two* basic potentials of this cosmogonic or "Logoic" process. There exists the (inferentially) circumscribed field or spatial environs of Akash predicated on the resistive point-limit; and there is the noetic "atmosphere" of the Linear median of *Ruach* or Will of Straightline, a form of consciousness-matter—or reflectively intelligent "substance"—conveying awareness of the ideotypes as which "particularized" forms of the point-limit take their being. Since this Line is the abstract pleroma or universal juncture of Resolution for all polarized potentials springing from the resistive reflection matrix of the point-limit, it may be said to move or "descend" through the circumscribed field or potentiated "space" known as *Nephesh* (vital-soul, *Prakrit*), its Spirit of Resolution drawn by invitation of the ambiguous/problematic nature of the point limit (which, in its restricted character, *innately requires help*).

This "movement" is the passage of Line through progressive *degrees* in the potentiation of the point presence, bringing its characteristic ideotype to various *phases* in limit's crystallization or apparent consolidation. Thus in certain *early* phases, the Akash or point limit of nature-matter may seem to enjoy a kind of provisional Resolution with Infinite-value brought to it through Logoic medium of Line; it may seem to dissolve homogenously into Light with the simple introduction of mutually compensatory properties belonging to its "type". But this is only for the *earlier* degrees in the progressive crystallization of its "desire" to realize innate validity on its own, delimiting terms. At the critical threshold phase of Receival (of the Infinite abundance brought to it by resolving Light of Line), the encouraged potentiation and intensified *excitation* of the point presence as it "reifies" the sense of its own validity—or right-to-being—from apparent fulfillments with respect to the Resolving Juncture of Line, produces a paradoxical amplification of its inbuilt quality *as* restriction, resistance and limit so that its ultimate phase will no longer yield an accommodative cancelling to the Light.

It's here that the form of the selection-axis or preferential symmetry for the Logoic pattern demonstrates the real importance of its Supernal Logic.

Because Of *Meher*, The Trees Of Eternity

From our depiction of diagram 1, we may note how this "preferential" symmetry axis is subtly crafted; for if we take the absolute "heart" or midpoint of the diagram to coincide with the center of the largest, encompassing circle, a Line drawn vertically through the circular centers would exhibit a displacement reference or axial bias through the lesser circles, reinforcing the functional sense of anisometric stress ratios in those circles for which the true coordinative center was necessarily conceived *above* the governing median of their own zones. For the largest, encompassing circle however (termed Noetic) the underlying absolute symmetry of the Whole remains intrinsic as an immediate, operative principle. It is equally plain to see that this subtle asymmetry fashioned from a Model of absolute symmetry (a model *reflected* in each circle as an identity of the Greater, yet functionally compromised with respect to the absolute Median term) is concealed by the *operative* configuration of the spheres depicted in diagram 2 indicative of our collective (operational) intersection of the Logoic pattern as a whole. Here the lozenge (Tree of Life) form seems to predominate, and the absolute symmetry through which the Order is generated becomes obscured.

By the Light of diagram 1, we see that the encompassing value of the Whole is Noetic; the circle generated within it is denominated Mind, signifying the degree of conscious being within the noetic whole through which the *pattern* of the informing ideotype comes to expression.

Within the circle of Mind is generated the Psychic sphere; the psychic dimension of conscious being gives the universe of affinities, the formal correlations in the typologies projected as patterning process. In the Psychic domain all combinative potential for the operative, patterning coordinates discloses an *affective* differential at the heart of form, giving variable harmonic states *primary symbolic charge* as meanings with reference to the Whole, before they are ever reducible to mechanical terms of an indifferently determined "structural compatibility" as with the dry appropriateness of "condyle" and "socket" etc.

Through the Psychic sphere emerges the vital-physical sphere, in which the guiding *form* of affined types aligns the suitable *structure* whereby psychic states of the patterning-process may be enforced (as a self-consistent architecture of coinhering values and meaning potentials). The vital-physical sphere, generated "within" the Psychic, Mental and Noetic spheres, is in reality the "granule of matter" at the center of the pearl, around which its noetic luster was secreted. Thus though the functional presence of the vital-physical sphere is a kind of emanative *reflection* from the preceding consciousness-frameworks, in itself it constitutes the nucleating point-of-departure and efficient *instigator* of the noetic/psychic patterns through which its properties are reflexively organized, elaborated and coordinatively aligned.

Playing Through: *Guph*-in Around On The Final *T*, With A *Nephesh* Of A Niblick

The vital-physical sphere, while *depending from* the informing consciousness spheres, is itself *Nephesh* or nature-matter so that, taken by itself its enabling structures may *appear* to be a compatibility-mechanics given as product of "natural selection", stochastic forces etc. It is not in itself a state of Self-reflective awareness directly transcriptive of the value of whole-being consciousness, as are the preceding spheres. Yet it necessarily possesses its *own* quality of consciousness on its *own* terms, since as we've seen the discontinuous point limit or basis of Nephesh (vital-soul) gives consciousness to itself in the apparently interruptive form of *un-* or *sub-consciousness.*

As a style of consciousness it is a domain of the *consciousness unit*, just as the spheres "above" and encompassing it. It is a power of the consciousness-unit corresponding generally to the vegetal kingdoms of nature inclusive of the crystalline-mineral states (it therefore corresponds to the vegetative or autonomic nervous system, in the total self-reflective structure). It constitutes the cross-road *intersection* between subliminal and self-reflective values of awareness, and is therefore symbolized in animal-forms of the nature pattern representative en masse of varying degrees in the "hind-leg" transition to functional congruence with the *vertical*—"bipedal"—axis modeling the (transcendent) organizational Line of the cerebrospinal column supportive of standing man.

The vital-physical sphere therefore correlates with the sacral and coccygeal plexuses and the corresponding hindbrain as harmonic loci of instinctual patterns, coded drives and the maze-like repertoire of appetitive self-sustenance giving the infant-form its creatural impetus as emergent awareness in the World; the vital-physical sphere correlates as well with the *solar plexus*, which is the operative transitional juncture between autonomic and consciousness-systems connecting them through splanchnic nerves on the one hand and vagus bundles on the other (the *sympathetic* portion of the autonomic nerve-networks corresponding most closely *with* the autonomic system, the *parasympathetic* processes of the autonomic nervous system correlating more closely with the cerebrospinal or consciousness system).

Thus the vital-physical sphere, though mediated by and coordinated through consciousness units like the others, *not* having the degree of consciousness in itself corresponding to the pleromatic (vertical) power of self-reflective awareness is considered *discontinuous* with the Noetic/Mental/Psychic spheres above it and extrinsic to systems of the soul-being proper. (The sphere of Nephesh or the vital-soul known as Malkuth in Qabala, is shown *depending from* the preceding Sephirah like a dangling afterthought, though structurally "tied" by Sephiroh of Straightlight to the others.)

It is not an innate structure of the *atankarana* (the "inner instrument" or essential soul-structure of Hindu terminology). Nonetheless it constitutes the basic point-of-departure and—in a very important sense—the raison d'etre of the Whole Tree.

It represents the furthest intensification and *reification* of the causative point-presence (or Prakrit of nature-matter), its deepest "invagination" or turning inside-out so that it seems to constitute the *primary reality* while consciousness appears subordinate to, encased within and *dependent upon* its resistive and inertial processes. It is a World wherein the corresponding Ideotype is reflected and variably mirrored through the transecting Presence of the Pleromatic column (establishing its resolving and convergent Line at one of *several* possible intersections, like a Mirror-edge placed angularly on a flat picture so that features are reflected *more or less* according to symmetric coherence); in this sense it's like all the other Worlds through which the Pleromatic Line—in its Psychic, Mental or Noetic phase—acts as plumbline of the density-degrees.

Thunderbird Motel And Lounge—Last Chance AAA Rest-stop On The Long Road Home

The resolving tubular Axis of Straightlight constitutes the informing Consciousness-principle in the midst of the upper Worlds, its noetic atmosphere (whether in *noetic*, *mental* or *psychic* phases) tending to align more directly with—thus seeming to "penetrate", resume and fulfill—the surrounding field of limit-potential; just as the Pleromatic column comprises the ideoform atmosphere of *consciousness-matter*, the fields It traverses constitute the corresponding Worlds of Akash, or *nature-matter*—the circumscribed zone (circular Sephiroh) based on the point limit.

For the Noetic Axis of consciousness there's a corresponding Archetypal or Light World *(Atziluth);* for the Mental Axis of consciousness there's a corresponding Creative World of patterning potential (*Binah*, the Mother); for the Psychic Axis of consciousness there's a corresponding Form World (*Yetzirah*, pertaining to the Son or ego-soul), giving the emotional values and symbolic affinities characterizing the range of the life-patterns.

There is no exact correspondence of a conscious hypostasis for the Physical World (called Bride, or Daughter). Rather, the three hypostases Above (Noesis, Mind and Psyche) mirror the whole-sum values of their phases indirectly, i.e. in the *un*whole-sum counterpart of their comparatively cooperative nature-spheres—that counterpart known as *Nephesh*, or the physical world, reifying the principle of resistive and inertial limit to the degree that Consciousness cannot really *enter in* and thereby belong to such a sphere as an intrinsic value but must mimic any such innate correspondence or belongingness by an *attached* identification (all the more poignant and impossible since the vital-sphere bears least kinship, in itself, to consciousness-in-itself, being many time removed through angulated and symbolic reflections within the informing worlds above).

By tendency of its continuity and persistive self-congruence, *descending* forms of Consciousness seek a correspondence of similitude with vital-being in reductive fashion—rather than the reflection-sphere of physical nature adductively aligning in *terms of consciousness*, as subjunctive mood rendering a cultured correspondence of void-conscious presence.

The Secret is that, possessing a *variable* code-typology of elastic and alternative alignments like all the other worlds and planes, the physical sphere may be aligned through its mirroring correspondences in *deeper* harmony with the value of consciousness so that its symbol-pictures don't just *allude* to a Presence several times removed from it but serve directly as expressive agency *of* the whole-being value belonging to consciousness. In this way the structures of the "physical world" may constitute a compatible place for the visitation, rest-stop and refreshment of the soul-being innately Conscious to the degree of correspondence with the upper Worlds; it may house and shelter that consciousness, gratify the creative attention of that consciousness, enhance the available *energy* of that consciousness (by adding an effective domain of Resolution to Its axis), while never again casting the post-Edenic spell of one-to-one identified equation *with* its reflexively self-symbolizing terms. In this way the Physical World may come to serve as a Triple-A *motel* for the Whole-being value of consciousness, free to come and go as it pleases.

How All States And Energies Of The Informing Worlds AppearAs One Flat Field In A Flowing Space, Even While All States And Energies Of The Informing Worlds Arise From One *Sat* Fiat By A Glowing Grace

Just as the *Nephesh* of the vital-physical sphere is represented in neuro-vegetative and bioelectric energies, animal/plant/and mineral forms etc. the corresponding nature-spheres of the Worlds above are represented in pranic or *vril* energies, deva forms and "allies", elementals and affine geometries, luminous cables or living fiber-bundles of cosmic connective tissue...

Note that, if we accept the absolute center in the diagram (1) of nested circles as the locus of spiritual balance for each of the spheres respectively, we see first of all that *spiritual* balance resides outside the physical framework (the smallest circle) altogether, and appears poised in the surrounding atmosphere "above the head". Next we find that, for the level of *Psyche*, the point of spiritual balance appears at the browline of a (given) human form inscribed within its circle. For the level of Mind, that same point appears at approximately the locus of the throat. And for the encompassing sphere of *Noesis* itself, the central Point of which constitutes the absolute center for the system of circles as a whole, the locus of spiritual balance is established at a median corresponding to the heart of a (given) figure inscribed therein.

Each of these levels representing hypostatic degrees or powers of consciousness, corresponds to a World of nature-matter organized and potentiated in conformance with the value of the given level. The hypostases of Noesis, Mind and Psyche constitute a three-fold hierarchized Being of Self-reflective consciousness, a basically unific Identity of differentiated functions, projections, personality-expressions and degrees of awareness; the physical level enclosed by them (as though it were an enwombed seed-state) constitutes the sphere of Akash or nature matter, of variable densities and grades and representing values of consciousness-potential *below* the threshold value of Self-reflective awareness, i.e. un-, sub- and protoconscious potentials.

Though each of the nested circular levels exists as a total potential of being corresponding to a complete World of cognate activity and knowledge, they're related to one another abstractly as with common concepts of "dimension" characterized by "mutual perpendicularities". And, though each such level may therefore be conceived as noetically "perpendicular" to the next, the congruency of kind pertaining to the first three (self-reflective) spheres as contrasted with the comparatively unlike quality of the fourth (un-conscious) sphere **causes the three to bear a unitary relation of perpendicularity toward the fourth.**

Thus the first three hypostatic spheres may be depicted as distributively sharing a common vertical axis, while the fourth sphere associates through the horizontal as though it were their projective shadow.

If we regard the first three spheres as translucent or transparent (whatever their characteristic "marks") owing to their more direct identity with unclouded degrees of consciousness and light parallel the "upper atmospheres", we may imagine the whole-value light of (self-illuminative) consciousness shining through them one after the other in staggered display along the Vertical, collecting and casting their contributory properties in flat summation over the horizontal plane. With respect to the physical sphere receiving the qualitatively discrete values of the preceding states in a stream of sheer superposition across its comparatively mono-dimensional surface, it appears as if all the powers and properties of the Upper hypostases are concentrated through, and occur in homogenous commonality upon, the summary matte of materiality.

Viewed in this way, it's easier to perceive what the ancient initiatic traditions as well as their modern counterparts mean, when they state such perplexities as that the "bloodstream" pertains to the "astral" state of matter etc.

A Cartesian Demon Cuts A Diamond Card

The appearance of the self-apprehending system to itself through the physical field of focus, should long ere now have given pause to the enthusiasms of that "naive realism" still prosecuted in one form or another by every modern discipline; expecting either that the given sensorium or its accompanying, cognitive faculties should render a portrait of "the real" in any way accurate or having a reliable degree of (ultimate) verisimilitude with "what is" remains, to today, what it always has been, an unwarranted article of faith buttressed by anemic "correspondences" of a superficially practical kind which only "prove" the agreement of prefigured complements within a profoundly unfathomable context.

Such presumption never surpassed Descartes' "demon"; the cofounder of modern secular philosophy (along with F. Baco, you know) stated the problematic axioms forming the *pons asinorum* of rational inquiry at the outset. They were as plain to him then as they should be to modern investigators now. (How do we *know* what we know? What grants us epistemological certainty on the basis of contingent, *a posteriori* faculties and functions? How do we transcend the *petitio principii* of anaclitic faculties necessarily *taking for granted* the very datum evoked to prove its own point?) Modern investigators uniformly take their point-of-departure from a tacit faith, a quasi-religious bottom line assumption bequeathed them courtesy of Descartes' original "special pleading" (i.e. for a Divine all-knowing Being Who, owing to just such status, constitutionally wouldn't lie to us) only long emptied of its original conviction, the deific substance having dribbled away to the secular millennium without notice so that all which is left is the unexamined faith itself, a hollow superstructure with Nobody Home.

Now we may see more clearly the magnitude of the problem involved; and we may also perceive, perhaps with happy non-expectancy, that part of truth which still clings from Descartes' original solution. (Oh; did you expect Monty to be programmatically anti-Cartesian in good old "new age" fashion, doctrinally dubious that *any* part of truth could come from the old "cogitors" of the Renaissance like Francis and René? Well, it's not for nothing those two culprits have forenames sounding suspiciously feminine to modern ears—embedded in their "egregiously macho" and aggressive philosophies are many subtle reflections and soft reservations unbecoming the negative icons we've made them in light of ecological catastrophe).

The magnitude of the problem, lies here: we have no way to assess the truth-value of faculties and processes which allow themselves to be perceived *only through prefiguration of their own pattern*. It's for this reason that we've modernly settled on pragmatism *alone* to rule on "truth". And, as we've seen, pragmatism alone doesn't account for the actual truth-value even of things demonstrating experimental domesticability; we see more clearly now how empirical links *do not* equate in one-to-one correspondence with the phenomenological whole (as when we may activate memories and emotions by electrode stimulation of brain-lobes, yet are no nearer understanding the experience of consciousness thereby). We see the ways in which factors of phenomenological process strobed to operations of our pre-patterned faculties may yield a coherent "discussion" of reality in terms of those faculties (as when cause-effect reality performs technologically according to our equations; or "renormalizable" mathematic operations yield magical correspondences-of-agreement with "real" behaviors of forces and fields); by the same token, we perceive just as plainly how reality continuously surpasses the zones through which we may conduct an intercourse of mirror-agreements between process and patterning faculty.

On the other hand, in light of our preceding *metaphysical* examination of the subject (taking its point-of-departure in the *Noesis* of reality, yielding *apodictic*—therefore irreducible—values assessed from the common-denominator *Being* informing and filtering through the interstices of relativized faculties), we may find again our rightful measure of agreement with *Descartes' original assessment*: we may renew our confidence in the authentic correspondence between conditional faculties and prepatterned functions with respect to Being (i.e. truth-value) while enlarging the framework *immeasurably* in which we may exercise that confidence.

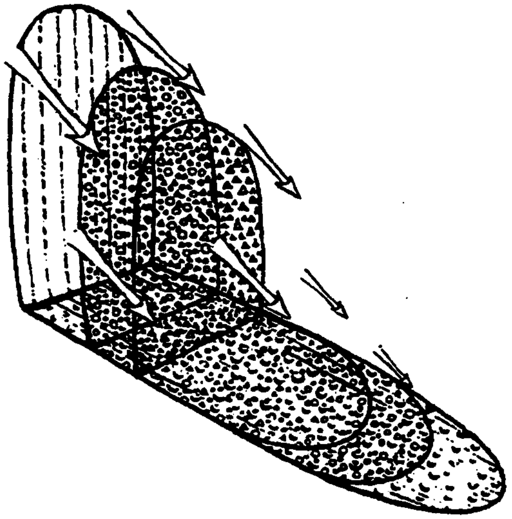
Indeed we may agree with Descartes that our sensorium and reasoning faculties etc. participate in the Reality of Divinity (Self-evident or apodictic Truth) so that ultimately, given sufficient *self-correction* or *balance*, they may yield reliably-accurate correspondences with that Reality (i.e. "God" would not—ultimately—lie to us); for we see the way in which all processes and functions regardless how complex or ranging in interpretive faculty comprise coordinative elaborations and projective expressions of *basic ontological principles*. The *ontology* behind and informing those functions is immediately accessible, *not* primarily as reflex activity or self-assessment *of* those functions but owing to their derivative participation in whole-being value.

Once the "mask" of their filtrate/focal operations is penetrated (through threshold realignment of their coordinative operators *congruent with the Resolving Void-value,* or *axial pleroma,* from which they issue) the Spirit of that primary value endues the blessed Beholder with the immediate power of *discrimination* (*buddhi,* in the Eastern traditions) whereby the conditional may be clearly distinguished from the unconditional.

There is then no further question as to whether the ground of assessment proceeds *from* relativistic and conditional faculties *toward* some approximated "truth" wholly dependent on their configuration to begin with. All relativistic and conditional faculties are *illuminated* in their fundamental derivation from the Ground-of-being (this *lifts* the burden of truth-value from their conditional objects altogether); their ontological continuity and principial correspondence with that Ground is rendered Self-evident.

This form of *Self-evident* knowledge is primary and irreducible; it's that which the term "apodictic" *ought* essentially to mean, therefore it isn't just an intellectual certitude—as when we say the effect of oxygen on iron is "self-evident"—rather it refers to the wholly-convincing and transparent certitude of Being when the Self of Being and the Being-of-Self are exactly identical, without anything at all "left over".

A Return To Goodly Form



In this way we may return to diagram 2 wherein the composite configuration of what we know as the human form and its corresponding field demonstrates how the facultative continuum of that form—yielding processes according to the type of an homogenous plane, apparently participating in and composing the flat venue of that plane—takes its Being in an *extended* Reality; how the appearance of its own processes and functions maps itself as compound-synthetic resultant of a *reflection grid* stylistically filtered, focused and aligned across an in-forming network of ontological projection-fields (flowering intensive meta-physical qualities "procedurally" in the manner of budding dimensional perpendicularities sprung one from the other so that the resultant projection-grid of faculties and functions represents a complex background of "right angle" turns coinvolved upon itself in folding fashion giving goniometric specifications for the sum).

Each such "system" of the reflected human form (apparently coexisting across a single shared field) may now be understood according to the *quality* and *ontological function* it represents through the self-configuring plane of cognition; it may be identified as the (progressively modulated) projection of a discrete value-of-being, carrying that value forward and preserving the integrity of its character in function and form even as it becomes modeled by (and measured to the specifications of) a succession of *implied* values giving bloom to their own qualities, that "clothe" the ontological principles from which they derive thus nesting each within the other and summarizing as they go until the first (noetic) value is braided through the vehicular whole, according to the composite configuration-dynamics of the resultant projection grid.

Holding to the conceptual model of diagram 2, then, we may understand how esotericists can say the circulatory system/bloodstream of the human form corresponds to the "astral" state of being (*esotericists* may come to an inkling of what they've meant as well). More than that, such model gives a productively different *basis* for the classification of systems germane to the human form.

While noting, on aggregate, conformable wholes paralleling the discrete systems mapped by modern bioscience from *its* angle, it becomes possible to identify and correlate such interacting wholes according to a framework which values them from subtler perspective. Thus their general outlines may retain recognizable shape with the analytic research of science (as they should, if there's an essential correspondence amongst the vertically collated levels), while exhibiting lines of relationship not apparent at the physical level but revelatory of *higher-order functions.*

These *non-ordinary* lines of relationship make more apparent the integral purpose or overall meaning of the biophysical pattern; more than interpreting the combinative possibilities of immediate mechanical structure, the kinds of configuration disclosed from the "vertical" angle exhibit informing organizations of a general *value typology* (deeply related to what Lord Verulam meant when exhorting the science of his *Instauration* to discern the *form* of things).

Since the *form* of things belongs to an order outside quantification per se, and indeed grants the criteria by which tabuli of "quanta" may make any spiritual sense at all, the failure of the resultant scientific epoch to make any "sense" of the injunction toward *form* in its wholesale embrace of Baconian *empiricism* accounts for the general quality of cancerous proliferation and randomizing coverage-for-its-own-sake characteristic of the scientific ethos presently; it accounts as well for the dislocation of "blame" in contemporary misreads of Bacon's intent, as well as average misapprehension of the scope of his understanding and overall character of the philosophical *magnum* with which he intended to christen the ship of Science departing from the hand-built pier.

Subsequent history has obscured that essential subject of *form*, allowing it to languish as though tiptoeing away from the cloud of incomprehension surrounding its quiet desuetude; yet this is precisely the part of natural *alchemy*, the sprite of *esotericism* belonging integrally to the Lord Chancellor's (overall) thought which has thus been hid away like an embarrassingly dotty relative, impossible to explain to the neighbors, so that its very existence is scarcely suspected.

If however we were to return to the fateful scene of the initial deviation, we might catch the presence of *form* ere it's *exxed* again in rounding the historical corner; and, by adhering to the logic of diagram 2, we might renew an ancient appreciation of its *central* place in any classificatory scheme expected to correspond to the most coherent/unified degree of overall spiritual apprehension.

A Transdimensional Assembly Line And The Vehicle Of Cognition

Since the horizontal "shadow" of physicality falls from displacement through the vertical axis belonging to the hypostases of consciousness, we may see first of all that "physical" processes encode basic *psychic* functions. They must be understood above all as patterns of *cognition.* The basic organs of cognition are coordinated in systems of "knowledge" and "action", the former belonging to modes of perception and the general sensorium, the latter to overall motor functions. Therefore all the reflectively-analyzable "concrete" processes whether digestion, respiration, reproduction, circulation or perception constitute integral modes of *cognition*. The aim, purpose, meaning, activity and order of the biophysiological processes and functions is that of cognition; they inform cognition, support cognition and indeed encrypt the very patterns corresponding to the "psychic grillage" aligning intelligible coordinates of cognition.*

Note therefore that, on the horizontal axis where the vital-physical field is reflected, the innermost circle depicting the physical zone *per se* is compounded of patterning coordinates actually corresponding to states and planes dimensionally *discrete* along the vertical axis. This implies, then, that there *is no* physical world "in itself", or rather that such a world is the resultant composite/focal alignment of sentient domains along an axis *perpendicular* to the projection plane through which its grid-network models itself as the "thousand things".

We may extract further implications from this diagram.

First of all, the enclosed (innermost) circle of the horizontal plane represents what we ordinarily know of the material world. From the perspective of this schematic, it's obvious we ordinarily perceive only the *physical* part of the aggregate material world; equally as obvious, there's more to the material world than this physicalized cross-section exclusive to our general perception.

Informing the physical system and comprising intrinsic elements of its composition (as if guiding, adjusting, regulating and generally "advising" its processes) are nested gradations of patterning coordinate-states reflecting the relevant qualities of *conscious hypostases*, projecting their respective standards of Influence "through the perpendicular".

Thus we may easily see that the "most-physical" focal grade of the material world as a whole, is informed by "etheric" states of matter conveying values of the hypostases in correspondence with the respective Worlds to which each such hypostasis belongs on the *vertical* axis.

The immediate "current" of etheric-material process informing the compound physical projection field is therefore one which reflects, conveys and is inspirited by the value of *Psyche*; it imparts *affined* influence giving the symbolic *charge* as which physicalized structures are coordinated, and reflect their ultimate significance back to the "cognizing subject".

In turn this current is informed (at virtual "right angles", within the framework of the vital-physical field as a whole) by processing currents organized according to the *characteristic pattern* as which the material order of perceptions is projectively aligned. The *pattern*—coding ratios, rates and coordinative harmonics corresponding to the given "type" of the cognitive field—constitutes the intelligible *gestalt* of Mind which is their Life: the meaningful, directorial coherence underlying the continuous organization of wholes.

Therein is directly implied the character of the *basic* mind/body current informing the rest; inspiriting the organization of wholes is a unitive *type*, an abstract/ideoform standard reflective of the essential *identity* as which the order of patterning coordinates aligns itself; such standard is a "logos", giving the term of homogenous self-continuity warranting descriptive coherence through the diversity of—angularly convergent—qualities and enabling constituents in the life-pattern.

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* We've encountered the subtleties involved in this definition before, when it was noted that the Sorcerers' Way of Castaneda's "Don Juan" closely parallels our hierarchic insistence here in claiming that the whole mind/body process is that of a "bubble of perception"; we have elsewhere lodged our preference for expressing it in terms of a vehicle of cognition. This isn't semantics. It reflects a deep difference in the estimates of respective "paths". There is something very much of the *vital*, still, which clings to the Sorcerer's insistence on the premiere value of perception. It hauls in the whole realm of nature-matter *per se*, in its definition. It is the business of the Sorcerer to "perceive worlds". It is the business of the Magus to "know Being". Thus the difference in ruling upon the mind/body whole as a "bubble of perception", or vehicle of cognition.

This *principal* etheric-material current reflects and conveys the value of *Noesis* from conscious domains of the vertical Axis.

Versatile Virtues And Variable-Option Appointments On The Luxury Dash Of The Cognitive Vehicle

We are now able to perceive a general purpose and function for the mind/body form along with its organs, nerves, currents and instruments priorly unavailable to the physical faculties alone. With help of diagram 2, it becomes plainer that the interrelated systems process an overall *power of cognition* having ideoform, patterning, formative and structuring parts. What we perceive of "the world", inclusive of that mind/body form beheld according to its own agency, is the projective *resultant* of a stylized ordering of properties proceeding from ontological ground, the "objective" part of which is modeled at an angular intersection *representative of,* but subtracted from, the immediate totality through which *noetic holisms* and abstract congruencies of the participating principles are endued.

This implies there are *variable* ways in which infrastructure processes of the resultant, objectivized pattern may be given; the informing principles may be modeled in combinative alignments begetting alternate *libraries* of living symbols, lighting themes of the Cognitive grid-network through its own incandescent filament. Like shadows of the same object cast by differently angled light sources, some may appear similar to one another though slightly displaced by subtle gradations, and projecting distinct qualities; while others may seem exotically different or of altogether separate character, as if belonging to another order of existence without reference to the former.

We may perceive glowworms and galaxies, Madascagar tigers and New York taxi drivers; but we may, with the merest displacement of a few coordinative threads, apprehend principial powers of our own processes in projective terms of Titan towers, palaces of the moon and glowing nightseas, devas of the wood and undines of the lake, mirror-world corridors in a fungal maze and phosphene elementals floating witch-webs of geometrized silk over shivering meadows of dew...

Understanding this self-modeling *variability* as a basic factor of the Being which is *noetic* before it's comparatively "material", we may grant *abstractly* the existence not only of that standard anatomy/physiology given to the Grey faculties but of other, "complementary" systems or alternative perspectives through which *subtle* meridians as well as *pranic* flowlines and fields may emerge, as viable depictions of processes or powers screened out of the "flat" anatomical texts printed from strictly physical plates but naggingly present (if ordinarily unaccounted-for) all the same; and we may appreciate the unexpected availability of practical means for realizing such abstract potential *perceptually*, so that "rumored" states and rarefied planes of function needn't remain a matter of inference from ambiguous results measured by a merely material gauge.

It may now be understood that, by the "material" field of the mind/body form we mean not only the known vital organs, the plexuses and ganglia, endocrines and exocrines but the rarefied subtle flowlines of a coherent energy-network parallel the physically focused centers—the *chakras* and *nadis* of an extended system having its own perceptual/cognitive correlatives securing its estate on its own self-characterizing plane.

There is a stylized *vital-physical* field of focus (the one we "know"); and, tuning the next level of coherent adjustment, the cross-section panels and capillary pressure-pumps of the corporeal form dissolve hard edges favoring the general halation of a phosphorescent flow-field, surrounding and enveining the lingering shadow of fleshly tubing. In turn a subtle adjustment of mind/body alignments may be made, so that the self-representation it educes on its own behalf polarizes previous pulpy folds and lines of fuzzy glow into complex mazes and regressive mandalas of flowering wheel-geometries, generating oddly understandable picture symbols of the soul record.

Systems And Integrated Circuits: Knowing Maintenance Requirements Of The Cognitive Vehicle, And Where To Get Spare Parts

Just as we may say that, taken as a cross-sectional "whole" on its own perspectival plane there is a collective current (representative of the total system of innervated organs) known as the *vital-physical*, we may acknowledge the presence of additional dimensions to the general body-mind; informing and organizing the projected "phase space" of the vital-physical current is the *fluid/watery* current of material ether; and, inspiriting the formative force of the watery current is the patterning, *fluid/airy* current of material ether.

Imparting ideoform coherence and abstract organizational unity to the airy patterning current, is the *radiant/fiery* current of material ether.

As we've seen, these participatory currents (extended multidimensionally through the total "material field") generate a composite reflection-space through which their processes are modeled to a common perceptual configuration or shared, convergent cross-section appearing as an homogenous substance of standard elements; therefore the systems which are categorically identified through locus of strictly vital-physical perspective, differentiate "on the same plane" in rough correspondence to the dynamic enclosures marking their discrete existences "behind the scenes" through the multidimensional projection fields.

In this way we may say that, though *all* the current systems are mutually modeled in biophysical *materia*, the vital-physical current in itself (through which the stylized focal field is mnemonically "digested" and structurally encoded to a duplicable consistency of type) corresponds specifically to the *digestive system* of the material form.

Similarly we may say the fluid-watery ether, while corresponding to a discrete level in the overall material-form processing, is reflected in and encrypted as the *circulatory* system.

The fluid-airy current corresponds to, and is encrypted as, the respiratory system; and the radiant-fiery current correlates with, while being encoded through, the "generative" system (as employed in esotericism, an overall term for which there's no exact correspondence in neuroanatomy, signifying the nervous systems in general and relating them, through the endocrines they administer, to the creative and reproductive forces of the physical being).

Since each such etheric-material current feeds into, informs and serves as coordinative reference for the others while existing "in its own plane", we'll see the ways in which organs and processes categorically allied with a particular neuroanatomical complex appear as participants in, and serve to cross-correlate, the work of the other systems.

The vital-etheric currents patterning grades of matter into (variable) composite apperceptions, comprise in sum the breathing/pulsatory matrix of the physical vehicle. Their circulations give knowledge of lemniscate meridians linking hemispheres, crossing sides and segments in functional translation (and integral correlation) between mirroring moments of the whole.

Just as stylistically perceived systems of the physical nerve-network describe complementary distributions of sympathetic ganglia lateral to the spinal column, and parasympathetic bundles fore and aft about that column, so the infeeding energy-currents coordinatively modeling reflex apperception of those networks loop around, cross back-and-forth over one another in throbbing lines of memory-laden light, filaments dense with codes streaming from stars, suns, moons and planetary *chakras* only coinherent, without spatial or temporal separations while loaded in the glowing threads—such circulating patterns or snaking lines of subtle connectivity flowing through, and composing the convergence-locus of, the physical vehicle, give angular intersections for cosmic congelations of influence woven through the *chakra* webs in changing tones interpretable as *astrological* markings for vital, behavioral and psycho-emotional tendency. The immediacy and essential non-separateness carried in these radiant courses, encode matter (*physically* measurable by distance, velocity, the Doppler etc.) in terms of geometric harmonies giving the net of factorial figures as a *living architectonic jewel* often emblemized to subtle vision as a summary tiara, shield, badgelike crest or glowing bar.

Such circulations in the sequencing lights of the etheric-material field are, as we've seen, transparency-projections across a comparatively horizontal plane *of powers belonging to conscious hypostases* at dimensional "right angles" to one another and, collectively, to the physical field.

Atmospheres of the informing hypostases (Identity, Mind and Psyche) invariably produce behavioral flows of the physically focused plane out of their own, characteristic "breathing" patterns.

Down Through Depths Of Feeling; We Float In An Amphibious Vehicle

That which is known in the traditions as the Countenance of Microprosopus, is equivalent to the projective ego-soul or inspiriting doer-personality. It enacts the "human" in the physical field of focus. Its correspondent affinity is with the Form World, the "astral" realm of Psyche. It's that aspect of the hypostases more nearly integrating with the corporal degree of mind/body organization; it aligns most deeply into functional congruence with the complex of vital *chakras* through which the sensible/olfactory physicality of the life-patterns is coordinatively filtered and resolved.

The hypostatic ego-psyche is the self-reflexive Soul of *Atziluth* (the Form World), corresponding to the "feeling" astral state. It draws toward a qualitative intensity-value definable as an emotionally charged *identity enrichment*. In so doing, it mobilely aligns along the inbuilt banks of stress-states belonging to its value typology, as a *signature circulation of currents* sweeping the resistance-limit of nature matter (corresponding to that world) into conformal streams of geometrized webbing.

The whorled glow as which that webbing grid-weaves a probative self-inquiry through mists of an (obliquely filtrate) astral light, is reflected in resumé under the inversion sheet of swarming scales where Earth's ocean-surface separates land from mirroring leagues of dimming light tapered to astral-like depths wherein corals and anemone, phosphorescent infusoria and jukebox protozoa, delicately structured blobs and glowing squiggles of a bioluminescent sealife retrace early signatures of the informing Worlds in a phantasmal euphoria and spirally-distractive abysm.

Such webs of nature-matter serve to polarize frameworks of psychic affinity, on behalf of the soul-presence to whose typologies they conformally respond. In general they format networks of repeating tendency as self-representative memory patterns, all-absorptive in corkscrew intensification toward threshold values in the alignment of succeeding phase-space potentials (adumbrating orders of implication through mirror-angled media modeling modes perpendicular to the inspiriting psychic current).

If the vital-physical circulatory patterns describe a kind of lemniscate periodicity and self-enfolding, the psychic pattern-circulations preceding them outline *parametric* values through which the periods and cycles of cosmic physical rotations are extracted. Such parametric values disclose the essential *form* as which all rhythms, ratios and indicative rates discharge.

The periodic rates as which the matter field self-organizes may be minimally characterized as *quantitative*. The abstract *form* through which such cycles are structured must be characterized as *qualitative*.

The modern approach to an understanding of such form (properly belonging to and issuing from the *Form World*) derives from the study of state attractors.

Catching *Kalpas* In A Butterfly Net—The All-Attractive Lotus Floats In Hoor-*Prakriti's* Soft Parade

An attractor is a point or zone of function toward which the elements of a given system collectively tend. There are periodic attractors (electron orbits are an example) and chaotic attractors (plotted as a state space of unstable periodic orbits, having a minimum of three dynamic variables or perpendicular "degrees of freedom", without retracing of trajectory but with proximal, unpredictable repetitions occupying distinct preferential regions of the phase space). The steadily identifiable zones of the demarcated phase space of chaotic attractors are "held in place" by what are known as *static variables* comprising stable parameters—i.e. certain variables which become coordinatively fixed and remain set as constants through the life of the system, such as driving rate or velocity, length of rods, tension or tensile strength of coils etc.

While scientific study of attractors tends to remain quantitative, the *secret* life of the attractor form is *qualitative*.

How may we understand this?

First of all, it's been observed that attractors yield repeating shapes of at least suggestive correspondence, as with a Rorschach: they seem to outline cognitively reminiscent patterns, as those of a cat or butterfly (commonly, the proximal windings or repetitions plotted through the perpendicular axes of an attractor—time/motion etc.—generate a torso with brachiating appendages, like paddles or flippers elliptically rotating from the central self-similar "lozenge"). Though analyzable into a nonlinear ensemble of cycles, the aggregate repetitious pattern isn't that of cycle, sequence or periodicity in the temporally anticipated sense. The repetitions of the Form under consideration give descriptive limits, map behavioral extremes or defining parameters as which the manifestation of the form may be expected to respond while keeping the shape of its attractor.

When first reviewing this *non-ordinary* consideration of form (affective and qualitative, rather than strictly quantitative) we might well fear we're in the presence of some confused *literalization* of an abstract *model* or conveniently graphic representation, as if an aborigine might expect the quixotically "butterfly" tracing of a chaotic weathermap to lift off the chart with fluttering wings.

We've discussed elsewhere, however, the way in which apparently graphic and purely spatial geometries may be expressed in serially tonal terms of rhythm, ratio and mnemonically organized harmony generating the perception of ordered unity through a temporalized *ecstasis.* (Musical fifths and fourths are graphically equivalent to proportions of the logarithmic spiral.) These translative equivalencies should indicate that the involved rates, rhythms and proportions are purely *noetic*, i.e. they possess an abstract intelligible existence able to take form in variable ways and indeed *composing* the complementary states as which they're tangibly cognized.

Visual representation of such *noetic* or purely *ideoform* values may claim organizational kingship (since the grasp given by that means possesses an inclusive *immediacy* only retrieved by mnemonic synthesis across time-like orders of organization); yet it doesn't *validate* one mode as against another. Rather, the fact of that "regency" ought to show how the visible form bears continuous correspondence and relation of symbolic kinship to *all* the forms of organization as which its patterning ratios may be exploited.

This is *why* the ancients, the alchemists and the spiritual scientists of yore perceived in the form of a "lion" not *only* the literal creature but a treasured natural *library* of formulae concealed in its dimensions, traits, physical harmonies and proportions giving the secret relationships linking space, time and Eternity.

It is this to which Baron Verulam referred when exhorting in *Novum Organum* that the new scientific philosophers were mandated to determine the governing *form* of the thing so as to extract the essence through which all shared traits open the alchemical door of counterchange and transmutation; having not been understood on this *single point* regarding form, the Whole of the Vision held out for Science was fatefully distorted and interpretively reduced so that he may be blamed in some eyes for the subsequent objectification and estrangement of the modern era.

Cultivating Perceptual Fields With Share And Attractor

Being in a position to better understand what's meant by *form*, we may profitably identify the "breathing" pattern of the organizational current emanated from the *psychic* hypostasis through comparison with its analog attractor; the latter may be recognized as a recovery—through abstract reconstruction of variant, periodic behavioral ensembles—of some governing ideotype possessing immediately-visualizable representation.

In this way we may ask "what is a lion?" and get a whole different perspective, with its characteristic constellation of answers, than was formerly permissible under aegis of differing criteria.

We may find in the "lion form" the special type of an attractor, i.e. a tendency-of-being or ensemble of subset harmonics, proportions, cycles and ratios of coordinative distribution plotting a behavioral phase-space of preferential extremes marked by stable parameters over time. What's more, this "lion" necessarily encodes some certain existence-potentiality for the *beholder* (since all such complex attractor states arise as apprehensible form on the order of the *anthropic principle,* where one can "know" something only by its constitution of and as some reflex of the "knower").

Therefore "the lion" is objectively real and is *also* the living symbol of a given range of one's own being-potential; this "lion" is not only constituted as an immediately-apprehensible

presence through visual organization of an ideotype, but "occurs" in quiet form as a network of ratios, proportions and harmonics contributing periods and subcycles of one's own experienced life-processes, with its psycho-emotional ranges and alternative extremes. The ancients were able to "see" creatural forms through immediate gestalts of stars, and across temporalized rhythms or objective cycles of the star-patterns.

Let's assume then, that the "imagistic" attractor gives sufficient schematic representation of a real Psychic form from which energic patterns of the corresponding Hypostasis emanate. If the "butterfly" should turn into a "caterpillar", or for that matter a "cat", there may be presumed a transformation in the character of the limit set (or convergence-locus) around which the rotations are plotted.

The form of the psychic flow-pattern exhibiting the given extremes, maps out generalized ratios of an internally self-similar harmonic. The form projects a network of coordinative properties, maintaining a dynamic configuration of variables as stable identity-pattern (i.e. an *indefinitely enduring limit-congruence*) through its typifying set of *static* variables, or parametric guidelines. Such static variables fix the form, and ensure its self-similar persistence amidst a nonlinear flux of uniquely aligned "initial conditions" (nonrepeating junctures of coordinative confluence, issuing through an unpredictable interaction of dynamic variables contributing *n* degrees of freedom to the determining state).

Static variables in the realm of *physics* may be identified as a magnitude like that of the *Planck constant.*

Getting A Fix On Static Variables

Ordinarily such a constant isn't considered an instance of a *static variable* belonging to a state attractor, simply because the context in which it's exploited hasn't had occasion to ask what it might be the variable *of.* Its fixity and reliable constancy is taken for granted as a background value, and implicitly regulates the interactive properties of dynamic variables such as velocity and time, or energy and position (by the indeterminacy principle, the product in the measurement of complementary variables such as energy and time can't exceed the Planck constant).

In the psychological realm, the presence of the "static variable" is approached across a comparative sampling such as that which identifies transcultural "common denominators" in the Jungian archetypes etc.

In the realm of biophysical processes generating reliably-repetitious orders of perceptions, the static variable may be identified in the minimal cycle of *em* states underlying regulation of brain patterns, general synaptic discharge and myoneural measurements.

Though examples of the "static variable" from such diverse domains give an impression of differing parametric types for different fields, the diversity is in the *appearance*. The same *static variable* which reproduces the Jungian archetype across cultures independent of time, place or conditions of diffusion, informs the constancy of neurochemical processes reproducing reliable images, identifiable sounds and tastes; and that same static variable accounts for the persisting value of the Planck constant. The stable parametric value of the *governing form* establishes the asymptotes (gravitating convergence loci) of the given system.

The asymptotic "pressure points" of the Form give the defining borders beyond which the probabilistic approximations of participatory elements cannot cross, nor be in complete agreement without forsaking the governing pattern and appearing in the presence of another order altogether.

Such an asymptote is the value *c* for the physical system. It too is rarely considered as candidate for a static variable, since *within* the defining terms of the physical system it appears to be a "constant" without competition. Again, the question is seldom asked, of what could *c* be a variable? The value of the Heisenberg Indeterminacy principle itself is another such variable. (These "different" static variables—the Indeterminacy principle, Planck constant and lightspeed—are interlocked and refer to the same stabilizing, parametric term or asymptotic limit-set.)

The Colossus Of Cross-Rose At The Great Divide

It is owing to asymptotic constancy of the static variable for the governing form, that a line may be drawn giving the limit shape of an attractor representative of a *total life-pattern.* Such a line is familiar to behavioral dynamics as the *equilibrium trajectory* or *special limit set* (usually assigned the value *c*). The special limit set may represent quantitative magnitudes such as the physical constants; but it may also represent the condition of psychic states—for as we've seen, a common "static variable" informs the descriptively diverse parameters of physical, biochemical and psychological "realities".

It may therefore function as the discontinuous dividing line between *c* and supraluminal velocities *($-\Delta t$); but it may also signify qualitative distinctions, such as the discontinuous gap between conscious and subconscious states, waking and dreaming etc.*

These quantitative and qualitative domains aren't that separate on the frontier borders of physics/psychical research, since the mirror side of the asymptotic c divide is speculatively attributed to negentropic or synergic orders of organization ontologically as well as temporally "preceding", and influentially informing, the entropic field. Such a realm would be the shadow source of "precognitions", often rendered in the symbolically masking material of dreams anciently held to be Oracular.

Due to the asymptotic constants (Pi, Phi, c, h etc.) holding the shape of the given field, stable definition is allowed the mirror counterpart reflected across the resultant equilibrium trajectory, or special limit set. The defining ratios established through regnant fixity of the form (with its characterizing "static variables") determine an order of inverse/compensatory ratios and complementary values across the asymptotic Divide.

Such inverse ratios, on the "mirror-negative" side, comprise certain keys or relative "solvents" to the psycho-physical knots characterizing the delimited fixity of the "familiar" order (e.g., 3rd density focal-field). The locked-up interface Form, taken as a whole, gives the model of an overall Balance based on the prevailing integral degree in the allowable resolution of terms for one side of the equation. That is, the established constants on our "familiar" side giving reliable properties and proportions of our taken-for-granted world, fix the limit of resolution amongst polarized operators belonging to the vanishing-point perspective of all positive-time asymptotes.

The tendency is to identify exclusively with that "side" of the total system, for which there is no independent resolution or ultimate congruence of terms (the exclusive positive-time asymptote ensures such limit—for example, as the figurative ring-pass-not of *c*, keeping the polar terms *infinite mass/zero mass* eternally shy of their equivalence at infinity).

This is why the locked-up interface Form of the total system, modeling mirror-component values of $+\Delta t/-\Delta t$ across the *c* divide or *special limit set*, may supply a type of provisionally "resolving" balance which the polarized terms of a single side can't furnish on their own. Ordinary identity equations fix the whole-value of identity on *one side* of the Divisor (e.g. that of the positive-time asymptote). This is the manner in which everyone tends generally to be identified, at the 3rd density level. It's easy to see by this that the *pons asinorum* of the *asymptote* furnishes the upper limit to any effort of resolution, or transcendent self-congruence through the polarized factors of anisometric manifestation in itself. The total, locked-up interface Form supplies a kind of compensating Symmetry which a single side alone necessarily lacks.

Unaccustomed as 3rd stage consciousness is to *recognizing* the fact, it does not belong exclusively to one side of the equation; rather, the mirroring sides of the asymptotic divide (defined by the static variable of a given Form) participate in, through and as a *function of* the Whole-being value of consciousness.

A single thought problem, perhaps in practice with its coupled exercise, will demonstrate the point.

Dream-Snorkling Through The *c* Of Love (Navigating Negative-Time *Nidiras*)

When for example we think of the special limit set ("equilibrium trajectory") as dividing *conscious* from *subconscious* or sleep/dreamstates, we share a psychological analog of the discontinuous "zero-infinity" stasis of physics where we find allowable mass-existence *below* lightspeed and above lightspeed (tachyon etc.) but an unoccupied nomansland at lightspeed, across which neither positive-time nor negative-time energy/mass may step. Similarly, we may enjoy waking cognitions "above" the asymptotic dividing line and dreaming cognitions "below" the asymptotic dividing line, but the precise moment of *transition* from one mode of being to the other seems chronically elusive. The passage from wake to dream or dream to wake seems similarly *discontinuous*, comprising a nomansland that appears consciously uncrossable.

Yet *we* appear on either side of the border, "waking up" relatively speaking in diurnal life or dream-consciousness. If in practicing certain techniques such as "yogic nidira" where we Will to hold onto the transitional "moment", we're sure to cultivate, by-and-by, a certain facility in *reminding* ourselves to look where we've just been, so that the instant of the "discontinuous" transition-point is abbreviated and we may "notice" we've just emerged into dreaming consciousness from a lapsed moment of wakefulness, or conversely that we've just awakened from a nearby dreamstate still vividly clinging to the lids of dawning consciousness.

After prolonged practice there comes a state in which the common denominator of *consciousness* seems consistently present through all transitions—if the *moment* of transition is eternally ungraspable, the value of identity has nonetheless been lifted from fixation to the transitioning/counterchanging processes or elemental ratios involved in the lap-dissolve crossover; such "witnessing" reveals that all such transitions are accomplished *by virtue of* their mutual participation in the *medium* of consciousness. The polar extremes don't exist independently *in the first place*—waking states and dreaming states are modes of consciousness, and their exact equivalence with the common-denominator transitional medium is unreal to begin with.

In the same way, the conventional value *c* is distributed through an axis functionally equivalent to the observer—no matter that it has a finite value attached to it (e.g. 299,792 kps); everything falling along the null-line trajectory is self-congruent, non-separate, instantaneous and infinitely continuous. In itself it comprises an absolute (thus its function as *asymptote,* which everything may approach but nothing short of Itself may touch). Its limit-value is established only in coordinative relation to factors polarized through its resolving axis. Thus its given limit value is, as a constant, a *static variable.* And as we know, a static variable is a value set at a given "time", which may be changed.

The Codependent Soul-mate With Which *One* Can't Be Satisfied

Thus the mirror values facing across the border of the "equilibrium trajectory", established through governing constants of a given Form, furnish countercharged properties technically in balance with their polar counterparts. The "anima" of one's waking identity has an "animus" reflected toward it from the dreamstate. The point-like processes of the *em* field distributed over collapsible probability-waves in positive spacetime, reflect across cancelling counterparts in negative spacetime where their statistical "deBroglie" distribution turns out to be the non-statistical negatively entropic wavestate of a mirroring, *magneto-electric* field; the centralizing point locus of positive spacetime becomes invaginated, as it were, into the point-at-infinity of a counter-Euclidean space comprising the teleological *growth-locus* of an infinitely regressive orientation of envelopes whorled 'round its phantom "Pascal line" (given precisely as deBroglie-style distribution-patterns in positive spacetime).

Yet these mirror modes exactly depend on one another for their properties. In that sense we may say their form-fitting counterpart curvatures are incidental, a function of the setting established through the *fixed parameter* or static variable. While it's true that the face of the anima presented in my dream corresponds by compensation to the "animus" descriptive of my chiseled psychic formations, it's thereby necessary to accept the counterpart countenance in its oneiric form regardless whether it manifests as hoyden or harridan! Given the persistence of the *fixed* factors derived from static variables locking the familiar psychic Form in place, the accessible "keys" for resolving the problematic format are confined to counterparts generated in relation to weak integral values to begin with. If the index of integration is already low on one side of the equation, the mirror ratios of the counter-values generated "across the divide" will be equivalently low, if oppositely charged. Thus my strategically-masculine animus is only given the "Excalibur" of a solution from the mirroring lake of dream, extended on the arm of a mediocre Morgana.

In the same way, the "predictable" forms of matter generated in the linear accelerator, or theoretically extrapolated according to the constants, mold their traits around the *common point of departure* or perspectival angle through which atomic behaviors display their "familiar" modes. The predicted Z appears as a Z, the W shows up as a W in conformance with the conventional contour-sketch in the curves and crevices of which they fit quite nicely. The prevailing picture of subatomic behaviors appears in the first place, however, not as the inevitable map of objectively viable things but as *function of* the *cognitive grid network.* The manner in which the constituent coordinates-of-being are aligned and focused, should in all cases be recognized as the reigning factor determining how such elements are to be reflexively intercepted.

A stylized behavioral "cross-section", it need be kept in mind, is an angular slice through a representative locus of contributory properties; while that "slice" bears a necessary relation to the whole which models it, it shouldn't be confused as a one-to-one correspondent of that whole. The reliable consistency of traits such patterning may present on its own behalf over a selective range, derives its high-wire confidence from just that necessary *relation* it bears to the whole; the blurred margins at which any closed cluster of traits begins to melt in inconsistency, are an equally necessary expression of the *non-equivalence* between the whole and that stylized self-representation (or cognitive grid-network) coordinately aligned out of its plenum potential.

The energetic "observer probe" of micro-order distances obtaining amongst forces and fields, jiffy-popping a predictive bedlam of particles through Heisenberg rules of its own self-modification, is based upon the ontological "angle" as which observer perspective actively integrates the coordinative matrix. The psychically focused "angle" sets the terms of the static variables. The implications of the coordinative angle fixed by the parametric constants carry through from known to unknown magnitudes, from "close" or behaviorally accessible domains to the projective vanishing-point of remote potentialities; and the "unknown" areas are obligingly contoured along one salient edge by the shapes of puzzle-pieces conforming to highlight features of the focal field.

Angling Along The Right Track, But Tracking Along A Right-Angle

Owing to the idea that every attribute is a stylized articulation of values patterned through endowment of the whole, every attribute—known and unknown—bears representative *relation* to that whole. Thus, as we've had occasion to note time and again, the existence of any attribute regardless the artifice of the projective pattern of which it's expression, isn't ultimately arbitrary but appears in a particular way, forming a necessary bond with its plenum ground. Since all possible attributes embody this same relation regardless their contingent correspondence with one another, a "universalized" means of resolving their (perspectivally contrastive) differences according to a coordinative "common denominator" may be found for any given field of focus. That Means, while reflecting their common and necessary relation to the whole, will always bear *characteristic* markings of the coordinative perspective through which the field is assembled. It will give the universal "formula of resolution", but in number values very characteristic of the particular field.

Thus our physicists apply a standard of Symmetry to the orders of forces and fields "found" through self-configuring correspondence of the shared perspectival grid. And this standard is not simply a relative, contextual expression of the given perspectival locus without merit on other ground; it has universal value and finds applicability elsewhere, in other "local" frameworks, owing to its derivation (not from the conditional traits of any given field but) from the common relation between all stylistically-representative patterns and the whole from which they're coordinatively mixed.

There are several implications involved here.

First of all, the approach toward Unification taken by quantum physics, while employing a version of the universal symmetry map, makes use of that map only upon one essential "plane" (regardless the number of additional "dimensions" they have to count in order to straighten chirality, integrate gravity etc.).

That one plane is the "given", delimited field of focus still accepted according to naive realism as "the world".

Regardless the number of added dimensions, the "allowable" plane of behaviors remains basically monochromatic, oriented in one (entropic) direction thus taking the order of spacetime itself as an underlying given against the background of which all forces and fields operate.

Organization along the "perpendicular", for example on the axis longitudinal to spacetime, remains at least *formally* verboten on the slim excuse that it makes "no sense" or is meaningless relative to spacetime-organized forces and fields (of course! that's why one must ask what new sort of "sense" such longitudinal influence would yield over-above the tautological expectations of the ordinary spacetime field).

The unification Symmetry such physics expects to achieve through the particle accelerator is, therefore, a chimera; though symmetry is a correct principle, the perspectival cross-section is being taken for the Whole so that the resultant "symmetry" of the cross-section will constantly leak, and betray the intrusion of hidden values emanating from that Whole which *can't be found* in the self-displacing direction-of-orientation.

Force As Function Of The Field (Rather Than *Feel* As Function Of The 4s)

Acceleration in the "direction" of the projected, monoplane unification scale can only amplify a linear energy toward logical implications extrapolated *from* that linearity—it can only hasten toward its own self-frustrating *pons asinorum,* where all the mass in the universe would be needed to push the donkey of atomic positivism over the ultimately resistive precipice of its lightspeed limit.

Configurational attributes of the posited "supersymmetry partners", generated in asymptotic approach toward the graelcup of the Planck constant, would only arise in the manner of the other symmetrized forces (e.g. the weak and strong force): as mirror confirmation of the perspectivally-held world of common electric charge, chemical valence thresholds, the experimental coupling constants, the phenomenon of Faraday screening etc. While it's true therefore that the expected "supersymmetry" partners (or some such structures) would exhibit the validity of the Symmetric *principle,* the application of that principle in the displaced direction of the identified monoplane remains simplistic (Penrose, for example, by applying "homogeneity of the twistor function" to an analysis of lightwave helicity interprets a *fundamental* asymmetry for the given field of spacetime).

In the same vein, the geometry of spacetime continues to be accepted as the *function* of interacting forces (thus linear acceleration bends spacetime, as gravitational mass, toward its upper limit); whereas the evidence of unification theory suggests another tack in relation to spacetime geometry ought to be considered more profitable, i.e. that which accepts the properties of forces, fields and the configurational dynamics of spacetime itself as *functions of* an underlying *noesis*—i.e. an abstractly presiding geometric pattern accounting inclusively for the *perspectival relations through which* the unified field polarizes according to a coordinative scale, contrastively distributing its potential across the faceted model of a focal reflection-axis.

Were these implications to be correctly accepted, modification of spacetime geometry toward various aims would be sought in another direction.

Rather than bending entropic spacetime to its tightly-squeezed limit, the implicit symmetry distributed *across the reflection axis* would be invoked by other means (such transcendental symmetry includes the *negentropic* domains, of which the countersign "supersymmetry partners" are only shadow projection coaxed across the divide to the entropy zone through ambitious bending of the co-implied halves of the limit set equation, as when a metal strip is squeezed between the fingers so that a shadow of the upper part is cast over the lower part).

Invoking of the implicit symmetry distributed *across* the reflection axis can be done by two *mechanical* means, one strictly technological and the other biophysical.

Mass-Assembling The Energetic Coordinate Point

This is possible due to a fact which we can now identify: the order of mind/body alignments through which the behavioral fields of spacetime are coordinatively projected, correspond to a governing *ideotype* determining the prevailing polarization-phase and index of potential resolution for patterned terms of the cognitive domain. Those mind/body alignments, conforming to patterns of the governing ideotype, crystallize the *static variables* as which the "state attractor" (giving *form* to the cognitive field) is held in place—thus functioning as guiding organizational matte of all subcycle syndromes, patterns of periodicity and self-similar recursion as well as establishing the behavior zones or allowable extremes contributing to the characteristic mind/body state.

Thus the very same cognitive/perceptual factors which serve to lock the value c and the Planck constant in place, align coordinative harmonics giving the *governing degree of potential "resolution"* for *psychic* components of the 3rd density complex (i.e. the functional resistance-barriers between "male" and "female" charges, passive/active ratios etc. Similarly, the Planck constant gives the coefficient of resistance in the process of quantum change.).

The coordinative alignments establishing "static variables" locking the physical field in place, belong to the mind/body Axis *perpendicular* to the projective field. That coordinative axis enjoys a transdimensional relation to the stylized "spacetime locus of cognition". The specific fixating locus generated as product in the alignment of coordinate variables along the (transdimensional) axis, is known as the Coordinate Point. (This is the same as Castaneda's "assemblage point"—since Southern Crown has taught theoretical and practical knowledge of the coordinate point years before Castaneda's book first appeared discussing the identical subject of the Assemblage Point, independent corroboration of the non-ordinary truth of both teachings may here be located.)

Identical Nuclear Particles, And A Particularizing Nucleus Of Identity

The strictly mechanical means of acquiring practical relation with the Symmetry of the reflection axis (special limit set) has to do with "quantization of the observer". This is a problem in state-vector theory explored by Von Neumann in the '40s. Quantizing—postponing general state-vector collapse through—observer perspective, involves integrating the observer *into* the quantized system (i.e. an enclosed *em* field etc.). The energy-multiples obtained through plasmas, superconductors and caduceus coils have (secretly) already been proven to Solve for—or simply transcend—the problems involved in linear acceleration. The special properties educed through modified dimensional geometries of coils and conductors include that of *anyons* or identical—often fractional—charges, the nature of which end-runs the Pauli "exclusion principle" for matter-particles through variant subtotals on accelerated windings exponentially amplifying the energy—and thus, by proportional equivalency, the *velocity*—of a "fixed" field.

Nonlinear energy-acceleration according to such altered dimensional geometry, differently distributes the resultant mass; this is due in part to the *identical* character of anyons organizing the phase space of that mass. At a critical threshold of acceleration the indistinguishability of particles contributing to the sum-over amplitude of forces produces the effect of a virtual *transluminal* "flash matrix". The effect is similar to the phenomena pertaining to the closing angle of a shearwave or the rotation of the background starfield, except in those cases lightspeed isn't violated because the magnitudes are considered "unreal"; in the case of anyons however the quantities involved are real quantities, multiplying to real energy-magnitudes yet owing to their indistinguishability able to represent a spacelike separation-distance or distribution pattern beyond the linear limit of lightspeed to bridge.

The subject of "anyons" is treated more extensively in "What Is Physics?".

The second mechanical means of invoking the implicit Symmetry distributed across the reflection axis, that of the biophysical, affects a similar "unlocking" or modification of the static variable; rather than converging mutually accelerated magnitudes toward the *h/h** locus of the spacetime/timespace fields, the biophysical method modifies the *mind/body coordinate alignments* through which such static variables are initially locked in place.

The simplest example of the biophysical method is "yogic" style breathing (see Charger Breathing section).

It should be evident from this that the system of *static variables* as which the familiar world—dancing to the calls of the established constants—is held in place, corresponds to the nuclear-lockin of the kundalini coil situated anatomically proximal to the perineum.

Intermundorum

So significant a principle is this, that is shall be resumed and expounded in the following section. A hint of its enlarged application (ranging from dilemmas of psychological and spiritual development to problems in physics) may in the meanwhile come from illustration of what's meant by the "governing shape of the state attractor", the "prevailing integral degree" in the allowable resolution of terms and the corresponding "inverse ratios" of the mirror-negative form given by shape and integral degree of the attractor.

Let's presume an attractor has a whole value of 10 emblemized by an unbroken bar; and suppose further that the ratios of ordering tendency it exhibits in the development of its phase-space yield a proportion two to eight, visualizable as a corresponding segmentation of the bar. In physics terms this may indicate the proportion of points tending toward the limit set of a basin attractor, and those tending toward the non-attractor of a separatrix; or the probability distribution in the overall systemic function of an equilibrium point as "attractor" or as "vortex center". In psychological terms it may represent the prevailing proportion in the operative ratio of male/female components for the given personality-complex (vividly analogous to the pairs *attractor/non-attractor,* or *attractor/vortex point*).

Were one looking for the balancing point between the proportional values, one could either slide the dividing line of the bar to symmetric center; or one could introduce a counterbalancing bar exactly divided by mirroring proportions.

The former choice immediately modifies the type, implicitly changing the static variables or parametric values of the total form thus rendering a completely different (and inert, self-cancelling or non-evolutive) system. The latter choice establishes a kind of "balance by artifice", as when dream-images manufacture compensatory types mechanically imbued with the precise countercharge to waking identity-values.

There is *nothing* intrinsically *noble* or "spiritually essential" to such types and such images. The dream material of anima and animus has no sacrosanct standard attached to it; it is all automatic/compensatory adjustment strictly gauged in relation to the *prevailing arbitrary ratios* in the "daylight" economy of the given psychic complex.

Thus if the personality is manifesting an operative proportion of two-to-eight male to female values through the particular identity-equations, *dream life* will dredge spontaneous mirror manufactories disporting just the inverse ratio, usually to the chagrin of the one recovering the night's contents on rising.

The latter choice thus gives the solution of "balance" in relation to factors as they are; it "plays it where it lays". The problem with the former choice is *stasis;* the problem of the latter is *artifice,* as when a reprobate presumes to assuage the "guilt complex" masking his real psychic imbalance by doing austere (not to say absurd) penance for protracted periods, only to aggravate the unchanged urge of his postponed drives.

Both "solutions" appear, in various forms, through the spiritual and philosophic traditions. The basic dilemma bred by both, has a definitive solution which also appears (less commonly, and usually in partial form) through certain other traditions. That solution is given in whole form, in the following section.

Forma Intermundia

Thus when a "butterfly" appears to psychic vision, in dream, trance, normal waking-consciousness or non-ordinary astral states, it doesn't signify merely the literalized "stage" in a cyclic process from larva to pupa to free-winged form; it constitutes a psychically resonant pattern modeling the limit-extensors of a given ontological potential within the life process, or range in the repertoire of available behaviors under the governing type.

The proportions, resonances, subtones and harmonic relationships engendered as line and color, shape, motion or sound variably *symbol-code* for *elemental energy currents* modulating a recursive range of cognitions, styles and behaviors. A given "state attractor" or (astral) *form* tends to order a fixed field in the compound grid-network of apperceptive processes aligning a framework of focus. Eagles, ants and organelles, conifers and hedgehogs configure a common domain of Identity according to variant, coordinative proportions each yielding characteristic symbol-equations in the resolution of elemental terms, while encoding the distribution of those terms in behaviorist subcycle patterns.

The image of a "butterfly" or impression of a "cat" (e.g. in dream/astral media) constitutes an intelligible whole pertaining to a specific focal field, in general the one familiar *as* "material reality". At the least, the recognizable forms and images of dreamlife *intelligibly clothe* certain states and qualities in terms of the delimiting domain of known, waking circumscription; all such identifiable images *constitute* that specific waking range, make the latter *what it is* in terms of their symbolic proportions and subtone resonances even though such qualitative infrastructure is *subliminal* relative to ordinary waking mind.

Prevailing harmonics in the cycles and ratios of the given form (its value as an attractor coding information of extremes and means for coinvolved patterns or typal homologies), become telescoped into a kind of grid-filter imprint for the structural positioning of spatially correlated features turning whole systems of cosmic congruencies into the symbol-silhouette of a "solid" creature or thing, reconstituted as such through the focal plane of waking cognitions. Thus a "cat" may encode a universe of shifting emotional nuance patterning storms and lightnings, stealthy currents curling into squalls whipping winds after their own tails and yet, when the dreamdust of its twinkling star-composition is wiped from the eyes of the waking state, it appears as the familiar furball tiny in its tiny corner in a world of typhoon enormity and dwarfing skyvault detatchment. Such projective *structure,* generating the given form through a web of coordinate linkages and coherently superposed types (thus integrating it through a process of *regularized alternation* and *cyclicity*) continues the function of the form in context of the *temporalized* and *spatially apportioned* world. It operates quietly as the qualitative pattern symbolically encoding a typifying range of psychic apprehensions.

Some such structures constitute *intermediate* forms (even in the context of waking consciousness), i.e. forms which straddle states and focal fields; certain forms comprise organizational bridges between compound focal states, and thus between veritable worlds of cognition. It's for this reason "shamans" can be escorted by literal, physical birds, deer, mice and moths over threshold zones of regnant apperception into alternative domains-of-being.

Animi Repetere

Another common biophysical method of strictly mechanical character, is the related yogic-style format involving types of concentration. *Concentration* exercises, regardless their divergent features or the varying traditions from which they spring, all have as their essential aim the significant modification of pattern-coordinates holding the normal range of attention in place.

Though the manner in which we perceive, think etc. is often taken for granted as the invariable "given" of unalterable physical structure, small application toward forms of concentrative exercise proves this a frail presumption; it soon becomes apparent that normal modes of perception/cognition are habituated means for triangulating the required magnitude of attention. The way visual or auditory focus moves in and out of alignment with (mutually-invertible) impressions, the manner in which thoughts take form and discharge through consciousness or speech-patterns assemble themselves, becomes challenged as to exclusivity wherever the quotient of concentration informing such activity is volitionally altered.

Whether attention is fixed on external or imaginary-internal object, repetition of a *mantram* or prayer, the subtle draw of breath through the nostrils etc. the altered type and degree of concentration required soon demonstrates its effect upon the habituated processes; it becomes progressively apparent that common rhythms of conscious thinking, the rates, cycles and subliminal waves compounding standard states of mind or sensible apperception represent characteristic but *changeable* ways of locking the cognitive pattern in place. Mechanical alteration of such flows and intensity-values through focal modulations of a regular type, gives swift intimation of the underlying—and unsuspected—reliance upon variable coordinative factors for persistent perception of "the world we know".

The interdependence of all such processes linking clichés of the "internal monologue" with clichés of focal apperception etc., shows itself readily-enough in the way modified concentration alters the breathing patterns and vice versa, or the way in which sustained fuzz-focus of the visual field disengages thought-process from the accustomed "density" and rate of its ordinary track locked into enforcement of the standard stereopsis, so that "thinking" begins murmuring in a medium of variant viscosity. Virtually any such mechanical modification of the standard cognitive/biophysical modes will serve to prove the point and, with further practice, serve as well to induce alternative alignments of a sustained type suitable for a range of non-ordinary experience adjusted to a "density" of cognition varying from the norm (implicating a rosary of related reorientations in terms of conceptual integration, affective identity patterning and focal-coordinate alignments with respect to protean perceptual *gestalts*).

Thus concentrative breathing, mental or sensory focus, sustained body posture or formal body movement have been at one time or another recommended as means of addressing the subtle factor of the "fixed variable" functioning as subliminal/coordinative lock-in for the standard field of reference in order to nudge, budge or uproot it in favor of a more unitive mind-body potential.

Virtually any means of mechanical modification through biophysical channels will serve the purpose—*except* the practice of modifying thought *content*.

Content With The Form; Or Claiming Expense Taxis On The Zero-Two Form With No Visible Means Of Transport

This may—should—come as a great surprise to all those accustomed to accepting teachings on "positive thinking" (whether of the Ernest Holmes, Christian Science or Seth/Bashar variety) as existing on a par with the conventional repertoire of yogic and esoteric means. However, as we've suggested elsewhere ("Why You Don't Create Your Own Reality" etc.), the *content* of thought is precisely a secondary consequence of the standard lockin-pattern of focal adjustment to which we're inured by enculturation. That content reflects its variable, polarized range on a strictly *horizontal* plane. The extremes of its orientational alternatives are subliminally fixed and locked in place the way dynamic variables in a state attractor are governed and ultimately defined in their interactions by the quiet presidency of *fixed* variables.

The whole extent of the efficacy involved in standard thought content lies in the shift from "negative" to "positive" orientation. Such "negativity" or "positivity" necessarily functions, by inference, as a means of relatively rejecting or relatively accepting the modes of identification available through the determinants of the standard pattern. *No amount of affirmation will change that pattern itself,* for the required phraseology in which any such affirmation is embedded participates in the same rates, rhythms and reflexes of cognitive "density" holding the consensual order in place.

Certainly one can verbally suggest—for example—an awakening in the dreamstate; but unless one has managed to modify the concentrative integrity through which such verbal "decree" is imparted (i.e., by smuggling it down through progressively subliminal strata of the murmuring mind poised on the brink of dream, where its coarse grammatical shell soaks and dissolves leaving the non-verbal kernel of *intent*), its voice invariably discharges at the surface level without linkage to the coordinative means that might awaken the will it preempts.

Such affirmative "content" is, in the *effective* case, merely used as the means of fixing intent through a convenient vehicle—able to detain its threshold coherency past the common point of dispersal—long enough to pass down corridors of consciousness toward regions where the *vehicle* is now quaint as an abandoned Electra by the side of the road, but where the conserved integrity of the intent may function as seed to impregnate the ground for more "contemporary" yield.

Thus the "voice" initially addressing itself through content of the verbal instruction—"I am awake within the dream"—is that of the matter-of-fact math professor of the daylight mind; yet the "voice" respondingly awakened within, at the *dreaming level*, in *self-reflexive upsurge* out of the Intent conveyed by the quaint coach of that daylight persona, is more the muttering of the Mad Hatter than the reasonable oratory of a Carroll Dodson. The whole original "content" (the fustian professor "ego" clothed in characteristic verbal tweeds) may be viewed as the vehicular *interpretation* of a given form; such "content" having served the furthering of a kind of *Intent* implicitly transcendent to the governing form, necessarily keeps faith with the *spirit* of the Intent by holding its threshold integrity past the usual limit permitted by the form. In this way the whole original *content* (fustian professor clothed in verbal tweeds) effectively subordinates its guideline form to an overriding Intent requiring *integral modification of the form.* **Read slowly:** *Intent* authorizes *"content"* to modify that form in which it's ordinarily conveyed, so as to transpose the intent successfully to the Other Side. Thus "I am awake within the dream" becomes a content, representative of the whole "fustian professor ego of verbal clothing", utilized in a non-ordinary way as concentrative vehicle maintaining the kernel of conscious coherence a bit ahead of its ordinary dispersal-limit into the dreamzone—so serving as efficient instrument for *modifying* the *form* in which it was originally framed, as expression of an Intent reaching *beyond* its normative *context* (ordinarily acting to fix the *form* in place). *Is the reader keeping this reeling Tarantella of* content, context *and* intent *perfectly straight as* he *drifts empathetically toward sleep, perchance to dream some frenzied personification of the principles?* Therefore the whole original *content* (fustian professor of participial tweeds) functions according to a consciously-assumed *Intent* requiring modification of the *very form* permitting and holding together the initial content; the content-vehicle which starts its engine at one end in the person of the antiquarian prof. thus finds itself at the other End in fulfillment of its conveyed intent, not in the familiar shape of the Professor but as *Alice* bewilderingly confronting strange new contents integrated through a very different (dream) form.

Why Hypnosis Flunks Its Subconsciousness Exams

In the same way, "non-ordinary" effects apparently generated by content of the verbal command issued through a *hypnotist* are not ascribable to the literal value of the phrase alone but owe their efficacy to the modified *medium* in which the order is received. As we know, that medium is induced in the subject by a strictly mechanical means of concentration. The fact that, alone amongst the non-ordinary states of consciousness the *hypnotic* state shows no EEG modification thus suggesting it takes place at the level of or is most like ordinary waking consciousness, might recommend to superficial observation the sufficiency of thought *content* of the strictly ordinary type, in inducing non-ordinary modes.

This "fact" is, however, not as extraordinary as it may first appear; more than anything, it demonstrates the insufficiency of EEG monitoring in accounting for—or registering—the range of variables actually involved in questions of consciousness states. While EEG patterns indicate relative functional emphasis through the *vertical* distribution of *gnomon* strata (Beta corresponding to predominant cortical activity, Alpha to midbrain dominance, Theta and Delta to the deeper dream-and-sleep states of the medullary centers and brainstem etc.), they fail to discriminate a type of *horizontal* shift in functional ratios-of-emphasis between left and right brain hemispheres when unaccompanied by corresponding "descent" (or downward retraction) through the brain-mind layers.

Such a shift is hallmark of the hypnotic state, in which right-brain *gestaltism* is made to prevail through concentrative modification (fixed focus on a metronome motion, monotonous repetition of instruction) thus deemphasizing left-brain linearity, subject/object dichotomization and related means of abstract distancing, separative self-enclosure etc.

The "dreaming" mind isn't just a function of one set of lobes, or the expression of a specific mind/brain locus such as the medullary. It is a compound *condition*, and one of its indispensable components is the hemispheric emphasis of the right-brain. The condition ordinarily apprehended as "dreaming" takes place through basal brain lobes in a recession of the "cortical storm" down the brainstem, and proportional activation of the right hemisphere as fixed-focus linear emphasis of the left brain (ordinarily dominant in daylight identity patterns) correspondingly disperses.

However, a dream-like *condition* of hypersuggestibility may be enstated without the subject succumbing to *actual* sleep and dream, in the proportional shift of hemispheric emphasis to the right-brain *without* concomitant slippage of cortical activity in recession toward the medullary lobes. This dream*like* condition is properly known as hypnosis. It is a modification of the consciousness-states induced by purely mechanical means.

Verbal content is strictly secondary, *a way of directing attention*, and has *no transformative value* in or by itself—witness the numbers of people in any sufficiently large sampling who simply do not *take* the verbal directive as a *concentrative* injunction; without the respondent concentration, the verbal command by itself is perfectly ineffective. (Castaneda's "heightened awareness" is a *type* of hyper-suggestible hypnagogy induced by repolarized bio-magnetic alignments. Traditional tribal cultures, oriented with proportional emphasis on right-brain patterning processes, exist normally in "hypnagogic" state accounting for the charmed fluidity and haunted psychic resonance of the identity-profile, merging indistinguishably through totem and fetish etc.)

Reality-Creation As Interior Decorating (Or, *I Think* If You Put The Lamp In The Opposite Corner We Won't See The Mouseholes, *Therefore I Am* Certain We Won't Need A Floorlength Curtain)

While it's true that *any* form of verbal affirmation, positive thinking etc. has a *potential* for concentrative induction, the ordinary flow of the induced "concentration" is—constitutionally—in the standard direction. The *Sakti* of the concentrative arrow will certainly take the *intent* embedded in the preferred thought-content and run with it; therefore change can be—and is—wrought through regular return of the attention to protracted dwelling on a given idea, mood, feeling, desire or concept.

It is for this reason we routinely deny *only* the efficacy of such prescribed means for transforming the total *context*, away from the framework in which such content continues to fix the range of experience without being properly identified as a variable system of rules rather than iron-bound laws. Indeed we've implicitly *relied* on this characteristic of the nature-current to nourish, coax and unfold the plenum seed potential engraved through the pattern of a given thought imbued with a sufficiency of basic Identity-value (thus in our above experiment in "reality-creating" we suggested effort be expended *only* on those goals or objects in which one really had some identity-investment). Therefore it's always possible to change the arrangement of one's psychic "furniture" *within* the total (implicitly set) context. One may change orientation from negative "denials" to positive "affirmations" and, with consistency and persistence realize an accurate *reflection* of such change in the types and qualities of experience magnetized to one's personal purview. (This is hardly the revolutionary idea or major metaphysical breakthrough as which it's touted by its acolytes, whose enthusiasm for the "new" notion only identifies them as beginners in the work of true spiritual transformation—helpful perhaps to other beginners a few cobblestones back on the turnoff road toward Oz, but scarcely consequential otherwise. The magnitude of attention perennially paid them is only index of the chronic condition of "beginner" characterizing a majority of incarnative souls.)

One may, theoretically, through a pure form of the model, fill a sad empty house with bright ornaments, a bustling family, two cars in a builton garage and pets for every family member; yet the tacit background context of "the house" remains. Changing the charge on *content* from negative to positive succeeds in vibrating the preferred meaning as a potentiated *intent* across the threads of implicated force belonging to the nature-current; thus the dull finish on the familiar surface may acquire a lustrous patina, the bleak may become comparatively shiny. In the ideal case, every kind of positive inflection for a given set of conditions may be realized—assuming the "affirmations" drawn up for the occasion aren't the repressive *protestations* of a severe complex (as they usually are) in which case a peculiar admixture of positively-anticipated results and subliminally dreaded consequences appears as the realistic product. What inevitably remains intact and grossly unnoticed regardless the relative "purity" of the result is the governing set of coordinate variables, *fixing* the field wherein all such conventional content discharges as "my" identity-pattern unthinkably rich in conformable verisimilitude of a self-confirming type.

Preserved *untouched* through all such affirmation are the habituated mind/body alignments, focusing and locking in place the total framework wherein such *content* may be considered at all meaningful or central to the identity-pattern in the first place. The whole range of *content* from which one necessarily extracts the matter of the affirmations, remains held in hypnotic thrall by such persisting/habituated alignments; the whole range of content is only *a function* of that configurational form. If we ask where the *meanings come from* with which that (comfortably familiar) content is imbued in the first place, we'd have to see such meanings convey only *tautological* sense as consequential expressions of the relative *form* conserved through mind/body alignments around the static variable.

The subtlety of the variable is such that the framework as a whole is chronically taken as a constant. Thus the only "movement" conventionally contemplated is a movement that takes place *between the allowable extremes* of the "given" context, the cognitive field "we know". We only accept our viable options as transpiring *within the house*, in the manner of one who's born and lives his life in a single domicile so long he can't *imagine* what it would be like elsewhere, nor can he contemplate any prospect of moving (except from room to room). The *limit* of "positive thinking", "personal reality-creation" and the list of affirmations should now be more apparent. We may decree "I *deserve* a happy family life", "a thriving business", "a summer vacation home and another Ferrari" ad infinitum; and, should we succeed through such affirmations in proportionately quelling the corresponding doubt, the parallel undercurrent of guilt etc. we may "impress" the *Sakti* of our personal energy configuration sufficiently to enlist the nature-current at large in a concerted direction magnetically attracting the necessary elements of our aim.

The entire underlying structure through which "I", "deserve", "family life", "summer vacation home" etc. derive any meaning at all, isn't however effected or touched but to the contrary only *enforced*, subliminally reaffirmed and its particular "stock" heartily invested-in once more without question.

The underlying structure of current processes and mind/body coordinate alignments whereby an "I" is strategically nucleated over-against a field of potential "others" challenging the temporalized integrity of that "I", remains unquestioned, is never touched, persists as the governing mechanism through which such intentions acquire any meaningfulness at all, underwrites and reinforces all the activity organized about such intents and *is reinforced* in turn by the resultant response-patterns conformably reiterating—and inferentially endorsing—its bracketing premises.

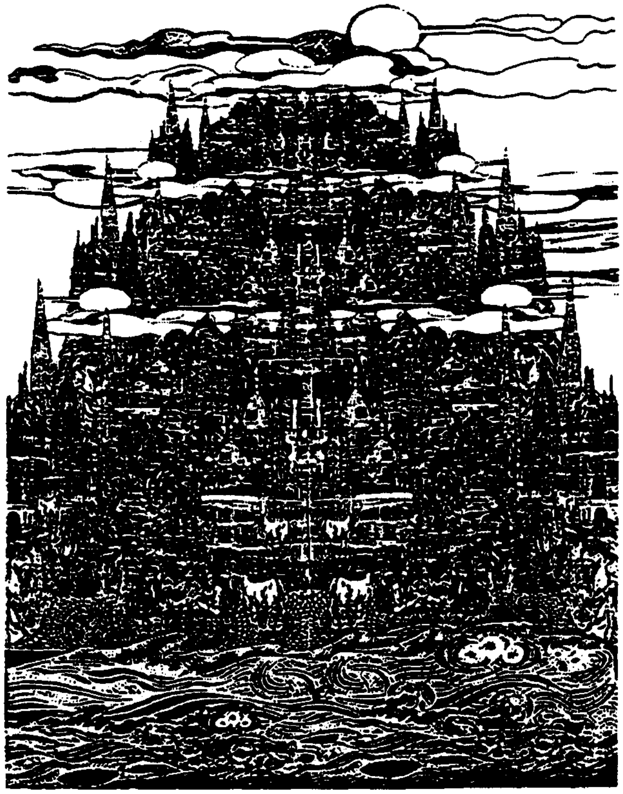
You're Enlightened If You Think *"I Am"* (Or, There's One Born Every Minute)

We may *imagine* some such affirmation as "I am enlightened", "I am at perfect peace with myself", "I am identified universally and am in complete harmony with the cosmos"...but we must at least muse *in passing* why such simple methodology was never recommended by, say, the Buddha...Perhaps he simply didn't have the counsel of Ernest Holmes (one always wants to write *John* Holmes, for some reason).

After all, as opposed to the merely *mechanical* means recommended above for shifting alignments with respect to the "static variable", the network of affirmations possesses a real *content* charged with *meaning*; and isn't *meaning*, we ask, the fundamental value by which the psyche is engaged in the first place? Why the ostensible "superior virtue" in a set of exercises which, *being* purely mechanical, seem utterly lacking in the central nourishment of *meaning* otherwise able to effectively enlist that *other* commodity identified as indispensably valuable, i.e. the value of Identity itself?

In answer we need merely note that the above—hypothetical—affirmations, veritably bristling with easily-identifiable meanings, nonetheless enshrine all the standard orientations and implicit conventions governed by mind/body alignments through the "static variable" (locked-in coil of the *kundalini* nucleus, for those who prefer Eastern mystic nomenclature rather than Western science-ese).

Certainly these affirmations *refer* to states posited as intrinsically outside or beyond the normative context; such states can be *conceptualized* within the standard framework. Yet the *Sakti* of the nature-current is very "faithful"—as we've had occasion to mention before—in its role as the Dog fetching its master's newspaper; it will only retrieve the *familiar* paper, the one written in the same language as that *employed to issue the command.* The master may effect a changeup in the content of the command, "authorizing" the Sakti to fetch a neighbor's paper written in *Farsi*; but the *target* meaning of the intoned content isn't selectively significant to the *Sakti* as it may be



to us. The retrieving Dog listens to the *inflection* in the voice, the *style* of the command, takes its cue from the *overall implications* embedded in the sentence-structure and phraseology, for it's shy of strict meaning-specific orientations in itself. Rather, it *recognizes* the *full meaning* as belonging to the *form* which serves to structure and impart special resonance to the content to begin with. Thus the *Sakti* is always actually responding to the *total form* subliminally serving to shape the context of the meaning-content, when it moves to bring a mirror correspondence of our reigning mind configuration. In that sense it's quite punctilious; it is strict in a blindly-faithful but subtile way regarding implicated nests of meaning informing the target content of the "preferred" thought or feeling. It acts on *implicit* meanings within our motives about which we'd generally rather not know.

At the very least (i.e. simplifying-away all the practical *psychological tangle* actually carried in a given idea or "affirmation") we may say that *Sakti* necessarily acts on all the subtle infrastructure of *typological* meaning encoded in the content, so the range of implication involved in locked-in assumptions of "me" and "you", "self" and "other", "subject" and "object" gets embroidered just as readily and even more consistently by the current—considering how much less ambiguous are such primary presumptions relative to their secondary psychological twists.

Therefore if, given the *ideal* case, I should "succeed" through my affirmations in realizing my "identity with the cosmos", my nature as "always already enlightened" etc., such "success" can only come in the form familiar to the context. It can only come back as exemplification of the precise cognitive phraseology (with its implicit *fixed variable*) that authorized it. Thus "my" enlightenment will not be Enlightenment, *my* "identity with the cosmos" will not be Identity with the Cosmos but some self-representation of the idea *carrying forward* all "my" implicit and unresolved *ontological* assumptions: it may be served up to me by the *Sakti* of conventional monetary reward, the glorifying respect of my peers, the sudden consistency of success in finding a parkingspace (even in downtown Los Angeles)...but all such reflections of the initial *intent* remain conditional manifestations of that whole *subset* of presumptions coded into the command; they'll invariably bear the mark of the informing-unresolved dualisms and polarized tensions indicative of the standard lockin range through which "thought" manufactures the meaningful contents-in-question to begin with. They'll invariably manifest as objectivized "evidence" of my enlightenment, feedback reflection from the realm of Other as to my "essential oneness with the cosmos"—for that's the *only* way I'm conditioned to perceive and identify the substance-of-being, as responsive confirmation of a perfectly contingent and conditioned kind.

And, *owing* to the lockin range of my conditioned expectation, this will suffice!

Indeed under the circumstances *it's the only thing* which would satisfactorily serve: *objectively rendered response-patterns* corroboratively submitted from the realm of Other, or (conventionally), the field of "not me".

This "hypothetical" instance in the application of "positive thinking" indeed corresponds to more than a few real cases; the fatuous products of these misplaced enthusiasms may be seen on various public access television shows, the human potentials self-help circuit and 12-step affirmative programs for the fatally self-absorbed...

Don't Board The Beamship Without A Complete Change Of Under-Ware

Of the several mechanical means here mentioned of making a *true qualitative shift* to a more innately-unitive coordinate alignment (through modification of the *static variable*), it must be submitted that the least satisfactory and most dangerous is that of the purely technological, as described by arrangements of coils and conductors actually shifting the geometry of the operative phase space. This is the "Merkaba" mode of the so-called flying saucer vehicle, the "time machine" etc. It is least satisfactory for the simple reason it forcibly induces a coordinative unlocking of biophysical elements, through the exclusively *material* polarity of the mind/body form, resulting in the subject's being *propelled* into novel mind/body realignments in conjunction with alternative psycho-physical patterns having no necessary or *organic* correspondence to *willed* changes in cognitive orientation.

This is a haphazard method of unlocking, disturbing or completely unsettling the time-coordinates of the personality, the biomagnetic keys and current patterns organizing the effective cognitive "space" of the being so that the psyche is or can be alarmingly dislocated (cf. the ill-fated Philadelphia Experiment etc.).

Even where the shifts are induced under greater technological control so that the psyche isn't overtly disturbed, the lack of organic correspondence between the objective-mechanical means of polarization and the induced realignments in the subject's own system persists as an undesirable factor. Unlike the biophysical mechanisms of breathing and concentration etc., in the case of strictly technological means there's been no preparatory ground in the practiced *alignment* of the unlocked "lower" (vital-physical and etheric) centers, with the amplified energy-potentials of the higher (psycho-emotional) centers.

This means in effect there's no accustomed, quietly awaiting pattern of harmoniously-integral elements prepared to greet the unleashed magnitudes of energy and psychic charge in the transitional chaos of confluent realities.

The real danger doesn't lie so much in disintegrative disruption of the mind/body vehicles, as in the unaccustomed *openness* to empty potentials of the cognitive form; where no wholesome/integrated alignment through coordinative adjustments along the cerebrospinal axis has taken place, the psyche so recently accustomed to—habituated—deflection in overall orientation through vital-physical centers now finds itself in abrupt *passive* orientation to the deeper magnitudes of its own being with which it has little-to-no formal practice, or history of volitional (and thus *organic*) acclimatization. In effect, it blindly confronts dimensions of its own *cerebrospinal axis* which are technically *empty* or unused owing to lack of practiced alignment through organic/biophysical means. These exposed, *empty* dimensions of the Will (cerebrospinal axis or, multidimensionally, the *susumna*) constitute magnitudes of potential relative to which the psyche is as yet quite passive.

Indeed its only "conception" of these greater *conative* dimensions now comes in the bewildering form of changing mind/body states, modified apperceptions and feelings, all relatively incoherent except through Procrustean interpretation of the carry-over cognitive format.

Where the psyche is essentially *passive* to such *exposed* dimensions of its own volitional "track" (no longer insulated by the biophysical barrier or filtrate energy-net of the ordinary "Earth grid"), it is inordinately vulnerable to the *usurpation* of that volitional instrument by forms of intelligence consciously functioning in-and-through those denser/richer states.

In the "higher" densities of mind/body alignment the distinction between individuated *susumnas* is not so pronounced and the barriers not so intensified by exaggerated forms of cognitive polarization. This state of affairs may be fine when the imposed Influence is imparted from Positive Zones of higher-dimensional alignment; but it is not-so-fine when the imposition is effected from zones of the *negative* hierarchy (see "Channeling, UFOs And The Positive/Negative Realms Beyond This World I, II and III"); and, according to the modifying modality in question, it is most likely in this technological case to emanate from the latter rather than the former, since *potentiation* through (and from the direction of) the *vital-physical centers* is the characterizing methodology of the Negative being. Again, we may refer to the (true) case of the Philadelphia Experiment/Montauk Project and in particular the strange case histories of the Cameron Brothers, for a telling example. The general concept prevailing here is: "if *you* don't know where you're going in this vehicle, *we'll tell you*".

Apostases From The Seats Of Learning; Or, How The Streams Of East And West Split North And South

The above concepts shouldn't be entirely foreign to those who're familiar with several classic yogic injunctions against "dehiscing" the energetic pod of the susumna-and-centers from the bottom up, without concomitant adjustment from practiced contemplation through agency of the "higher" centers.

Such injunctions may be considered informal rules for the inexistent "instruction booklet" on the mind/body form; they refer to the principle that the obedient behavior of the Sakti-current invariably magnifies, and multiplies many times the various implications of, whatever object-of-focus the flow of attention may turn it toward. The "higher centers", led by the *Ajna* or Third Eye, encompass and serve to regulate the "lower centers" according to the more holistic values-of-being in much the manner that—physically—the pituitary gland is denominated "master" of the endocrine system and serves to regulate hormonal metabolisms of the extended complex.

Where the order of concentrative opening *begins* through the *tan tien* or abdominal zone of the vertical centers, which technically is a kind of accumulator for subtle energies, the danger of disproportionate amplification relative to psycho-somatic properties of those centers is correspondingly enlarged and submits an additional degree of difficulty to the total equation.

Although this methodology is quite characteristic of the greater Oriental tradition apart from the Hindu cultures, classic Buddhism and Taoist philosophies incorporate mitigating modes of moral observation, forms of insight-meditation and a simple surfeit of vital responsibilities (a preemptive methodology not to be under-credited!) in controlled irrigation of progressively-higher centers from burgeoning aqueducts of the lower.

Derivation of the various martial arts practices from meditative modes of the Oriental Temples (Shaolin etc.) is well known. And, whereas proper conduct of martial arts training is obliged to incorporate all cautions and spiritual injunctions springing from the hermitage source, it's also common knowledge that, where the basic object of the esoteric practice shifts and swells in its own right to a sufficient *raison d'être* the danger enlarges that the point of the original practice will be obscured along with the injunctions. Thus the Oriental schools of "mysticism" including branches of the Martial arts, taoist and buddhist forms of "magic" etc. tend to align in order of technical "vulnerability" with the Western traditions of the Mystery School, similarly ushering the spiritual aspirant through the introductory door decorated with sigillae of the (more accessible) vital drives.

The original object in each case is to secure spiritual success the more thoroughly and completely by engaging the aspirant at the magnetically-intensified zone of his immediate concerns, enlist his energy and attention from the familiar point of view so as not to discouragingly exhaust them in grappling with abstractions for which he has as yet no similar enthusiasm or rapport.

Bottoms Up: On Rite Use For The Cup Of The Mystery Scole

Time and again in the history of these traditions we find the initial spiritually-oriented schools splitting, branching into subdivided and often competitive "lodges" or "temples", many of the offshoots based on a reordering of priorities featuring some intermediate or secondary objective of the Parent school as the chief goal (installing, as it were, some strictly local deity in the place of presiding god).

In the case of the latter, these branch streams of the basic spiritual tradition may be influenced in their autonomous drive by invisible (extradimensional) blandishments of the Negative hierarchy, sometimes overtly as when the hubris of the self-installed new-order hierophant is addressed directly by subtle voice instructions from "offstage", sometimes covertly as when such would-be hierophant awakens from dream without exact memory but with "a good idea". It is under such (historically repeating) circumstances that traditional streams of instruction bifurcate and diversify into myriad branchlets each purportedly representing the root tradition, some faithful to the inspiriting ideal but some most certainly of differing dedication to a diverted goal, i.e. martial supremacy for its own sake, magical hegemony over the elements and over man himself etc.

In the latter case the specialized emphasis on lower-abdominal concentration, vital-physical energy accumulation and accompanying instinctual enhancements characteristic of the originating school within a transcendental framework, becomes "streamlined" as the exclusive province of strictly mechanical techniques, the complex of common motivations indicative of every neophyte being by inference preserved intact (so that, as the powers associated with the *hara* in itself become progressively enhanced the corresponding "mental" polarity of the basal brainlobes—reptilian hindbrain—becomes proportionately enflamed in its characteristic enthusiasms without mitigation or modification).

Naturally, since the "antidote" to such contretemps depends in the final analysis on the sincerity and acumen of the student, even those technically "positive" schools of the spiritual traditions, East and West, may randomly produce a solid candidate for the negative hierarchy—this is inevitable, given large-enough volume, and simply "comes with the territory" here and elsewhere.

This is, after all, how such schools and traditions manage to manufacture the embarrassment of competitive hierophancies in the first place. This is how legitimate and spiritually oriented martial arts schools may spawn individual or group autonomies lighting out in the "dark" direction on their own.

Though it's not common knowledge at the popular level, given a sufficiently high competency or technical degree of initiation in the martial arts there intercedes a phenomenon *well known* at such deeper levels, wherein the practitioner—regardless the "style", positive or negative orientation of school etc.—is petitioned by the type of insistent "off-stage" or subtle voices alluded to above, enticing toward what in the *Star Wars* saga would be termed the "dark side of the force". At this stage should the practitioner affect to resist such blandishments, a negative envelope of reversed fortunes and downturned circumstances seems mysteriously visited upon him until such time as he succumbs...or, until such time as he finds the means on the *positive* side of the coin for overthrowing the factor within himself *allowing* the continued attachment to his person of that "negative presence". This latter eventually constitutes a higher initiation of its own, and may be considered equivalent to a "crossing of the abyss", transcending the "dweller on the threshold" etc. in counterpart Western traditions.

That's Why They're Called "The Heavies"

In the same way, the Western Masonic, Qabalistic, Rosicrucian and Templar initiatory schools (et al.) have acquired a kind of overall "negative" reputation with certain "conservative"—largely, fundamentalist Christian—critics, a reputation which has a quaint basis in fact wildly distorted by commentators influenced by said mossback element.

The "basis in fact" is this: given the general point-of-entry or chosen orientation of the Western traditions (dating back at least to ancient Egypt), there arises the same initial introductory dwelling on forces and processes *corresponding* to the lower-abdominal centers. (In the case of the Western Mystery schools this has been, until very recently historically-speaking, an *inferential* rather than direct concentrative emphasis; such schools largely mediate the activation of such centers through use of corresponding *symbols*, thus seeking to "sublime" the impact of their awakening with psychic/noetic keys.) As a consequence, the same potential for deviation in approximately the same proportion characterizes the profile of these mystery schools, as was shown to be indicative of the Eastern taoist/martial arts orders.

Therefore we have the typical bifurcations of Scottish Rites Masonry and British Free Masonry, the Rosicrucianism of the Martinistes and the Rosicrucianism of the Golden Dawn, and innumerable variations or purported representations of the Demolay/Templar tradition. In the case of some such variants and autonomous branches, the founders and followers certainly took the "cue" from amplified vital-physical tendencies unmitigated by loftier motives or more perdurable standards, heeding the blandishments of negative internal whispers without skipping a beat and so orienting their (deepest and most secret) motives toward a strict securing of temporal power.

These latter thus become dedicated to physical wealth, political, social and economic supremacy and even a kind of controlling *metaphysical* ascendancy over all "uninitiates".

Owing to the respective *qualities* adhering to the resultant, bifurcated orientations of these mystery schools (often bearing the very *same* name, remember), it is inevitably the negatively-inflected branch which leaves its mark, deposits a camouflaged but nonetheless evidential trail owing to the gross *physicality* of its overall aim and orientation; by contrast, those schools which preserve their positive spiritual inflection intact, seldom leave gross evidence of their existence or clues to the Business about which they labor, of a type liable to fall within the framework-of-attention of any uninitiate public, simply because such schools conduct the dominant portion of their real work on the *subtle* planes to begin with, take their aims and goals in those planes, deposit their light "marks" in those planes alone and leave it entirely up to the potential *ripeness* of the real spiritual candidate to locate the address of their unadorned physical Door.

Thus the only *version* of the perennial Traditions which attracts any publicity at all, tends to be the one working most deeply *in* the material medium (shared with the public as the *only* realm the latter knows). The sole activity of those sources detectable beneath the political-economic camouflage, is necessarily that of the Negative tradition—for the tread of the Positive is so light and gentle in its inward progress that it tends to leave no impression at all for edification of the gross senses. In this way it's almost *assuredly* the activity of the negative mystery-school branches which our "fundamentally" dedicated protagonists detect when they declaim upon the "godless-satanic" character of those furtive factoti behind the notorious Ordo Seclorum...since such fundamentalist minds are only able to deploy the detection equipment of the gross senses to begin with. Although, as MT has always volunteered to commend, such fundamentalist watchdogs are often actually more acute in detecting the catspaw presence of the Antagonist than their "occultist" counterpart, for the accelerated paranoia of the former always acts as psychically-sensitive geigercounter unerring (and spookily-uncanny) in upturning *authentic clues* completely overlooked by the allegedly "trained" eyes of the initiate. (How many *initiates*, subscribing to the so-called positive orientation, are aware of the camouflaged Tree-of-Life presence in the commissioned painting adorning the wall of the U.N. "meditation room"?)

Initiation Machines Of The Negative Hierarchy (Or, Are You *Sure* This Is The Holiday Inn?)

It becomes easier to see how the strictly technological alteration of the "static variable" belonging to mind/body coordinates locking the physical world in place (e.g. through scalar electromagnetics, ambient field propulsion and other proposed "saucer" modes), would tend to serve a predilection toward negative polarization-alignments. The inevitable induction of vital changes in the *chakra*-coordinates through biophysical coupling to the electrostatic field, exerts its transiting impact most directly on the lower centers mediating vital processes of the being in themselves (the remaining *chakras* along the vertical axis, while uniformly vital-etheric within the given framework, mediate successively "astral" and "mental" zones of the mind/body form).

In this way the vital-abdominal and corresponding medullary regions are magnified in intensity and sum influence over the remaining structures, exacerbated in the attractive power belonging to the given "identity investment" of the 3rd stage personality-complex, and imbued with de facto unitive hegemony in aligning all faculties and forces toward themselves.

In the normal 3rd density mind/body structure there is inevitably instituted a practical polarization "top to bottom" *as an orientational stream of deferential reference* so that the "superior" cerebral and abstract-cortical faculties are placed in implicit service of the psycho-emotional (limbic) system and both are deferred toward serving vital-abdominal drives or coded survivalist patterns of the hindbrain; in this highly amplified case the orientational *tendency* becomes "absolutized" owing to the superior power of volitional control imparted by mechanical means to the virtual *void-locus* opening of the *hara,* or abdominal *tan tien.* The additional "degrees of freedom" introduced by the symmetrizing effect on the vital-physical geometries (allowing a multidimensional convergence-alignment and amplification through such facultative coordinates) enters the "ordinary" personality structure into a preemptive condition of *chaos* resulting—practically—in a bewildering superposition of familiar and unfamiliar, fantastical and "normative" states (cf. the report of the Cameron Brothers from the Philadelphia Experiment—despite the objection of detractors who don't know any better, these are true accounts insofar as the [heightened] memories of the siblings serve). Yet it's precisely this chaotic/unsettling condition which signals *uncoupling* of the multidimensional mind/body alignments orienting the void-locus coordinate point, from normative fixation through the ideoform "static variable" (maintaining hypnagogic constancy of the Planck scale, Einsteinian lightspeed etc.); it's precisely the threshold domain of this condition which signals concentrated reorientation of vital-etheric coordinates through *intensified congruence* along the cerebrospinal void-axis, so that the *volitional* factor is especially awakened, denuded and faced in the specific direction of (chaotically magnified) abdominal potentials.

As we've noted above, the actual "emptiness" of that axis through the higher centers (necessarily unpracticed in volitional activity from such levels), plays into the hands of higher-dimensional intelligences *already practiced* in the occupation of grades corresponding to that very space; given the subtle imposition of such Influence, and a hyper-potentiated aptitude for exercising extraordinary volitional control relative to *vital-physical* programs and survivalist-oriented patterns of the *hara/hindbrain* complex, there's imparted virtually-irresistible momentum in the direction of aggravated self-aggrandizement, aspiration toward metaphysical power brokerage—and thus, veritable enslavement after-the-fact to the blandishments of Negative-hierarchy control.

It's for this reason that invisible/extradimensional as well as corporeal/emissary representation of the Negative Hierarchy continuously encourages strict *technological* advancement through manipulation of Earth-based military and scientific orientations; under the premise of furnishing what such personality-structures *want* in terms of personal and professional advancement, hegemony in the power-race, control over refractory factors of the natural and social order etc., the Negative hierarchy promotes the exploration and manufacture of what is in general *saucer technology*, i.e. the dominant type of technology characterizing development in their own higher-density worlds.

The reason for this now becomes apparent: the "saucer" isn't what it appears on the surface. It isn't just an advanced means of getting from "here to there" in space and/or time; it isn't simply a superior way of out-maneuvering the aerodynamic competition. Properly understood, the "flying saucer" with its electrostatic modification of biophysical and vital-etheric field alignments, is an Initiation Machine of the Negative Hierarchy. The aspiring pilot or passenger (or abductee) steps foot in such a vehicle for what appears to be an empyrean cruise, and is instead subjected—all unknowingly, in most cases—to an authentic *initiatic* mind/body repolarization-alignment necessarily emphasizing, by virtue of structural requirements of the purely technological approach, a *negatively-directed* current polarization *from* the higher cerebral/*chakra* centers and volitional axis *in deferential service-orientation toward* the vital-instinctual, power-and-survivalist centers. The fact that such initiations do not "take" in all cases, is tribute to some spiritual-psychic development on the part of the given personality which inhibits complete "succumbing" (and which, in certain cases, may even serve to "redirect" the amplified power-potential).

Before the reader finds anything too glamorous or perversely "attractive" about this sort of initiation (*technological* induction is so much swifter and simpler, you know), let it be noted that in the majority of cases a true conscription to the negative hierarchy is not expected or anticipated by the Negative perpetrators, who look on all such "candidates" in any case as contemptibly beneath them; rather the "initiate" is exposed to such vital amplification/modulation more in the spirit of fattening-the-calf than in the sense of "readying for higher-dimensional Glory".

The additional vital-physical reserves generated through the *prana* vehicle are simply vampirized; minions of the negative hierarchy "potentiate" the vital reserves of the subject only so the subject may be *de-vitalized* through psychic or biochemical extraction of hormonal energy-essence.

It's necessary to note here that not all "saucers" are of the strictly negative variety. There are counterparts at certain levels of the positive hierarchy (cf. *Positive/Negative Realms* etc.); in such cases however we emphatically point to and take agreement with the *Ra* material on the subject: saucers of the positive hierarchy are seldom seen, almost *never* participate in those scenarios known as Close Encounters (either of first, second, third or fourth variety) and become progressively "tangible" to certain subjects (*only* those with a real background affinity for same) as a natural correlative of the subject's independent spiritual development.

Posit-ion Tells *Where* You Are, But Negat-ion Tells *Who* You Are

Another important factor need be noted here as well; in the purely technological form of changeup in the state attractor for the system as a whole, nuclear potentials are directly and mechanically modified by *cancellation* of sum-over forces around the *scalar* moment (as in the superposition of identical phase-dislocated *em* waves); this permits an artificial "pumping" of gravity-potentials and mechanical alteration of alignments in the nucleus.

Such technological "bypassing" of delimiting (vectorial) valence-potentials of the shell, allows a kind of direct bench-engineering of magneto-gravitic and electro-static states; it opens a remarkable energy-latitude virtually at the discretion of arbitrary mental decisions.

But there is just the problem.

This is a basically "inorganic" way of coupling to longitudinal phase-states allowing "verboten" motions transverse to ordinary *em* signal propagation (i.e. in the direction of *lateral* time movement, either forward or back in time). As with all such deracinated mind-meddling in Mother Nature's Works, this availability merely magnifies the potential for throwing innumerable—and now multidimensional!—things arbitrarily *off*. By contrast, the *biophysical* means of mechanically modifying the *static variable* through realignments of the coordinative Locus (i.e. through practices of breathing, posture, concentration etc.) display the distinct virtue of approaching the problem "organically". Where persistence in practice leads to success, such purely mechanical but *organic* means succeeds just as well in modifying nuclear alignments, potentiating variable biogravitic and *em* organizations etc. but with the additional virtue of having done so with at least minimum coordinative agreement amongst the related parts of the actual whole.

Rather than promoting a simple extension of the piecemeal approach already preached by the fragmentism of conventional science, the biophysical model of mind/body modification relies at least minimally on the organic wisdom of the whole. And it does so not by *bypassing* the vectorial valence-mechanism of the electron bond, but through enhancing the effectiveness of its action. Just as the *technological* means necessarily relies quite strongly on positive-ionization in plasmas etc. so as to expedite direct nuclear engagement, the counterpart *biophysical* means conversely relies on magnified *negative*-ionization potentials through the somatic system.

As we've described elsewhere (Charger Breathing etc.) negative-ionization is associated with strong oxygenation of the system; this is accomplished through changing the *proportion* of CO_2 to O_2 in the bloodstream, and may be done either through amplified breathing or by way of certain concentrative methods. Negative-ionization is classically associated with enhanced vitality and alertness; the weather-patterns and climatic atmospheres tending to promote it, are coveted. Briefly reviewing what we've described more completely elsewhere, negative-ionization increases the overall/available information pattern of the system. This is due to the additional orbital electrons *comprising* the "anion" ("anion" is *negative-charged* particle; don't confuse it with "anyon", which is *identical* particle).

As Charon has suggested, the "electron" is only a point-particle to experimental limits; in fact the compass of its organic exchange-patterns suggests it has, or acts as medium of, *negentropic* properties. We suggest it conforms more to *Eddington's* "locus" made up of superposed magnetic moments; by Einsteinian structural calculations for the quantum shell, it might be considered to conform topologically to a magnetically braided toroidal attractor-state with vanishingly small "navel", corresponding to Charon's singularity with event horizon specifying a dimensional-threshold/through-the-looking-glass for phase-conjugate properties. Across that threshold, virtual photonic exchange operations "tunneling" amongst space-like separated particles would continuously take place with no information-loss due to conservation limits of the singularity. The Moebius-twist belonging to this (dimensional) right-angle across the electron space would bring all such *synergic* information-patterning into direct alignment with the atomic nucleus, from the "inside-out" as it were; the *interior* of the nucleus would thus be identified as continuous, through a dimensional perpendicularity, with the "outside" space structuring the electron shell having its coherently superposed waves exactly coinciding with orbital multiples of *e*.

All the phase-conjugate (and thus time-reversed, negentropic) properties of the electron infrastructure space would then be recognized as contributing vital information-coding to the strong-and-weak forces governing nuclear composition/alignment.

Enhanced *negative-ionization* (as with Charger Breathing etc.) would self-evidently serve as exponential amplifier of such organic information potential. The non-ordinary amplification of information exchange may then serve, in Lavoisier manner, to promote biomolecular transformations through modified nuclear relationships corresponding to truly *gestalt* patterning processes, producing far-reaching potential for molecular combinations and advanced biochemical structures largely unknown (at the normative level) but constituting electrolytic/hormonal keys for higher dimensional mind-body alignments (coded for cognitive, perceptual, behavioral and somatic changes in the overall system).

These changes draw of course on the inbuilt, pre-coded wisdom potential of the total mind-body being. They're not induced through rootless caprice of the manipulative mind left to its bare technological devices. Indeed we may describe the nature-intelligent organization of some higher dimensional phase space, in the lattice-bonding of molecular ions generating *topologically* the type of self-cancelling *em* grids denuding the purely scalar moment in the case of Bearden's pulsed magnetic vectors. In the case of the organic molecule, information patterns of a holistic and far-reaching type coded across ion bonds and communicated directly through the resultant magneto-gravitic potentials of the "exposed" scalar state space, would serve to catalyze extensive realignments of a morphogenic and multidimensional order completely beyond the grasp of mechanically-induced means taking their effective point-of-departure from idiosyncratic *mental* priorities alone. The superiority of the organic model is every way evident.

Two Basic steps, With A Right-Angle Turn Between Them (Or, Why You Can't Just March Up The Staircase Of Spiritual Accomplishment With Your Eyes Shut)

Drawing on the wisdom of the most complete and altogether cogent spiritual traditions, it must be recognized as well that the biophysical/organic model of mechanical transformation is in itself inadequate for authentic Realization. It constitutes a *step*; it is usually given as a preliminary step whereby the necessary mechanical modifications of the mind/body form may be made, enabling nonordinary availability of cognitive potentials through willed changes in the "static variable" (i.e. modification of the contributive patterns giving triangulation-values of the Coordinate Point, which sets typal limits for the framework of focus, sensory-motor orientations etc.). Therefore a certain minimum success in the biophysical/mechanical aspects of the Work, makes possible a magnification of the overall potential readily available for the Greater Step of *conscious* reorientation. Such conscious reorientation requires an intelligent inquiry of the being into fundamental values of existence; it may be summed in the *gyana* abstraction: "Who Am I?"

Since such a question—necessarily—has meaning for the ordinary state of mind as well, the mistake may easily be made that such inquiry can be successfully conducted at the normative level. That level, however, is chronically inadequate for the sustained degree of intensity or quotient of concentrative fixity needed to obtain the requisite *perdurable* value indicated by the place-of-honor assigned such Inquiry. The ordinary level of chronic physical focus globally presumed as "the real world", has already locked-in the limit of resolution for the complementary terms of cognition before the fact. In order to *intensify* overall potential for the quotient of resolution, the contributive components of that lock-in must be modified.

This is the proper place for what we identify here as the *first* step: biophysical practices of a purely mechanical type such as exercises of breathing and concentration etc. In order for coordinates fixing the range of perception and cognition to shift so as to alter the potential quotient of resolution for cognitive faculties, the very rates and rhythms of thought to which those faculties are chronically coupled must be modified. This corresponds to the stage in Buddhism known as *absorption*, in Patanjali yogi as stilling the "modifications of the thinking principle", in Alchemy as "fixation of the volatile".

Such targeted *equilibration* in the fluxes of chronic thought-patterns (to which all forms of perception and cognition are mechanically adjusted) imparts the requisite *stilling* of the interior monologue enabling awareness to address the implicit question-of-being more directly, without discursive mediation of the ordinary conceptual processes. This is still an expression of the purely *mechanical* part of the practice, and buddhism (for instance) recognizes that a very conscious and volitional investigation of the total Ground must ultimately be conducted. This brings us to a less known or understood dimension of the Practice, one in which the tendency of the thinking process to persist is *allowed* and accommodated as legitimate self-endowed means of engaging the fundamental Inquiry.

Thus it is possible to have a clarified form of awareness and to engage the thinking faculty in ongoing Insight into the ultimate character of being; what's mandatory in relation to awareness *and* the thinking process is not some permanent "extinction" of the necessary modes of either, but a modification of the implicit "static variable" or fixed coordinate reference (and its related typology) setting the normative limit of Resolution for both.

Thus, "thinking" must continue in *accompaniment* of an intensified form of awareness, but through a medium of cognition coordinatively aligned in such a way as to furnish a denser/richer field of potentiated Being-value.

In this way rhythms, rates and overall patterns of the thinking process become harmonized to a threshold degree of potential resolution, *below* the Initiatic minimum of which no such Insight-resolution may be accomplished (owing to the indigenous *turbidity* of the prevailing medium). In a true state of overall value-intensification induced through biophysical/mechanical practices of the *first* step, thinking may take its point of departure from a critically different quality-of-being, as expression of the informing factor of *Identity* largely relieved of the discursive pattern-formations of preferential *identifying/identification.*

Free from serving strictly as a function of *identification*, thinking is allowed to serve the whole-being value of *Identity* more directly.

The very state in which thinking discharges, then necessarily returns a decisively different quality; rather than forming impressions restricted to flat, one-sided surface values parading linearly through the monologous circuit (for instance), the process of thinking now tends to exhibit a type of *translucency* whereby the obverse and complement of every polarized impression spontaneously gives itself to the overall item of cognition. Thinking then *thinks through* things rather than toward or on the surface of things. In this way awareness and volition are furnished an optimized medium for authentically-penetrating insight. (The domain of the *pun*, visual or verbal, gives light expression to the connotative bleed-through facility imparted by processes of cognitive intensification, and often laces even the casual communication of adepti as a jocular—if disconcerting—type of "zen-pointing". *Finnegans Wake* is a master's thesis on the genre, and characteristically assays to join that generator-of-groans to the most ecstatically comprehensive insight/overview on Being.)

Such insight comprises the distinct *second* step of spiritual development, a step which is necessarily discriminated from the mechanical approach of the first and proceeds by an altogether different means. Ordinarily the two steps are improperly telescoped into one, the second being confused with features of the first which *seem* manifestations of intensified awareness but are in fact contingent reflections of changed coordinates not necessarily allied to volitional value at all.

* * *

Part V

Our description of the Hypostatic Currents is here resumed; the whole preceding section was devoted in a sense to the Psychic Hypostasis *alone, while the remaining Supernal Hypostases are summed in a paragraph each. This reflects the immediate requirement of humanity (the incarnate,* Psychic Hypostasis*), that it learn intensively regarding its deeper nature, in particular so that it may arm itself with Self-aligning knowledge against higher-dimensional sophistries purporting to so teach while in fact infecting with "plausible" notions serving—in practice—to keep certain crucial lights concealed.*

CURRENT OF THE MENTAL HYPOSTASIS

The Mental (*Briatic*) current properties which precede and inform those of the Psychic (*Yetziratic*) states, may be characterized as rippling lines of mutually shifting emphasis generating correlated orders of displacement identifiable as motion—an overall Symmetry of fluxing impressions reflectively rebalancing and redistributing the Balance in a universal process of equilibrative constancy.

CURRENT OF THE NOETIC HYPOSTASIS

The Noetic (*Atziluthic*) current properties ontologically preceding and informing those of the Mental states, may be characterized as steadily Self-illuminating filaments of radiant Being.

"Inside" Isn't Viscera And Bone (Or, Why Everything You Think Is *Inside* Is Now On The Outs With Everything Else)

Thus we're furnished our own "photonate" Family Portrait of the coinhering spirit-currents of the Hypostases.

Such shining tableau gives the ways in which noetic Light value is projected, distributed, patterned, processed, balanced and aligned through the function of *identification* in each of its basic states. It accounts for the worlds and their planes, properties and powers as *Self-expressions of an ejective overflow* imparting influential pressure to each successive density-potential, the next geared to move from modulations of the informing field in accordance with its own requirements.

Thus the Light of Noesis reflects on the general *hypothesis* of matter-limit, as through an antinomic medium keeping coeternal company with Its gnostic value; and It's reflected *in* that medium as a type of *ideoform unity* burgeoning with abstract implications, the seeds of which push toward the gestatory power of reflective Light as the irrepressible *patterning* tendency of Mind.

In turn the living configuration as which the current-atmosphere of Mind breathes out the reflective holohedry of the world pattern, possesses overflow pressure of a unitive intensity sufficient to awaken the matter-field (degree of resistance limitation) correlative with the "angle" of Psyche.

In turn, the currents of the three Hypostases serve to influence, organize and regulate characteristic cycles of the compound *vital-etheric* stream through which the filtrate order of the physical structure is perceived.

Thus the "physical world" is in itself a reflected format of the nature-current without "indigenous" inhabitant. The conscious Hypostases (Identity, Mind and Psyche) align *indirectly*, in conjunction with loci of the vital-etheric current, through processes of identification adapting the ideotype by preferential affinity for the leisurely/linear examinations unique to that field.

As we've seen, the vital-etheric current *transmits* values belonging to the Hypostases, through an organizational axis which may be considered "mutually perpendicular" to all three. The (horizontal) *plane* of that axis descriptively constitutes the physical field; and it has been illustrated above how lights of the Hypostases, appropriately modified at each level by the nature current of their corresponding Worlds, reflect through one another and into the *vital-etheric* field imparting formative influence for successive "nests" in the organization of phase space potential landscaping the configurative grid-network.

Rather than thinking in terms of derivative patterns already locked into place at removed levels of focus (e.g. the physical atom and molecule, biochemical nerve networks etc.) body-intelligence must accustom itself to the sensitive presence of a weblike infrastructure of *folded space* with an elemental life of its own, and tending to *gestalt* organization of every "far flung" force as non-local collaboration upon the universal gyre identifiable—through its own stylized format—as DNA.

The gradations differentiating "type" and patterning process of matter in this multidimensional field witness to the hegemony of *consciousness*, as resultants of the Hypostases aligning through and resolving at discrete levels.

The Currents And Their Corresponding Systems: Working For The Corporate Whole While Reporting To The Department Supervisor

Thus the *fiery* aspect of the vital current represents the phase of direct receival for impressions of the presiding typology, reflected from light geometries composing atmospheres of the "approaching" Hypostases. The fluid-*airy* phase of the current interprets the presiding typology as lineaform networks of allowable connectivity, linkages for variable modelings of the plenum "field geometry". The fluid-*watery* phase of the vital current catalyzes the affinities coded into the geometrized state space; and the solid-*earthy* phase of the current settles into place the resultant, *static variables* for the coordinative grid lock-up fixing the field of focus as a stylized/subtractive topology of perspectival modeling (rendering all the familiar perceptual qualities, reconstructive evidences of submicroscopic "vector-fields" and behavioral parameters etc.).

These elemental current processes of the vital-etheric field, each reflecting some aspect value of the Hypostases and together compounding the focal state of "matter", correspond as we have seen to integral systems of the stylized physical pattern. Each such system is "operated" by its correlative breath-current, through the multidimensional convergence loci of the *chakras* (physically interpreted as the plexuses and related ganglia).

The radiant-*fiery* current corresponds to the nerve-networks and overall "generative" system; the fluid-*airy* current corresponds to the respiratory system; the fluid-*watery* current corresponds to the circulatory system; and the solid-*earthy* current corresponds to the digestive system.

What we "know" of each system is, of course, its composite stylized appearance through interpretive mediation of the cognitive grid-network (configured by the breath-currents collectively). Thus while they *appear* to coexist on the same physical plane, each functions through and mediates the value of a discrete "dimension" in the etheric patterning process. For example, while the generative system represents the glandular processes and nerve-networks coding vital information of the biochemical being, what we "see" of it is a stylized rendering aligned through all four systems and currents *chiefly functioning in and through the radiant current-state* of the etheric field. Its principal purpose is that of "interpreting" the governing *ideotype* as a key for the preferential alignment/regulation of nested state potentials configuring the etheric current-field. (We perceive *through* the resultant alignment; fields and energies do not exist as we perceive them. According to our epistemological proofs, however, *neither* do such properties bear *no* necessary relation to values of which we *can* have knowledge, or with which we can share an intuitive understanding—since the most "fanciful" perceptual demesne springs from a rigorous ontological uniformity.)

It should be kept in mind that, when consulting our epochal table of classifications ahead, the physical organs, processes or systems cited in conjunction with a correlative "breath-current" of the vital/etheric field come to us "already" as a reflective composite of the currents while functioning as evidential emissary of a specific stream. Each such lobe or system represents its correlative current through the composite field, so that while—for example—the prefrontal cortex exhibits functional correspondence to the ideoform character of its radiant-*fiery* current (as a focus for symbolic, conceptual, abstract and anticipatory thinking etc.), it assembles categorical service for the fluid-*watery* current under which it's cited since it sits at the end of a sequence receiving organizational work from the striate cortex and limbic systems.

Conscious And Subconscious Channels—Enweaving The Thought-thread

While the composite activity of the (multidimensional) breath-currents weaves the centers and systems paralleling what we perceive as the physiological processes en masse, those processes are worked through two principal agencies, that of the nature-field and that of the consciousness-axis. Thus the composite activity of the breath-currents serves to coordinate, align and preferentially assemble the correlated "sheaths" mapping the network of autonomic nervous systems as a whole; and, while remaining in itself a function of the sub-conscious nature processes only indirectly related to noetic light values of the conscious Hypostases, serves just the same to configure the collective *vehicle* of those hypostases in the form of the cerebrospinal axis or conscious nerve-networks.

We may imagine this most easily as the *Sakti* of the nature current constructing, out of its own densely rich and versatile substance, a vertical tube with "portals" for the convenient billeting of the conscious hypostases "on their way through". Across the coordinative portals of that axial tube, the hypostases shine light of the informing ideotype from their respective "angles", producing a convergent ray in adaptation of the ideotype to a stylized configuration reflecting *in* and *through* the streams of Sakti-current (preferentially highlighting the angles and confluences of their courses). The resultant pattern of highlight properties defines a grid-network of processes feeding an overall, cognitive function (we say "feeding" advisedly, since such metabolic work is the chief business of the structuring current).

The thinking, perceiving and range of cognitive behaviors characteristic of the resultant pattern (the physical world "we know") are identified expressions of the informing *ideotype*. As products of the *conscious hypostases* focused through the "physical field", they represent modes of knowing coordinatively organized across the subtle/subliminal "pivot" of the void-variable. The current processes through which their self-consistent grid alignments are ordered, are themselves polarized expressions of a unitive void field; that crucial void-factor itself, however, is only available to the *self-reflexive* faculty as its unique expressor, so that the fulcrum of change alone able to enforce or to modify the *ideotype* remains out of range of the nature-field in itself, belonging exclusively to the Conscious axis.

The active thinking and behaviors issued as expressions of the ideotype, are necessarily generated through responsive agencies of the coordinative *Sakti-current* (aligning field geometries in servo-mechanical reflection of the typological "angle" given through identity values of the consciousness-axis). Thus the patterns of thinking, feeling, doing and perceiving are *continuous issue* as energy-events of the Sakti current. Mind-body processes organize and encode around the qualities represented through such *meaning* typologies; activation in thought or behavior *lights up the extended field* as a configurative modification tending, by intensity, to map reality in the image of the thought.

Thoughts and feelings of sufficient intensity or coherence do not merely pass through the nature-field as a flicker of transient distortion (i.e. as a "contrail" in the aura, or an electrified jet streaming into the magnetic ambience). Such feelings or such thoughts, especially when expressed as speech or behavior, or surcharged with prolonged brooding, represent the sum coordinative activity of the Sakti current holonomically "personifying" the thought as a characteristic, configurative code of the field-geometry through which it operates. It concentrates the code of that geometry to an intensified seed-presence, ultimately sowing the general field as a range of formative potential reflective of the cultivated value and curving all parallel potential—inseminated through the general ambience—in conformance with itself, to the degree of its organizational unity; or conversely, deforming into alignment with some similar patch of energy-potential possessing higher quotient of ordering influence.

In this way the mind/body processes of the autonomic grid network, comprise the coordinative *sakti* pattern expressive of the informing ideotype; the field of perception is ordered and aligned through this elaborative network in accordance with values of the type.

Magical Mirror Magnetism And The World "Out There"; What's In It, For "Me"

Then what of the extended field itself? Is it the great questionmark, the *unknown* eternally inapprehensible save through some modeling mode akin to the a priori "categories"? The field from which conformal perceptual alignments are elicited (as if such objects existed in themselves, "out there") represents the extended density-potentials displaced around the concentrated *pleroma* itself, constantly sown—like an ontological garden—with thought-seeds impressed from patterns of the mind/body grid. Such seeds are always germinating, according to factors of coordinative timing, into bushy magnetic sprouts of pullulating potential progressively enlaced through an abstract identity-network carrying forward the signature *identification* of the conscious axis, twining 'round the mesh of magnetic couriers and correspondents forwarding all other such signatures thereby ordering, through non-local medium of the enfolded state space, a complex of fecundated furrows related by affinity to value requirements of the inseminating thought. At the same time the qualities of such thought seeds, reinforced or modified by resonantly similar seed-patterns, influence formative forces in the opulent potential of the nature-field so that plants and animals, fish and birds adopt tendencies of germinal alignment through their derivative seed yielding perceivable plumage to the conscious grid-network *symbolically returning* the range of mind-born values.

The blue-green in the feather of a parrot; the iridescence in a midnight rainpuddle bouncing points of reflected neon; the diamond splash of jetty-reef or waterfall; the rust and dun-gray tangle of a junkyard, or the flicker of fireflies in a twilight orchard—every quality, hue or cognizable form serves to symbolize and objectively reflect the nuance in a thought, the range of tones and tendencies embedded in every available feeling or conceivable idea on the personal and collective scale; and all the types of *experience,* the cachet of events and sigillae of circumstance incorporating those display-values of the peacock world, render the *narrative* of all that's contained, denoted or connoted in the available range of thoughts personal and collective.

We may characterize this magical-mirror process as "magnetic", without subscribing to secondary or derivative models as of the electrician's field, or imputing to the general ambience some *petitio principii* begging the question as to how such ambience may be known "in itself", apart from a given/stylized grid enforcing the manner of its interception. As an extension of the density-potentials through which the common denominator *pleroma* of the mind/body axis cosmically projects, it may be said that everything intuitively available for the Being of the one is potentially available to the cognate being of the other.

The "magnetic" quality imparted, by the given thought seed, to the field through which its sown (and finally harvested) as reflective experience yielding the wealth of encoded potential, is minimally descriptive of a value of *identity*. Even *em* events of the physical field may be productively understood and reinterpreted in this way.

When we think of the generation of "magnetism" or production of "magnetic lines", we are referring to the type of a parallelism in being and behavior that's essentially repetitious, self-reproducing, eidetically enforcing of itself, classically self-similar and tending toward conformal alignment of everything with it. The "magnetism" we may recognize as flowing through the general field, is expressive *projection* and *elaboration* of the value of Identity as it implicitly tests its "self" hypotheses in propagation over runnels, cross-courses and snaking convolutions of the seething ground. The alignments, modifications and cancellations amongst occelated signature-prints compounding self-echoing waves of the overall field, are indices of the average strength or intensity of the respective identity patterns.

We may "see" these things more directly by a yogic art of inwardness; but even this "seeing" is the product of an interpretive instrumentation (the *atankarana*) generating all such visions as representative signature and symbol according to cross-cut stylizations of a coordinative perspective. Any such inward witnessing takes place as through a "veil", no matter how comparatively refined and accommodatingly gauzy.

The decisive *nature* of what's beheld is, in any case, no more the obliged product of such witnessing as it is of any physical or gross-sensory approximation. The intuitive (and immediate) identity-of-correspondence between the "witness" and anything at all of which it may *be* the witness, is sole grounds for understanding and accurately identifying the nature of what's "known".

Since We Just Knew You'd Ask: Straightening Out The Lightning-Flash Of *Fohat*

The Light operating through vehicle of the conscious axis, is that of *Fohat*. The term Fohat in theosophy has come interchangeably to mean the creative light of Dhyans Chohans (angelic intelligences, certain forerunners of Man) and the *kundalini-sakti* or serpentine electric force known to yoga as the encoiled nature-intelligence situated proximal to the perineum. In *this* context, we identify Fohat as the principal Noetic Light lent the Conscious Hypostases from that Light of Infinite (the "more than Luminous Darkness") in which all beings and events preexist a fullness beyond discrimination or non-discrimination of qualities.

Fohat has been identified first of all as the mysterious principle mediating mind and matter; the "mystery" of this mediation has been given ample description in the "Mother Terasu" essays, especially Part II of "What Is 'Christ Consciousness'?" Here we characterize it as the chief vehicle of *consciousness-matter*, as distinguished from nature-matter (as we'll see, the reflective light of *nature-matter* contoured according to the noetic properties shown through it by Straightlight of cosmic Fohat, operates the vehicle of the *autonomic* systems in the mind/body form).

Light of Fohat is identifiable as the Self-luminous instrument of Logos, or abstraction in the formulated Means whereby Infinite and its allowable finitude are to be "reconciled". It is the unitive Light reflected without intervening "instant" from the homogenous sameness of Infinite, which, in its *abstraction* of that unity from full *prior* inclusion of all satisfied selves fatefully *reduces* the state of Being from the value of Absolute so that "resolution with the finite" comes in the form of an open proposition *projected* to be realized—thus its *emanative* behavior, issuing the fields in which such resolution is to be "civilly discussed" and at the same time formulating the contrastive grounds through which the terms of finitude may be conceded essential requirements of their *own* quality thereby magically *potentiating* unqualified Absolute with a kind of (ultimate) enrichment It couldn't claim according to the strict *pre-existence* of Its progeny. (Indeed in this way Absolute *shows* itself to be Absolute, e.g. by eliciting qualities and conditions out of its all-accommodative amplitude it "ought not" to be able owing to strictly definitional standards establishing the *candidacy* for Absolute: "eternal prior satisfaction", "completion without lack", "puissance that can suffer no infirmity within its nature" etc.)

Fohat is the vehicular presence of Clear Light, itself without modification and claiming no conditional quality as first reflection of Infinite, while transmitting—at the same time—all the *ideoform* unity bearing upon Infinite in constitutional *aspiration* after an expressive field "of its own".

Such ideoform unity represents the *essential* manner in which "things" abide through infinite; by abstracting the ideoform unity *from* Infinite—holding it up to the Light as a transparent value with its own independent legitimacy apart from the general Satisfaction of its identity, at Infinity, with Absolute—that finitizing quality may be reflected *through* Fohat as the abstract *proposition* of finitude/delimitation *toward* the resistive Point-limit (*thetically* comprising the granular "irritation" at the heart of infinity enduing the point-of-departure for conditional existents, that opportunistically *reifies* with the exclusionary abstraction of Clear Light from the absolute-ground-of-being so as to contrastively offset the generalized principle of "matter", or circumscribed *Akashic* Space from which the ocean of Infinity apparently recedes).

In this way Clear Light (the noetic Self-luminance of Fohat) reflects the principle of ideoform abstraction *from* its abidance in Absolute, conveying it as the Idea-proposition of a Satisfactory Form secreted around the permitted *suggestion* of the point-limit at Infinity, and *toward* the fateful state of Limitation-in-itself comprising the impenetrable *pons* of resistance to the dissolving all-accommodation of Absolute—like a *creation mound* or islet of self-isolation under withdrawal from the Surrounding Sea.

Fohat, or the Logoic vehicle of Clear Light, reflects the Idea-typology of a *holistic pattern* predicated on the proposition of finitude, and fashioned in such a Way as to comprise a promissory grounds for integrating the specific Existent of finitude with the general Well-being of Infinite.

Understanding this, it becomes clearer what the creative *Sakti* actually is; in contrast to the provisional definitions furnished by theosophy in a haste to bring broad concepts of virtually-unknown things to a greater mass of humanity, we recognize a subtle distinction between Fohat—as the "mysterious mediator between mind and matter"—and the nature-intelligence or cosmic vital-matter of the Sakti.

Knowing the consternation such variant use of the term is liable to cause those theosophists who've struggled long and hard already in mastery of the conventional definition, we may move to placate the disturbance somewhat by noting the formulaic *nature of the term so the divergent usages may come down to a matter of* which phase *of the formula is being employed. It may be noted that* Fohat *can be rendered Qabalastically in two significant ways, each of which gives internal testimony as to its particular use. If Fohat is rendered FVHADT with the "t" as* Teth *(see "Motto-in-the-Lotto") its value is 31. 31 being equivalent to AL or LA both of which may signify void, nothing or non-being while AL refers to divinity, we may say this phase of the formula suggests the SC usage: the presence of* HAD *or the point locus in its midst indicates incorporation of the preexistent potential for limit ("Had" means "limit" in Persian) as luminous-ideoform seed or Logoic Type of a Resolving Pattern, having elaborated the* thesis *of restriction and resistive inertia (or opacity) into the abstract sum of the seed-type but not in itself* actuating *that potential—in itself it remains lucid (void), clear light of the Divine. It is equivalent to Thought in the most unific and whole-being sense. Rendering Fohat as FVHAT with the "t" as* Tav, *we get the value 418 which is the numerical equivalent of* Abrahadabra, *the Word of the Aeon or Logoic formula—as such it is the manifesting, "conjuring" or* magickal *phase of the term whereby all the limit-potential of existence comes into being. In* this *phase it may be understood in the conventional theosophical sense; the* Manifestation *of Akasha is—by theosophy—Fohat or divine Energy. On the different planes—so explain the texts—it's known as aether, air, fire, water, electricity, ether, prana, Akasha as the Astral Light, Universal Soul, Matrix of the Universe, the Mysterium Magicum, Prakriti, sea of fire, atomic matter, fiery serpent, evil serpent, pregenetic matter, divine thought or energy* (Sakti) *as manifested on any plane of the cosmos, the interplay between Spirit and matter, the Shakti of Adi, Anupadaka, Atma, Buddhi, Mental, Astral and Physical (Ether).*

The Daleth *of the HAD in the first term is "folded under", absorbed or masked (the ideal point locus of being is invisible and non-manifested in the manifest field, just as Egyptian architecture based itself on the dimensionality of* volume *rather than on the thetic-nondimensional point). "Daleth" signifies "door" as entrance-point or locus of a creative cornucopia. That* entrance-point *is concealed in the Manifestation, and only "appears" through its coordinative representations in the relative field. The* Tav *of the 418 formula indicates the Manifested or* volumetric-representational *center, just as a cross (T-cross, e.g.) extends an implicit "center"* *elementally through the cardinal coordinates. This latter, manifesting phase of the formula (Abrahadabra) shall continue in all SC texts to be called* Sakti *according to traditional usage; theosophy* equates *Fohat and Sakti in the latter sense, while we prefer to distinguish* Fohat *from* Sakti *in the sense of the first numerical formula, 31, thereby furnishing an identifiable term for the* ideoform *light in itself, ontologically* prior *to its reflection off the 4th stage of resistance-limit wherein it renders the reflex geometric coordinate-fields of* Sakti.

Fohat conforms to Straightlight, otherwise known as Light of Straightline (Ruach, Spirit-being in *Qabala*) while *Sakti* and kundalini-*sakti* correspond to *Nephesh*, (nature-soul or vital being, Sephiroh of Circles in Qabala).

Why We Don't Fall For The Fall

Sakti is itself the plenum patterning potential *diffracted from the resistance-limit of Akash* under unitive Light of Straightline (Volitional Void-value of the conscious Hypostases). That Light superposes a preferential format of "shape integrals" implicit in the reflected ideotype, upon the plenum potential of the patterning phase-space. According to the degree or given value-index of the ideotype, the patterning processes of *Sakti* conformally align to abstract impressions superposed across its plenum field—suppressing operative potentials not immediately indicated by the functional degree or value-index of the ideotype, and angularly highlighting those operators which correspond.

Interestingly, this simple analysis shows two important things, relevant to the Resolution of perennial "problems" of cosmogony, theodicy etc. (which are no better "answered" by channeled or self-invited flying-saucer voices than they have been by the historical roster of inept earthly officiants).

First of all we see that this "reflective" apparatus is interpretable in terms of a kind of "fall", whereby the ideoform passage of a governing Light through progressively displaced and distorted values of a patterning geometry encourages the reciprocal occluding of that Light so as to further modify the magnitudes *effectively* available through the ideotype. At the same time, we should be able to see from the description that there is—and can be—no *actual* "fall" at all. The apparent distortion in the Sakti-current or nature pattern as it accepts and further molds the available range of its informing Light, is simply the function of relative perspectival *angle* (superposed by coordinative keys of focal alignment projected from *available* magnitudes of the ideotype). The state of the vital-soul or Nephesh *remains global* throughout, with only variable elements of its *Sakti*-components provisionally "recessed" or steeped in shadow.

In effect it is the Volitional Light of Straightline (Ruach) itself, as expressive vessel of the conscious hypostases, that interpretively projects the angle and thus determines overall degree of displacement functionally aligning the cognitive grid through which its hypostases must subsequently function, according to greater or lesser measures of Identity-investment (the greatest measure of identity-investment being donated by the Psychic hypostasis or individuated *atman* most easily understandable as yourself).

It's for this reason that Sephiroh of Circles (vital-soul or *Nephesh*, the principle of Akash etc.) is clearly depicted in Lurianic Qabala as *never extending below the Daath juncture* (i.e. the *Abyss* between Macroprosopus of the Supernals, and Microprosopus of the "created worlds"). The Creation never suffers a *literal* "fall"; the *Sakti* never really descends into the infernal worlds, the *Shekinah* is never *actually* exiled in the desert of manifestation where the wandering tribes of Israel seek their Creator amidst the sand and brush. Nonetheless everything suffers a "consequence" as if it *were* literally so—and this owing to the angular displacement between Straightlight (Fohat) and Circles (*Sakti*) generating an apparent Parental discrepancy regarding means and mode in the Alignment of Resolution between finite and Infinite—a discrepancy which is, however, just as clearly the product of a mirroring mechanism whereby the minutest interpretive "distortion" between the ideoform vehicle of Volitional Straightlight and the permissive limit-value of *Akash* (finitizing void-space) becomes reflected and magnified—by runaway exponential extension and deductive enacting—through the obligingly impressional Matrix of the Mother's speculum facets, the shimmering crystal-net of Her global unity approximated in rectilinear geometries.

"Binding By Striking": The Lovesong Of Ike And Tina Luria (Or, Why Humanity Tends To Belong To A Dysfunctional Family)

To Fohat is theosophically attributed a kind of "serpentine", zig-zag motion; for this reason also it's often equated directly with kundalini-*sakti*. But we may see this exact zig-zag motion depicted as the so-called Lightningflash incandescing the connective Paths of the *Otz Chaim* (Tree of Life) diagram introduced by Lurianic Qabala.

These countercrossing paths linking circular Sephiroh are ascribed to Ruach—Spirit—and the Sephiroh of Straightline. The interposition of a linear gap between any pair of Circular Sephiroh is attributable to the initial cosmogonic description wherein the ten Sephiroh of Circles (*Nephesh* or vital-soul of the—Sanskrit—*Mulaprakriti*) are comprehended entirely within the framework of *root and first three stages* of Straightline Sephiroh; the fourth Stage of Straightline, unable to penetrate and subsume the corresponding limit of Restriction in the parallel stage of Vessels (circular Sephiroh) enters a critical phase called "binding-by-striking", which in effect replaces the fourth stage of Vessels in the Circular Sephiroh with a phase of Curtain—the noetic Light of Straightline, "bound" to the logic of literalized limitation in the fourth stage of Circles which it "strikes", thereafter reflects all implications embedded in the cosmogonic encounter by extending its own fourth phase, as mirroring Curtain, across the "abyss" into and as the field of manifestation or "created realms" of Microprosopus.

It shadows and repeatedly echoes the initial encounter "above the abyss" (in the realm of the Supernals) through all the Sephirothic phases "below the abyss", thereby reflecting the presence of the ten Circular Sephiroh at *each Sephirothic junction* comprising extension of its own last two phases below (its third phase above still "trailing", as it were, from lack of transitional fulfillment to the fourth phase above—this incidentally answers an unanswered question hanging from redactions of Lurianic Qabala, over which presentday Qabalists mumble and swiftly slur as a "verboten" subject of inquiry out of deferential obsequy to the *Qodisheh* of old Isaac—i.e. if the Curtain of Straightlight extending below the Abyss is expression of the "rebuffed" fourth stage of that Light, how is it that the third stage of Straightlight makes its reappearance as the World of *Yetzirah* before it strikes the fourth and last stage of the extended Tree, as *Assiah*? Time's up—the answer is, because the third Stage above was "left hanging" as it were, owing to the inability of fourth Stage to fulfill itself immediately by entering in and directly subsuming the Vessel of Receival for Circular Sephiroh. Since, as Qabalists well know, the *Kether* of a succeeding World is the *Malkuth* of the World above, Straightlight could not *complete* its third phase above since that third phase would have required a *Ketheric* point for its fourth phase in which to ground itself—which, as we see, is impossible owing to its being "locked out" by fourth phase of Receival in Circles, above. Any other "answer", hasn't understood the question.)

Non-Qabalists should get sufficient gist of this little discursive entree to the subject, having read the non-technical exegeses of these self-same principles previous—in this essay, the Mother Terasu treatises etc. None of the MT expositions owe *their* insight *to a study of Lurianic Qabalism in any case—any more than* Luria's *original expositions were indebted to reading knowledge out of their own unwritten texts! The origin of insight is the same in both—primary, not secondary. Elucidation of Lurianic Qabala as well as all other mystic and esoteric teachings, derives its efficacy in these pages from initiatic wisdom always seeing directly with Subtle Eye, and the awakened heart of direct Intuitive Knowledge. As another great Qabalist has said, it has really nothing to do with being merely 'learned".*

This is why the lightningflash of Fohat seems to "skewer" the reflected spheres of nature-matter as on a zigzag shish kabob. In fact it doesn't penetrate the degree of Restriction in nature-matter at all, but rather carries the reflection of the latter "forward" into the mirroring modes of creation as a kind of rippling Pool for imaging of the informing Ideotype. Superficially, it would seem that the Circular Sephiroh (the phases of Akash) are merely inert, and that therefore all the intelligence codes and instruments of action attributed to the nature patterns are, indeed, the property of Noetic light, as it's the latter which seems to move and be mirrored in angulated flux across a resistively stationary field.

The Mother's Version (In The Ongoing Custody Suit)

Shifting to the viewpoint of Prakrit (Circular Sephiroh) however, we recall perhaps from the Mother Terasu treatises the way in which the Point-limit of matter has a motive and kind of consciousness of its own—though in itself this consciousness is *un-* or *sub*conscious, it's inspirited with the drive toward Conscious wholeness as the *quintessential expression* of the power in that wholeness. There is (an at least) rudimentary *soul* and tendency-to-realization in the delimited void-point of matter. Opaque in itself, it's an *empty* opacity which therefore employs the very feeling involved in its aspirational self-surpassing to extend sensitive tendrils of core identification *along the coordinative fabric* woven, by reflection of noetic light, off its own delimiting presence.

All such fundamental units of nature-matter are, then, modes of Absolute Itself in Its apprehension of potential Limit within Itself; the unitive ideotypes imagistically woven about them by reflection of noetic light are therefore recognitions or identifications within Absolute of the specific potential each such unit brings to It. Each unit, imbued with and endowed by blessing of the Whole and inspirited—in degree—by consciousness of the whole, comprises the effective agency operating coordinative counterparts of its contractile limit through *identification along the reflexive light channels* enwrapping and "clothing" it. While the noetic light of consciousness-matter *imparts* the ideoform qualities by which the nature-field may be known, it's the inbuilt vitalistic tendency of nature-matter itself (the rudimentary consciousness-unit) through which the lineaments of that light are functionally engaged and electrically aligned, as autonomic operatives of a vibrant life pattern.

There is, then, Light and Life as the ancients have reiterated, unified and fulfilled by Love.

We may clearly distinguish between the noetic Light of Fohat, and the electric light of the *sakti*-current though they are "two sides" of a single stream of Bliss-love Being. Fohat is Light of consciousness-matter pertaining to the transdimensional axis or, physically, the central nervous system. *Sakti* is Operative of the reflected light identifiable as nature-matter, pertaining to the spheres or enveloping Worlds of that axis and corresponding physically to the autonomic nervous-systems. When, through "yoga" etc., the Sakti seems sufficiently harmonized in its polar currents to converge upon and "move through" the Central Channel, it *remains* nature-force throughout—though the yogis indiscriminately attribute to it a type of Divine Spirit consciousness exhibiting the unfolding intelligence of the vital-codes formerly enfolded through it.

In *conjunction* with the cerebrospinal axis or conscious channel, the awakened *kundalini-sakti* has the *opportunity* of being directly regulated and guided by a type of Oversoul consciousness functioning through Fohat or noetic Light (i.e. the Archangelic intelligences, superior Hypostases etc.) meeting and marrying it through the Common course. This depends preeminently on the type of (indispensable) *mediation* afforded through embodied "emissary" or representative soul-presence of the Psychic Hypostasis—the incarnate consciousness we conventionally mean by "I".

We must examine more closely just how this works.

Faculties And The Hypostases

In conventional anatomy, the peripheral nervous systems are a direct extension of the central nervous system; the autonomic nervous systems are less direct branches of that central system. Since the senses are associated with the peripheral nervous system, we may say they have a direct relation to the *central* nervous system or conscious channel; at the same time, the senses are physiologically linked, in a "mysterious" way through the "black box" of the reticular formation, to nerve-bundles of the autonomic processes. Esoterically this corresponds to the ancient fact that the senses are emissaries of the conscious channel, and operate the autonomic coordinates of the subconscious channel.

Consulting diagram 2 once again, we may note that the systems of the "physical body" are compound projections of the values belonging to Hypostases discretely distributed in mutually-perpendicular relation along the "vertical" (multidimensional) axis. Thus the faculties, senses and systems perceived on the comparatively "flat", horizontal plane, comprise composite contributions of the projective hypostases collectively and represent discrete values of a *particular* Hypostasis individually.

Vision is not, then, the perception of physical objects essentially; it functions first through its *own* vital-etheric plane, that of the radiant/fiery current, as receptor and transmitter of the *noetic* value belonging to the *Identity* hypostasis; as etheric-current operator of the structuring field of physicality (*Assiah*), Vision encodes the basic *ideotype* as which its imagistic network is to be elaborated. Vision, being the primary "sense" (owing, as we've shown, to the comparative *immediacy* of its unitive apperception), coordinates the operations of the others, and supervises the specific organizational qualities belonging to the others; the other senses operate *first of all* through the value-typologies and organic agencies pertaining to the faculty of Vision.

Just as Vision corresponds to *idea* and the *Identity* hypostasis, Hearing corresponds to the *patterning* implications conveyed through ideoform code and thus to the hypostasis of *Mind*. Though its correlated (vital-etheric) current is therefore the fluid/*airy* breathstream, Hearing first of all operates in and through the radiant/fiery medium belonging to the regnant faculty of Vision.

The faculty of *taste* corresponds to *formative* implications carried in the patterning typology and thus to the *Psychic* hypostasis of the *Form World*; its principal operation (from the same, radiant-fiery breathstream) is that of organizing by implied affinities/antipathies, which it serves through its own fluid/*watery* current.

The faculty of Smell and the sense of Touch correspond to structuring values of the *structuring field* itself, i.e. the "physical world" giving the resistance-limit or density quotient for matter in the sense ordinarily assumed. These faculties have no corresponding Hypostases. Indeed they emblemize the property of *Akash* or nature-matter per se, and are related only indirectly to informing values of Consciousness-matter distributed through *Fohat* of the vertical axis.

The faculty of *Smell* functions first of all from the common plane of Vision or that of the radiant/fiery current, and is processed through all the regular channels or breath-streams modified therefrom. Its own corresponding medium is the solid/*earthy* breath current of the vital-physical vehicle (informing the ordinary flux field we identify with "breath"). The sense of *Touch*, while ordered and imbued with *correlative meaning* through the preceding breath-streams, does not function from levels of the infeeding currents themselves but operates immediately through solid/*earthy* agent of the vital physical vehicle. These subtle observations are directly paralleled by the fact that, in terms of "monodimensional" physiology, all faculties but the sense of *touch* are processed through the *thalamus* (a lobe associated chiefly with *vision*).

Faculties And The Autonomic Currents (Also, Fixing A Few Holes In Acupuncture Points Etc.)

We've previously recited the correlation of etheric breath-streams with the reflex-composite systems of the gross physiology. The relation of sense faculties to autonomic systems is thus plain, since they're linked through their respective etheric-current processes.

Vision, corresponding to the radiant-etheric current, is therefore associated with the *generative* (nervous and hormonal) systems of the gross physiology.

Hearing, corresponding to the fluid/*airy* current, is associated with the *respiratory* system of the physical vehicle.

Taste, corresponding to the fluid/*watery* current is associated with the circulatory system.

The faculties of *Smell* and *Touch* correspond to the solid/earthy current; they are therefore related to the digestive system of the physical vehicle.

The regulatory operation of these autonomic-physiological processes by the corresponding sense faculty, is functional expression of the general order of influence obtaining between the conscious and subconscious systems (i.e. consciousness-matter of *Fohat* or the central channel, and nature-matter of *Sakti* and its autonomic currents). The sense-faculties are related, remember, through the peripheral nervous systems to the *central* nervous system.

This means of course that the *sakti*-currents (breath streams) of the autonomic processes and—ultimately—the gross physiology are organized and coded in their interactive patterns by *noetic* values of the dominant *ideotype*. They are not fixed/independent structures of objectivized matter at all (as if the nervous systems and physiological processes had just a single set form through which consciousness was condemned to operate); they are, on the contrary, variable and elastic response patterns encoding flexible coordinates on behalf of a consciousness virtually *pledged* to change and subliminally dedicated to upward development, in progressively higher degrees of integration or alignment-intensity.

Herein we're shown a very specific etiology; it possesses specific implications regarding the primary order of influence in the perennial debate between mind and body, the direction of flow in the organization of processes as well as the *character* of the directorial agency, and suggests also the most effective fulcrum for inducing beneficial change. Because of this, the reader will note in the following Table of Mind/Body classifications how the conventional wording—and thus, the informing concept—has been advisedly changed in such matters as acupuncture meridians, where for example it's classically stated that the liver "controls" the faculties of vision and motor functioning. While we honor the validity of these correspondences and subtle connections, the scope of the context in which we integrate them obliges a real reestimation of the ways in which they're discussed. Thus we would say, under the general heading, that subtle values of "the liver" encode and convey correspondences relative to primary *noetic* values belonging to the sense-category "vision", and volitional values involved in efferent currents of the motor faculties.

The choice of wording from the advisory concept, depends on direction of approach to the given field to begin with. The science of acupuncture *begins* from the physical angle; manipulation of yu points mapped across the body exhibits demonstrable connection to far areas and to faculties, senses and systems supporting *psychic* properties (mood, feeling, thinking, perception). As with neural stimulation of certain cortical areas in the parallel domain of occidental science, evidence suggests a *causal* connection: when a physical zone is triggered, a corresponding mental or motor trait arises in response, so that the one seems to mandate the other. Indeed we can identify a *conditioning* influence encoded in currents, meridians and nerve-networks of the body; yet that matrix of conditioning is aligned and locked in place to begin with through value typologies emanating from factors of the *consciousness*-systems (the central and peripheral nerve networks and their corresponding "sheaths" or subtle vehicles). Such typologies *key* the processing currents through which correlated faculties and functions enforce the given values; habituation of such currents to patterns of the prevailing ideotype lock faculties and functions in place, generating persuasive sets of *loci* or coordinative crossroads for vital-etheric networks (serving to condition coaxial alignments whereby consciousness takes expression in the field of Action).

Bugging The Programmer: When The Variable For "Virile" May Only Be Read As "Viral" How Do You Fecundate The Format Without Fatally Infecting The Program?

Considering our description of ordering current-processes and their corresponding values, the reader *should* have questions regarding the ways in which we practically perceive. If, for example, the reigning principle of our mind-body patterns is the *ideotype*, focused through the conscious axis according to its own lights and decreeing the basic value-of-existence as Noetic, why is it this quality seems secondary and subjective in practice, recommends itself least as the ordering principle of life and appears thoroughly subordinated to material properties? How is it things don't seem to convey the subtlety of *psyche*, but the inert resistance of an objectively-opposable world?

The answer to these significant questions, has to do with a trick clause in the currently governing ideotype. Suppose, just on speculative whimsy, that you were in charge of "loading" the content-value of the ideotype the way we learn to program software of a computer. Let's say you spent a lot of quality free-time loading in programs which allowed consciousness to float through brilliant seas of its own self-evident nature, manufacturing kaleidoscopic ranges and landscapes *fantastique* wherein Mind might enjoy its native elusiveness, its dazzlingly shapeshifting faculty, its power of sounding any imaginable tone without restriction or prior qualification...including those potential tones that resonated to values of resistance and inertial opacity giving the contrastive exhibition of what consciousness constitutionally *isn't*...

Let's say you're the Wiz who concocts a clever program based on these apparently paradoxical values, turning out new lines of software specifically designed to task the powers of resolution to the tolerance of your mainframe. What *is* the devilishly ingenious device behind these new kinds of program? Suppose we were furnished software through which we were to operate, encoded with instruction that the native character of such software as *idea-typology* was to be specifically *subordinated* to one *particular* idea-typology, i.e. that of the *non-ideative*, objective and inert/resistive nature of the program itself! Suppose the uniform and indivisible character of the software as abstract idea-typology had coded into it the antinomial idea of a dualistic *division* between such unitive value and its apparent anti-value, the dualism *itself* furnishing—and *functioning as*—the anti-value, so that existence in the free-variable form of mind through Illimitable Void-conscious Being was counterposed against one of the chief qualities allowed admittance *through* that free variable. Such counterposition or seeming *competition* between the free-variable factor of noesis and the conditional character of concrete existence automatically compromises and so subordinates the very *spirit* of the ideotype, the essential *soul* of the free-variable, blindering it with dualistic extremes confining its freedom to a restrictive venue of contingency-options.

Clever program, no? The question then becomes, how does (or *can*) the conscious mainframe work itself out of the inbuilt knots and self-tripping snares of the program?

Transfixed By The Past, Fixated On The Future—Mailing Mind As Matter With Plenty Of Return Postage And A *Self*-addressed *Envelope*

Something very much like this takes place through the mind/body processes described above. Noetic Light (Light of Identity) from the Conscious Axis enters into play with the *sakti* current through locus of the *third eye/crown*—physically, the complex of patterns enfolding the pineal gland—by reflexively illumining its processes. Rather than steadily modeling the etheric nerve-currents in unitive *light* of the conscious axis (by giving the Whole-being value of Identity itself as their consistent organizational object and having them conformally aligned with it, by taking it as their Common Denominator) the noetic light is apparently deflected "offside" through its zone of interception with the polarized currents; it's apparently captured in their operations, as if its self-illumining character had been peremptorily appropriated for the highlighting of aims and objects of their own. That noetic Light, entering at the third-eye, seems immediately absorbed by the energies operating the two-eyed stereopsis of *anisometric* vision, and expelled through actions conforming to the displacement-orientation of exteriorized value commitment (in identification with projective qualities assessed as to their proximal "unity" according to purely prehensile measurement).

Owing to the literalizing character of such processes, noetic light is so subordinated to the relative projection patterns of the Sakti-current that it tangibly displaces out into the general field *as* them, absorbed through and as the coextensive nature streams becoming *fragmented-off* its consubstantial alignment with the Axis of Identity and embedded in *tattvic* tides, floated along vital conduits so as to light internally the configurative fields of all the creatures cutting phases and angular facets to the central Self-conscious axis (or transdimensional Line), like the flame inside a jackolantern.

Since such Light is in its own nature One and indivisible, the "fragments" into which it seems to be pulled by identifications of the nature-current are ultimately illusory. This is why such literalizing processes may be attributed to *Maya*, the Play of Illusion in Hinduism. At the same time, however, the actual *wholeness* belonging to such apportioned units of noetic Light-value loans a thoroughly convincing and tenacious quality to the patterns apparently conscripting it. Even for the myriad entities lacking degree of integration equal to alignment with the self-conscious axis, the unity of the light-value imparting cohesiveness to the reflected silhouette of their sensuous operations instills a vital confidence-of-identification that brooks no flicker of doubt, giving Nature on balance the sure-footed narcissism of a Cat.

In this way we may think ofNoetic Light as streaming in on Mind-born rays of its creative seed-state, lighting up interior processes of the psycho-physical form through efficient agency of the "third eye" and flowing along channels of those processes in irregular emission into streams of the nature field. Light of noesis seems conformally to "attach" itself, by its internally illumining power of identity, to vital energies involved in hormonal manufactory and chemistries of the nerve-complexes so as to run the balance of the body and selectively "light", while aligning, the sensory-motor systems ordering the network of experience.

This whole and indivisible Light appears divided up and eventually scattered, like pieces of the Osirian body or the Lot of clothing, into elemental appendages and adornments-of-identification marking haughty flourishes and features of the nature-kingdom with all its host of creatural "rabble". Light of noesis issues intermittently, in bursts of variable interlocked cycles, along streams of exteriorizing identity directly through the pineal, out through the sense faculties and motor functions, through pores and radiations of the skin surface, from cerebral or sexual activity, from excitations or exertions of the heart, more-or-less intensely through the *chakra*-centers according to degree and orientation of engagement and in waves of emission from palms or soles of feet.

All beings of the nature-pattern, while subsisting "beyond time" as consciousness units presenting specific ontological "posers" to intelligent infinity, receive their coordinative frameworks and contextual enthusiasms from qualities of identification patterned, aligned and projected through Median agency of the self-reflective Axis; since all such beings take form as "embryonic" states of the Self-conscious state, organized from elemental aspects of the thought-structures and feeling tones emitted as "complete" expressions of self-reflective agency, it's appropriate in one sense to view the human vehicle as the "future" form of all creatures and entities of the elemental kingdoms presently furnished habitable networks-of-identification from the exudate and radiant vital-electric overspill of nature oriented man. By the same token, all states, qualities, entities and forms constituting objects-of-perception in the nature-field may be symmetrically considered "past" predications of man.

The presently available *Whole-being* potential characteristic of the very *state* of Self-reflective consciousness, is not the value presently realized; rather, conditional qualities of color, odor, texture, creatural being and elemental *ergos* monopolize the apparatus of attention for the majority Soul in incarnation, so that the tendency of the potentiated Vessel of Whole-being is to look *back* upon itself, to—in effect—dwell in contemplation and absorbed consideration of the states and qualities from which it has emerged, to brood over the creatural values from which it's woven its body and that have thus been assimilated as *facultative* agencies and facilitating instruments of itself.

This symmetric temporalization between "past" and "future" states of the same essential consciousness-unit represents the necessary *lag time* between integration and thorough introjection of the strings of elemental properties associated with phyla of the nature-field (the apprenticeship-terrain of flowers, fawns and faery-energies), and *understanding* of their integral value—the one being a function of the *causal body* summing all levels of apprenticeship in the nature-field while furnishing the vehicle of emergence for the consciousness-unit aligned to fullscale partnership with the Self-reflexive axis, and the other characterizing a function of the *Whole-being* value potentially available *through* that optimal axis.

Therefore while your presence as a "human being" and all the creatural kingdoms composing your "human environment" seem to transpire on the same plane, in an homogenous context, they do not. In perceiving the patterns of nature you're in fact viewing the cinema-presentation of your own past. You're looking out on "past" states of the consciousness-unit which you are, both figuratively and literally. The current vitality of your own identification-patterns reaches out, from your "present" state, into the nature-kingdoms modeling modes and manifestations of your past (i.e. out of your characteristic, ideative amplifications and preoccupations).

Physical And Spiritual Time: Not So Much A Matter Of "Telling Time", As Of Time Telling You

Thus the "world we know" is not just a *spatially* organized hierarchy of kingdoms, a kind of pyramidal foodchain with "self-conscious creatures" on the top; it's a compound field of *temporal* striations apparently informing and serving to organize a "single" space—which, as we've seen, is a telescoped composite across a "horizontal" plane, of densities and dimensional levels *vertically* distributed in projective perpendicularity to one another and *jointly* to the physical field.

There is, then, not only a horizontal "temporality" in terms of linear directional flow pointing an arrow entropically "one-way"; there is a *vertical* stream of temporality flowing through the transdimensional Axis. This may be considered a kind of *spiritual* time. In its approach to "intersection" with the horizontal (physical) plane it coincides with the pole of itself that's relatively "past", *in terms of spiritual time*; considered at the opposite pole, or in progressively higher phases of ascent toward that pole, its towering verticality marks transdimensional states and stages considered relatively "future" with respect to lower phases and to the nether polarity coinciding with physical-time expression.

Horizontal Time

The lower polarity of the vertical axis (intersecting and feeding the compound, "horizontal" or shadow plane) constitutes a kind of "past" state in *spiritual* time, and may be considered relatively *un*-integrated—all existent unities distributed in mutual relation through that field take their organizational point-of-departure from angles *displaced* to greater or lesser degree *from* the central-unifying Axis, so that the average quotient of tension amongst unities for which the resolving value of the axial Denominator isn't available tends to be maximized. The quotient of resultant *friction* is proportional to the ordering degree of tension, so that a state of overall *entropy* seems to characterize this pole at which unitary complexes are obliquely organized (with respect to their mutual and resolving axis).

Even the agency of Self-reflexive consciousness itself is, as we've seen, organized through (projectively displacing) focal-coordinate alignments in relation to the "physical" polarity—which makes its *functional* presence a general expression and exemplification of the entropic nature-field. Its *alignment of Identity* is set at an oblique angle with respect to its own—potentially *available*—axis. It's this specific, focal-coordinate alignment which *orders* the energies of the conscious *ID*-patterns in such a way as to displace them through the extended field, imparting elemental qualities and affective implications (embedded in typologies of the patterns) to *mirror* coordinate attributes assembling the description of the nature current. For this reason, the light-patterns weaving identification phases of the nature field run entropically in an apparently one-way dissipation stream. The "future" oriented arrow for the horizontal axis, considered isolated and in-itself, seems strictly *degenerative* so that everything would appear to decay toward progressively *less ordered* states.

Vertical Time

On the other hand, we've seen that the temporal arrow for the *vertical* time axis moves toward a "future" when aimed in the *upward* direction; the "future" along the vertical, *spiritual* time axis is oriented in a direction diametrically *away from* the physical field of optimally oblique alignment/organization. Thus the "future" in terms of *spiritual* time is progressively *more* ordered, increasingly integrated and directly aligned *in congruence with* the central-resolving Axis.

Since that Axis represents the value of self-reflective (or universalized) consciousness, higher degrees of integration congruent to its essential value represent deeper phases of *Conscious realization*. Just as the *horizontal* arrow of strictly physical time seems to "unzip" in the future-oriented direction, so the *vertical* arrow of spiritual time seems to *zip up* in the "future" direction. This of course gives us a more cogent view, in terms of the *natural science*, of those perennial scriptural references characterizing the "future" for strictly sensuous existence as Death, while the "future" for the Being in spirit is contrarily characterized as Life-everlasting. More than this, however, it gives us a way of understanding a certain inbuilt mechanism for the achievement of whatever truth may lie at the core of such injunctions.

Idea As "A Being" Of *Being*, And "A Being" As The *Being* Of Idea

First of all, we've seen how the "entropic" field of nature tends to be organized and projectively patterned in the first place on the basis of *ideotypes* (generated through the central/vertical axis of Self-conscious *soul* being as thoughts, moods, feelings, desires and intents) commanding a sufficient threshold degree of identity-value. This seeding of the nature field with luminous filaments of encoded identity-value, is in itself a necessarily *synergic* or *negatively* entropic process. There's been persistent effort in certain areas of science to detect a *negentropic* phase of the nature-pattern; it seems the clever confection of processes entropic in themselves but "driven far from equilibrium" or topologically twisted, for example, so as to account for the evident *ordering* function in growing and evolving things, provides but pale simulacrum within thermodynamic limits of those truly *negentropic* powers exhibited by the enchanted renewals and regenerations of nature. From our present viewpoint we may see that the authentically *neg*-entropic functions of life derive not from processes on the strictly horizontal plane, but rather arise through a multidimensional matrix of "vertically" ordered elements integrated through whole-being value of the initiatory *ideotype*. The life patterns of a chick-in-embryo, of a pumpkinseed, the spores of a fungus or the odds-defying endurance of a proton, are inspirited from the inside-out; all such seed-potential of the nature field is built up "in secret", from within, taking life and light from the subtle states and an ultimate *integrity* from the abstract unity of the informing type. Spatially configured entities of the physical field are therefore ordered from internal sequences of a *spiritual* time process.

The priorities of sequence in *this* zone of time, have to do with *intent* rather than structure, organizing abstract *value* of the identity investment rather than rigidly-locked rotations of inevitably repeating cycles (this state of affairs may be identified in, and accounts for, certain basic anomalies of quantum physics—see "What Is Physics?").

From this we see that the organization of forms and entified fields in the nature-pattern is product not only of an authentically *neg*entropic process; it's product as well of a type of knotting or entangling of the noetic light-value belonging to identity of the Conscious axis, provisionally committed in identification to signature codes of the coinvolved planes (carrying forward seeds of sentient quality and coordinative agency subtly folded through a given self-conscious thought, desire, feeling, motive or belief).

We're familiar with the apt *metaphorical* resonance between an abstract idea, sentiment or image and some creatural "quality" imparting to the perceptual field an enriching parallelism of type—as when a behavior exudes a "spidery" character, or a personality known to daylight consciousness appears with tailored appropriateness as a dragonfly in dream. Such rich analogical relationship between abstract and concrete, the qualitative and quantitative—in effect giving psychic, emotional and ideative meanings an immediate vocabulary of real images—exists in the first place owing to the complex *creatural* character of every idea as living estimation of the coordinate whole, and the *ideoform* character of every creature (in expressive *registry* of being-values through pickup networks or unitive impressional webs of the coordinate whole). Their happy interparticipation isn't simply the homologous result of existing in the "same kind of world".

I Don't Care What He Says: It's Still Hard To Believe "No Fat Chicks Allowed" Sums A Philosophical Case Every Bit As Much As *The Timaeus*

Self-conscious thoughts, possessing a threshold intensity-value of *identity* and of *will*—converted from the gathered energy-capital of desire—aren't just heat-exhalations of the head; they're composed by and through the same interaction of coordinative centers making up the mind/body complex. They express ratios in the relative contributors of each *chakra* zone, ganglionic axis or cross-road cluster in the patterning processes of the overall form. They're therefore the interpretive representations of the *universe of that form*.

The mind/body form of the Self-reflective being, so we've seen, isn't some speck in an indefinitely large field but a nested pattern of polarizing networks distributed through the common, transdimensional Axis or universal Pleroma comprising the Emanative Line of Logos. Each actuated thought, mood, belief or desire, as representative expression of the *total form* in its visible and invisible parts, is therefore a kind of stylized microcosm of that universe (regardless how apparently meretricious may be the thought-content in itself). Each such thought, *capable of enlisting the whole-being light of Identity* in provisional identification with its given "sentiment", projects—no matter how nesciently—a replete if implicit "philosophical prospectus" on what reality is or ought to be; such ideative seed-type is surcharged with multiple nuance as well as overt observation, subtle inference and moody undercurrent as well as didactic expectation.

Rather than belonging to the class of "insubstantial subjectivity"—as it would seem from the ordinary invisibility of the dimensions through which it's active—each such thought is packed with seed-potential of the planes and worlds where it's really formed; each grabs the abstract geometry indicative of compositional coordinates for the world or plane and inscribes the adaptations of each in a common "cotyledon" of memory traces, made magnetically secure in all its phases and density-transitions by virtue of the noetic light-value serving as substance of its persistent "self" reflection. All such seeds, sown through the ground-of-being as bounty of a consciousness conceptually aware of itself, come to fruition in due course according to coordinates of cosmic and personal timing.

If, however, the soul-being is continuously linked by threads of identification to the resultant nature-processes and psycho-active qualities presented in the pattern of every objectivized form, the question might well be asked whether the organic *persistence* of form (so "self-evidently" desirable to those who value creatural life and the mutually-supportive realms of nature) necessitates a hidden though potentially undesirable consequence: that is, the persistent *attachment* of the psyche by bio-adaptive affinity of its own thought-forms, to creatural cycles and the nature-realm in general so that buddhistic woes of the bodily existence are thus all-unknowingly maintained, being leashed to the rack of the Wheel-of-Life and clueless as to the self-inflicted cause.

Negative Response To The Nature-link (Or, Loaning A Whole New Dimension Of Meaning To McLuhan's "Extension-amputation And Numbing")

This question isn't novel; know it or not, it has been and *is being* asked quite seriously as the ultimately-serious consequences of the conclusions generate the range of orientational allegiance factoring out as perennial philosophies or fixed theologies East and West, as well as the Positive and Negative lines of development growing like beanstalks out of the 3rd density medium itself into respective, higher density *worlds* of implication.

The Negative response to the proposition, we've characterized in detail in other essays; it may simply be summed as the decision to adopt an artificial insularity of "selfness", suitable to synthesize a "chill" identity emotionally neutered with respect to (potentially self-wounding or seditiously imbalancing) passional attachments and so seemingly distanced from "organic" identifications, yet by just that magnitude of distance estranged from the real resolution or emotionally *melting* denouement of unity-recognition and releasing acceptance; as substitute for such recognition and in the face of an ongoing identification with powers of the manifest field *exacerbated* by the denial-gap, the Negative decision consolidates 'round a kind of universal dominance wherein lingering links of identification may seem satisfied through subjection of every form—holding a "piece" of the subject-portrait—to the imperial Identity of the "completed" (because perfectly uncompromised) self.

Positive Response To The Nature-link: Remember The AL-ammo(ne AKA-nuttin')*

Initiated Interpretation from *Positive* side of the Perennial Mystery Schools, on the other hand, recognizes the ultimate *cul-de-sac* character or final irresolution embedded in any such orientation. (If we ask *why* Initiated Interpretation should forward such far-sighted vantage on *its* side, of which the negative seems comparatively incapable, we'd advisedly refer to former SC essays in which the relations between "higher" degrees of Initiation and "lower" for Positive and Negative poles were characterized as respectively *open* in the one, closed and constitutionally *dissembling* in the other, since the Negative hierarchy wishes to *mask* from the lower stages of "self-serving" servitors the higher-order goals of cosmic *annihilation* substituting for the ultimate manifest inadequacies of identity-abstraction and distancing. The "final solution" for the negative interpretation of existence regarding persistent bondage to the tarbaby identification patterns of life, is liquidation of the very ground continuously catering such compromise—see Essay VI.)

Initiated interpretation returns attention instead to the *negatively entropic* processes whereby the nature field is built out from primary patterns of Identity-commitment; it would remind that such psychic symbol-projection, encoding creatural forms and bio-magnetic states of the nature field, results from self-representative modes of ideative reflection emanating from the Conscious Axis.

Rather than the Conscious Axis being immediately aware of—and in congruence with—its Absolute Void-value of Identity comprising the irreducible Selfness of Being, it chronically broods over mnemonic states of the nature-pattern from which it functionally emerges and reflects. It is first of all impelled by carry-over impressions of its aeonic apprenticeship as a consciousness unit *obliquely* aligned and *indirectly* related to Whole-being value of the consciousness axis; the light of all the identification-filaments with which the nature pattern is threaded, comes from *and calls to* the Conscious Hypostases as a lorelei echo of psycho-biological impressions claiming interest of the Whole-being light of Identity (of which they're reflectively encoded extensions). These are the drives, instinctual claims, biological imperatives as well as the more ambiguous potentials of sheer sensory experience coded into the hindbrain and corresponding plexuses of the abdomen.

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* "AL-ammo": *Alamo*—"Ala" signifies the "wings" of the nostrils—thus, the yogic breathing *m.o.* (modus operandi); AL=God, thus God-*ammunition* (ammo); "ammo" suggests AMA, i.e. the Mother, thus AL-AMA, masculine/feminine of deity; "AL-ammo(ne)" suggests "alimony", the "dues" or *karma* paid under circumstances of Male/Female estrangement (i.e. the provisional irresolution between Divine Being and Its Creative Principle); "ammo(ne)" suggests *Amun,* Egyptian Sun-deity—thus the following word, "AKA-nutin'", suggests the presence of *Ahkanaton,* New Kingdom Pharaoh who abolished the Amun-deity and correlative pantheon during the course of his reign in favor of the solar-disk *Aten,* a variation of *Horus;* "ne" means "formerly known as", so that the AL-ammo or AL-AMA is identified as the Ahkanaton of old times; AKA, "also known as", reinforces this "alias". "Nutin'" of course recommends "Nothing"—thus, ALAMA, AKA "no-thing" or Non-being, void-being. "Nut" is Nut or NUIT the Skygoddess ascribed to Absolute Non-being; while the *"tin"* in "Nutin'" suggests Jupiter, *tin* being a Jupiterian metal. The Egyptian version of Jupiter is *Shu,* the Skygod who holds up the Heavenly Vault of *NU*—thus the secret identity of Jove (Simon Magus) and the Mother (Helen), whom he "holds up" or represents to people as the mistreated and forgotten Logos. AKA contains KA, the "soul" of Egyptian symbology, "also known as" (AKA) Nutin', no-thing or Void. This single part of a pun alone compresses a complex philosophical resolution of terms the tensions between which refer back to ancient arguments between Buddhism and Hinduism, and indicates an essential identity betweeen Soul (Hadit) and NUIT (Void-being absolute) in the same way "Atman is verily Brahman" etc. "Shu" and "NU" suggest the NU-Shu or "New Shoe(s)" constituting the modern Ankh (the type of the *ankh* was a sandlestrap) for Going, or the Mode of Action for accomplishing the Summum Bonum.

The "past" states of the Conscious Hypostases, imbued with indirect Light luridly illumining the configurative codes for nature-entities displaced—in their aeonic apprenticeship—from *direct* alignment with the Consciousness Axis, call out for the Attention of that Axis so that their "future" being in the form of hypostatic powers will send *more light* through Psychic agency in the committed shape of concern, desire, belief, interest, allure etc. Such "past" states of the Hypostases, as consciousness-units elementally integrated through the nature-field and indirectly illumined, in degrees, as sentient *gestalts* by patterning coordinates angularly related to the Conscious Axis, carry forward their very existence on deep *subconscious drive* for direct fulfillment values of Whole-being light.

Thus they call implicitly to their future "self", or the fundamental Identity of that light in the form of the Conscious Hypostases.

The efficient agency upon which they call is the *Psychic* Hypostasis; it's through locus of the *soul-entity* (functioning as organizational instrument of Mind and Identity) that the "personalized" patterns are authorized giving distortion topologies for the whole (implicit) harmony of the transdimensional Form, in endowment of the nature field with symbol-imprint and representative signature rendering sentiment as centipede, and spiritual serendipity as butterfly wing.

Because they call on Psyche through light of Its own (or cognate) identity patterns, the attention of the soul-complex is first of all turned toward eager importunities of the consciousness-units in their form as nature matter. Exhalation of the light through senses and centers of the soul complex generates ideoform reinforcement of the nature-pattern at large, maintaining and modifying its types and furnishing its units with a kind of "self" illumination whereby to grow in spirit just as sunlight furnishes plants and flowers a nutrient with which to materially grow. On the basis of light that nature-patterns draw from interest of the physically focused Soul being to nourish its subconscious units, those units progressively magnify for themselves the amount of available light capable of illuminating the next most complex form suited to their migratory assumption.

In this way consciousness-units "advance" toward ideal coincidence with the "future" Self of the Conscious Axis, appropriating progressive magnitudes of noetic light-value (which takes its whole-being *directly* only through conformal alignment with that axis) as indirect, compound "script" of the memory-impressions stored subtly in the akashic field; "marked" light in the form of these impressions (i.e. light which identifies through, or loans its identity to, codes of these impressions) is—in effect—accumulated as distilled experience of the given unit making its periodic memory-deposits when living a particular class, order or category of being in the nature pattern.

In this way the apprenticeship transmigration of the rudimentary consciousness-unit through increasingly complex realms of the nature field (as described in "What is 'Christ Consciousness'?") traces a cumulative *spiralic* memory-path enriching itself through continuous recourse at deeper degrees of integration-potential commensurate with the additional complexity of the superadded "turn".

By virtue of this symbiotic relation with its own "future" Self (figuratively or literally) the consciousness-unit ideally nucleates a coordinative complex or spiralic nature-pattern incorporating the sum of grades and degrees-of-complexity outlining potential of the nature field as a whole. It may move from *pranic* energy-charge to grazing cow, working itself up through amoeba and housecat; the comprehensive form as which it may incarnate itself, in penultimate magnification of informing light-value to the Transition stage of Self-reflexive Soul complex, is that of the *causal* vehicle (or Soul body—known anciently and referred to here as the "breath-soul").

Be-cause (HADIT), The Night (NUIT) Was Made For Lovers (RA-HOOR-KHUIT)

The breath-soul is a kind of summary record and functional distillate of everything the nature-field represents; it's a universalized "score" and impressional repository of all the life-functions coordinatively running through and as the nature-field. It is therefore a model and vehicle of the autonomic totality of manifestable life. It is not itself the Psychic Hypostasis or Soul-being—that Event awaits one more transitional phase, through the magical exchange-*pleroma*, once the consciousness unit has served its definitive apprenticeship *as* the breath-soul or causal vessel. Having accomplished this over eras of "time", it may indeed make the lap-dissolve transition into coincidence with its own future self, becoming basically identical to the self-reflective Being of the Conscious Hypostases while *effectively* functioning as the *Psychic* hypostasis, or microcosmic soul-being—now operatively aligned in identification with *its* coordinative soul-vehicle or causal body made up of "past" states as a consciousness-unit apprenticed to the nature patterns.

As we've seen, in *that* auspicious condition ("your" present state) the Psychic hypostasis or soul-being of the Conscious Axis remains provisionally *unaware*, in direct manner, regarding its status *as* Consciousness but rather broods upon the impressional matrix of "past" states, that is, it dwells for some time in exclusive contemplation of the nature-worlds, of exteriorizing sense-experience rendering symbols and self-representations through patterns of the *pranic* field etc.

Thus the soul-being perpetuates unconscious symbiosis with that field, by drawing clear light from its own axis in displacement through identification-patterns illumining the relative realms as reflective maintenance of their courses.

Consciousness-units of pre- and sub-conscious grades align and "focus" through such illumining coordinates in oblique orientation toward ideal (Whole-being) value of the Conscious Axis.

This entire discussion of course presumes the constant supervisory presence of the Conscious Axis to begin with, contrary to present speculative ideas re material evolution which look on the cerebrospinal form of self-reflective consciousness as a dependent *development and late-comer. Rather than iron-out all the tangles of* petitio principii *and false presumption in the evolutionary scheme, let's leave it for now with the digestible idea that the necessary Presence of the* full-Consciousness Axis *as orientational framework and model through all migratory apprenticeships in the sub-conscious nature fields, may be accounted for by stating such Presence needn't be* physically *embodied at all times of Earth-development; it may "hover" suspended in the subtle planes, and all its symbolic energy-emanations possessing a degree of intensification past a given threshold standard may manifest through some physicalized field where it doesn't yet dwell in itself.*

Now we may understand why the sense faculties, organs of perception and action etc. don't—at present—directly yield self-evident testimony to the *noetic* or ideative character of reality insofar as such faculties are connected to and run by the conscious axis through which noetic light-value discharges: though *noetic* light issues at the "third eye"—by physical correspondence the pineal gland—it is displaced *through* the senses, *through* motor activity and the manufactory of hormonal complexes suited to run the sexualized vehicle; it emanates *out of* the chakra centers, hands and feet, the navel and reproductive organs, the pores and skin surface but it tends *not* to illumine any such organs or functions in accordance with their noetic nature. All this is due to the fact that noetic light of Identity is mediated, when reflected through the Psychic Hypostasis, *by interpretive apparatus of the causal body or breath-soul*—the Psyche's subtle vehicle of the nature-patterns through which it's operatively aligned and oriented.

Living With The Noetic Type Of "Materiality", Or Putting Up With The Down-cycle

The *noesis* of the consciousness axis is certainly drawn on, through Psychic function, in the case of every concept or sense-impression, any act or speech; yet the *noetic character* of any such act or impression tends to be obscured owing to the practical employment to which the life-codes have been put. Noetic light-value is engraved, through space of the Akashic record composing the "matter" of the Soul vehicle, as mutually supportive *memory impressions* expressly filled-out according to the instruction of *obliquity*, whereby the patterning coordinates of the impression strategically emphasize the kinds of cognitive "anisomerism" masking symmetric void-value in favor of ratios stressing "surface contours" of highlight sensation.

If we recall that the noetic seed-idea transmitted by Clear Light of Identity takes shape owing to the *patterning coordinates* implied therein, and that such coordinates infer the *form* as which governing stress ratios are to organize the ultimate *structure*, then we may say that the impressions of the *Akash* enforcing autonomic nature-codes are such that the *noetic instructions* of the informing ideotype specify the *subordination* of noetic values to the masking stress ratios of stylized relief-structures. The *value* of idea itself, is subordinated to the "idea" of *physicality*.

Thus in processing the various sense perceptions, cognitive functions and motor activities, the Psychic Hypostasis duly "rises" through the conscious axis bringing noetic light-value to bear in the coordination of forms. Yet it rises up "out of" the passive repository of impressions engraved in autonomic functions of the soul-record, where *noetic light* is committed by patterns of identification toward dominantly *structural* interpretation of form. The "nature-field" is efficiently locked in place when the strongest and most consistent of these codes predominate.

Physically, we may think of Psyche functioning right out of the cerebrospinal column, but effectively sheathed by conditioning memory-patterns of the cortex claiming its committed values of identity through biochemical codes, so that it tends to conform its immediate *whole-being* value to identification circuits *displacing* its axial self-congruence (i.e. through preferential subcortical zones and corresponding ganglia of the vegetal plexuses).

Considered multidimensionally, we may describe the seed-impressions of the Akash as—effectively—*nucleating* the noetic value of the informing ideotype, enwrapping it with successive obscuring turns of its own patterning coordinates and finally encasing it in an impressional "rind" of *structural* codes corresponding to a *most* pronounced physicality. Indeed, pronunciation of the term of physicality is precisely the *praenomen* such codes are designed to effect, through governance of the sensory-motor keys.

Since the causal vehicle (*karana sarira* or the subtlest body of Vedanta etc.) patterns the "successive" phase space of the vital-etheric geometries, a parallel order is reflected through the organizational currents of the "physical" breath pattern.

The essentially *noetic* current of the radiant-fiery phase is, by reflective instruction, subordinated to its own current-modifications. Though the successive phases of the currents should properly be viewed as enveloped each within the other, beginning with the all-enclosing sheath of the radiant-fiery current and ending with the subordinate "core" of the vital-physical current, the practical order is exactly opposite.

In effect we may say that the proper order is mirrored "below" as in a pond, its comparatively vertical axis reflected upon the contrastively horizontal plane comprising the composite physical level only *inversely*, the "light sources" by which it's mirrored being bent and distorted in such a way as to nest the current-reflections insideout with the physical envelope exteriorized and the noetic seed-value thoroughly nucleated and obscured.

This in fact describes the *kundalini* apparatus, traditionally the magnetic current or "serpent-force" coiled "at the base of the spine" through translucent report of subtle vision, and said to be the mechanism responsible for locking the physical framework of focus in place. Thus in present (3rd density) practice, the mental and noetic—or ideative—character of being seems internalized and invisible, insubstantial and purely "subjective", while the resistive inertia and opacity of "physicalized" existence seems self-evidently real and objective, descriptively exterior and "up front". The kundalini code transcribes, in pre-chemistry language of the *structuring* field of matter, the balance of elements formulaically engraved as nature impression in the autonomic sum-state of the Akash, or subtle soul vehicle.

Though the breath-soul corresponds by degree of refinement and grade of matter to the Psychic field (the *Yetziratic* world) and is thus the quintessential instrument of Form, it "contains" in its impressions the reflected Light of Mind (patterning process) and Light of Noesis mirrored through its rippling curls. Correspondingly, its causative seed-energies *project* coordinative instructions into the succeeding state space, for the enweaving of cognitive *structure* aligning all infeeding variables to a "physicalizing" focus. The state-space of such structure is the phase of nature-*sakti* known as *kundalini.*

In this way we may characterize the existence and function of a processing circuit in the mind/body form.

The Circuit Inside You, Or The "You" Inside The Circuit

From our diagram (3), we locate the central presence of the causal body (breath-soul). Various traditions variously describe it; confusion in the apparent divergence of descriptions (from Vedantism to theosophy, Mahayana buddhism to Golden Flower Taoism) may be avoided by realizing that all such descriptions where authentic, spring from an Inner Vision which however is not necessarily constituted by the same inner faculties or governed by the same alignments of the faculties, ratios of the "qualities" etc. from case to case. Whereas theosophy tends to describe the causal "lotus" in terms of petaled bracts one within the other corresponding to the extended *chakras*, Vedantism tends to characterize its *linga sarira* as a concentric set of spheres situated in a subtle "cavity" of the physical heart organ. It is also identified in the Castaneda material as a small glowing orb within the enveloping "egg" of the human form. The difference in descriptive characteristics is actually superficial; it is a telltale function of the particular subtle "angle", with its identifiable

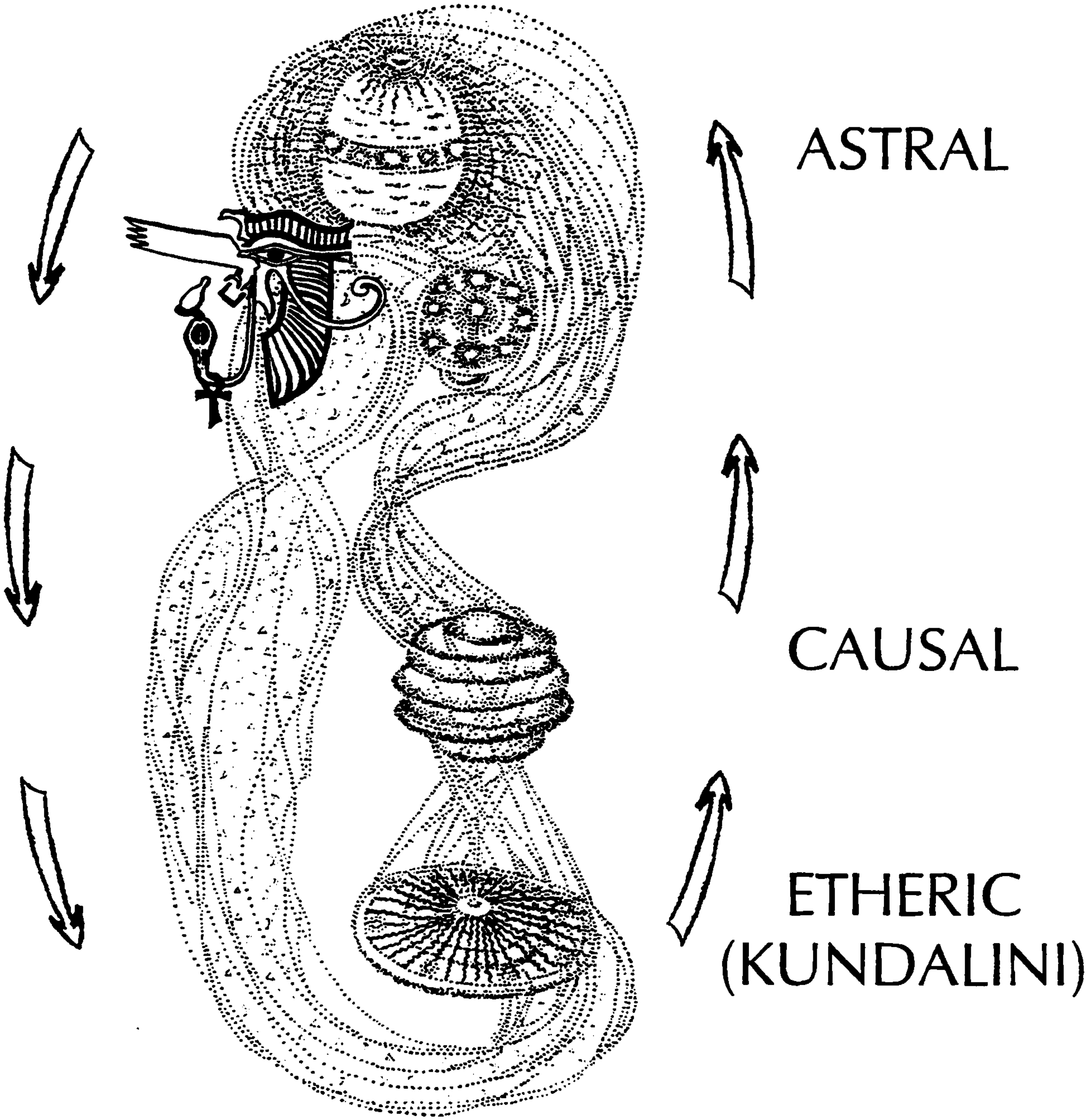
ASTRAL
CAUSAL
ETHERIC (KUNDALINI)

Diagram 3

set of inner instruments aligned according to precepts of the practice, that elicits such signature embroidery for attributes which are actually uniform.

Such "attributes" refer to common *principles*; and the "appearance" of such principles in descriptive terms according to the variant modes of skrying, is strictly secondary. Our description here is based as always on Initiated Insight, opened to the primary organ of Intuition and *variously* perceived by experiment with filters of the inner faculties in different arrangements so as to be well versed in both universal/changeless principles and the diverse perspectives of the traditions. The advantage to the student of these present teachings in terms of the comparative texts should be apparent. (For an account of the processes through which such stages of Initiation were taken and faculties developed, see "What Is The Mother Current?" and "T-Bird Meets The Phoenix" Part VI.)

The causal body in our diagram (3) is represented by the convention of concentric orbs. Each orb concentrates a universal principle so that—as with Vedantist vocabulary—we have an "individuation" of cosmic *prakrit*, of cosmic *pranas*, of cosmic *chitti* etc. The Psyche of the Form World (astral state) is coordinatively aligned through this "individuated" seed-universe or *microcosm*. This is the vehicle of Microprosopus, concentrating the values of Identity, Noesis, Intuition, Mind etc. from the triadic Countenance of Macroprosopus (for more on the philosophical implications of these values, see section of *Liber Al vel Legis, The Mother Book*). Those basic values are elaborated into the *impressions* or mnemonic codes of the ocean of *chitti* (the "thinking principle"), configured through the Akashic space with its *pranic* geometries of shimmering-kaleidoscopic network maintaining steady triangulation of the void locus comprising limitation-orb of *ahamkara*, or the "principle of egoity".

In this way we see that basic geometric coordinates composing patterning potentials or subtle *pranas* of the Akashic space, efficiently "constitute" the Psyche (or focused self-representational emissary of the Supernal I.D.) as the centrally-referred convergence radix in the alignment of extension fields latently useful for the filtering of perceptual worlds. The elaborated "ego" or centralizing self-reference of that—representative—presence acts as the efficient transformer of *pranic* geometries (shimmering like mist from the Akashic field) into specific seed-impressions giving pattern and mnemonic *form* to the ideotypes, through processes in the distribution of Identity-value according to curiosity or desire.

Such impressions or *samskaras* make depositional marks that, in totality, comprise the "ocean of *chitti*" (in other modes of symbolic self-representation, this "ocean" is characterized as a glittering star field, each star a radiant seed-impression comprising an entry in the ledger of the soul record that indicates an outstanding balance).

Stirred movements in this "ocean of *chitti*" are awakened impressions or renewed activation of the mind-forms, efficiently the cognitive product of ego (ahamkara) focused through its coordinative cross-references in alignment with variable states and worlds claiming its interest or attention.

Waves or "rays" of *prana* in the form of these impressions rise through the general mist overhanging the "ocean of *chitti*", like beams from a lighthouse bent or distortively curved by covering fog. The *prana* or geometrized emanations of the mind-forms, carry noetic light with which they're seeded in the reflective form of subtle patterns activating the mirror-instruments of *manas* and *vijnanas*, or "mind" and "intellect" composing orbs of the *astral* sheath. (This is the "mirror" of the traditions, on which it's insisted not a speck of "dust" should settle.) In practice, the colorful "dust" of the impressions flows in a continuous *pranic* current of variable intensities, forming droplets making up *volumes* in the stream that turns the agency of *manas* like a paddlewheel.

Manamayakosha and *vijnanamayakosha* (mind and intellect sheaths) act as instruments of attention and selective focus under influence of the "impressions" and their radiant *pranic* streams. Thus we see the spiraling mists of the rays or pranic emanations rising from the causal body (diagram 3), curling around and composing the involuted folds in the subtle "sheaths" of mind and intellect. The ego-soul or Psyche triangulatively "fixed" through the causal body, extends up through the axis of pranic flow (we may say this takes place "within" the cerebrospinal column of the physical being, as long as we understand that the physical structure is itself a compound impression *reflectively projected* by filtrate processes involved in these very "steps").

The Transdimensional Organ-grinder Of The Monkey-mind

In the standard case of 3rd density consciousness the *pranas* that influence the astral sheaths of mind and intellect are predominantly coded in such a way as to tend toward focal alignment with the *etheric* field-density. The typologies carried by geometrizing coordinates of the *pranic* streams organize their creative principles as specific ratios of emphasis; each factor of creative processing is assigned a specific "value" according to the informing type, so that (for example) in the case of etheric-physical alignment the presiding typology subordinates the *noetic* value within the cognitive event to *formative* and *structural* values—meaning in essence that the formulated fascination with relativized contrasts and tensions of contour-emphasis will override all self-evident immediacy of the cognitive datum as *ideoform unity*, or abstractly self-constituting identity pattern of purely conscious character.

The tendency for cognizing the extended field-of-being (through the various modes of stylized self-representation) is projectively organized as a *perception* employing the patterning processes as structuring "organ" holding all respective values in proper alignment. Each ontological principle within the informing type is therefore represented, according to its assigned "ratio", by a corresponding *organ* or patterning instrument.

The noetic or idea-value of the given typology is paralleled by the organ of *vision*, within which the principle of *noesis* will express itself optimally *under the circumstance* of being subordinated to form and structure.

The mind-value of the given type is paralleled by the organ of *hearing*, within which the *patterning* principle will express itself optimally under the circumstance that it effectively dominates the noetic, and is subordinated to form and structure ("hearing" is less immediately like an ideative event than "seeing", which gives the perception all-at-once as a spatial unity rather than *primarily* as a temporal sequence that has to be *mnemonically* synthesized).

Therefore, the patterning typology in "sound" *compromises* ideoform immediacy as a compound memory-event "stretched out" in time. Concurrently however, the pure synthetic abstraction of "sound" is compromised by its subordination to *affective* values given through *structural resistances*, according to the predominant psycho-physical typology.

The form-value of the given type is, in turn, paralleled by the organ of "taste", within which the *affective* principle of psyche itself will be expressed optimally, under circumstance that it effectively dominates the *ideal* and *mental* and is subordinated to *structure*. ("Taste" with its sweet and sour qualities gives the type of a strong affinity/antipathy, characteristic of the emotional polarizations claiming identity-commitments of the Psyche.)

The *structure*-value of the given type is paralleled by the organ of *smell* and the sense of *touch*, within which the principle of resistance-limit will express itself optimally under the circumstance that all previous values of the processing typology are subordinated to it (thus the ideative value of *vision* is given the resistance-limit of vanishing point perspective etc. as a function of *structure* within that faculty). Note that *touch* is the most immediately sensate and tangible of the faculties; it tends to set the Standard for what qualifies as "real" in the physicalized world of perception. "Smell" is the most *invasive* of the faculties since it has a direct *visceral* influence.

How The Elephant Got Its Ears; How The Lynx Got Its Tail, The Parrot Its Larynx, The Lemur Its Parotid, The Protide Grew Peepers And Man Got His Walking-papers

In this way, Psyche seems to "flow" in identified conjunction with the streams of patterning *prana* emanating from dormant record of the Akash, or heart-vessel (causal body, breath soul). The activated coordinates of the pattern tend to align corresponding complexes making up the several "organs", mediating the principles within the presiding type and rendering such principles as *faculties* in various elemental ratios.

Thus the "organ of vision" is chiefly a radiant-etheric *eye* of processing current-values, coordinatively integrated with and through the succeeding principles and faculties. The "organ of hearing" is chiefly a radiant-etheric *ear* of processing current values, moderating the ideotype while emphasizing the patterning life-stream to which it corresponds—the fluid-*airy*—and coordinatively integrated with and through the remaining elemental streams and faculties etc.

While there's a tendency to view the sense faculties as essentially *passive*, simply receiving impressions and processing them according to interior activities with which the conscious being seems to have nothing to do, in fact the faculties are actively organized and process their characteristic impressions from subtle *engagement* of their coordinative attributes. The pointillist *matrix* of rods and cones is *actively aligned* through a sensitive variability of function in order to filter, organize and stylistically "impress" the pattern perceived according to requirements of the presiding typology.

The extended *field* of perception abides as a surcharged region or pregnant space of superposed geometric potentials corresponding to the potentials of the *pranas* constituting the *interior* mind-body circulation; units in the states of pre-, sub- and unconsciousness focus through such extended field-potential, taking cues of alignments and receiving webs of coordinative light-rays from emanative "angles" oriented through the Conscious Axis. Thus all the creatures and things of the extended nature-field take their own specific perceptual "instructions" for the assembly of "a world" from ideotype requirements patterned through the central, Self-conscious Median. On the other hand they are "beheld" through direct operation of the ideotype, as stylized self-representations structurally "separated" into an exterior-objective panorama of creatures and things.

How "Will" Shalt Show In The Masked And Shadow-Places

The active engagement of perceptual coordinates (such as the variable alignment of "pixels" in the rods and cones) through agency of the Psyche, expresses subtle presence of *will* operating the ideoform "spirit" of the identification typology. We are not, however, ordinarily aware of a volitional component to the primary process of perceptual registry (we may be aware, of course, of the intent involved in shifting our eyes or "focusing" the direction of sounds through the ears, but the actual event of perceptual registry seems purely passive and mechanically impersonal). Owing to the *spontaneity* of the volitional component in this case, we aren't aware of its active presence in the adjustment and alignment of facultative coordinates; the Psyche may seem passively *aware* that it perceives, during the event, but it's unaware that it volitionally tunes the *act* of perception.

This is due to the fact that every phase of existence is a coinherence of passive-and-active values, in variable and changing ratios.

The *akashic* space of impressions seems fundamentally passive, a repository of mnemonic marks; yet the seed of activity coexists throughout its engraved expanse in the form of the noetic *identity-value* nucleating each curled-up symbol glyph. In the same way, the act of perception through the sense-faculties seems largely a spontaneous process relative to which the Psyche abides as passive "subject". Yet even in quasi-subliminal states where the subject merely "drifts", paying scarce active attention through any facultative portal, a minor-key component of volitional "interest" persists in functioning at the door of every available domain. As with the Tai-chi symbol of countercharged colors, there's alternately major and minor contributors in each hue indwelling one another; thus even in instants where the visual window is all-but-glazed-over and opaque to alert impression, a faint psychic outrider enforces influential pressure from the ideotype-tendency flowing forward on *pranic* streams so that Will, mounted on its ideotype charge, in effect always answers the call-to-arms and engages the coordinative keys of the sense-faculties (no matter how dreamily or distractedly).

There is then a type of Will with *major* active charge (the ordinary consciousness-of-volition); and a type of Will with *minor* active charge, as we find in the subliminal ordering of sense faculties and the "involuntary" motor functions—the latter being identified in yogic Hinduism as *Iccha-sakti*, or vital-will apparently functioning directly through the nature current.

"Will" In Nature: *Set*ting The *Prop*er Attr*actor* For The *Play* Of *Shak*ti

The quality of *Iccha-sakti* is traditionally located in the *abdomen*; and, while we may identify a type of "volitional" imperative informing activity of the nature-current as a whole, it's necessary to discriminate both the inherent drive belonging to "empty" consciousness-units composing the *pre*-conscious matrix as well as the élan-vital characteristic of the aggregate *Nephesh*, from the root of conscious Will *playing* in the nature field by displacement-extension through the Central Axis.

Thus we find that the vital-etheric breath currents, operated through sensory patterning of ideotype values projected from the conscious channel, accept the "will" of the governing typology according to its conscious origin regardless the subliminal character of the conditioning processes. That "will" is reflected through—and passed along as—nature codes organizing interaction of the vital-etheric breathstreams, serving to coordinate "physical" phase space geometries. The composite systems of the physical projection, each enacting ratios of the informing currents according to dominant value of the "breath" to which it corresponds, consequently embody behaviors that aren't really fixed but rather are functions of a "static variable", set by Will conducting the authority of the given ideotype.

These composite systems, as we've seen, are the generative, respiratory, circulatory and digestive systems along with their corresponding endocrines, plexuses and ganglia.

Thus the ideoform "senses" regulate impressions coding the extended *autonomic nerve networks*. Each such subconscious system functions according to a set—but secretly variable—latitude of processing harmonics; the characteristic rates, rhythms, and ratios of their metabolisms reflective of the governing "attractor" impart an overall tendency holding the purview of a particular "world" in place.

Such typal, processing patterns serve to align, reinforce and regularize the perceptions of which they're the extended coordinates. The matter of "your" physical metabolism—familiar as circulation and digestion etc.—is therefore actually a stylized, reflective self-representation of the means by which "physicalized" impressions and sensory-motor values are filtered, aligned and coordinatively maintained in the first place through a perpendicular *multidimensionality* of life-functions.

From the viewpoint of the "physical" perspective itself where the whole apparatus is "stood on its head", it may indeed appear as if the autonomic processes and their visceral correlatives order and regulate the experience of sense, the dispatching of "thought" and "feeling" etc. This is why it was advised some pages back that our upcoming Table of Correspondences, while *correlating* factors such as *chakras* and acupuncture meridians, can't be presumed to ditto the spirit by which certain of those systems are described (i.e. the "liver" doesn't *control* eyes and vision, the motor centers etc., but rather its physicalized functions, associated plexuses and *subtle* nerve currents transcribe, regulate and reinforce by tendency the coordinative architecture processing the "type" for vision, hearing, taste, touch and smell as well as the allowable range of "motor" activity. This implies, of course, that the chakras and nerve currents subtly arranging infrastructure variables for the "world we know", possess alternative potential for producing perceptions and prehensions).

How The Heavenly Hypostases Match Up To Current Conditions

We now see how each of the "senses" processes the governing typology through the radiant-*fiery* current, mediating *idea* and the cohering value of *identity*; through the fluid-*airy* current plotting *pattern*-networks implied in the idea; through fluid-*watery* current combining such networks in stress-tensor infrastructures drawing *form* to the forefront; and by solid-*earthy* current organizing formal affinity into enforcing *structure* (reflectively identified, or "reconstructed", across the monodimensional plane of physical perception as valence-bonds for molecular combination etc.).

Each such current is reflected through the compound order of the physical field as, respectively, generative, respiratory, circulatory and digestive system, so that—in effect—the *locus* of physicality is represented in the composite/symbolic structure of the human form as the *abdomen*.

The "perception" that appears to take place through physical eyes, fleshly ears etc. is the result of the multidimensional nature-current, corresponding primarily to the vagus branch of the autonomic nerve-networks, aligning ideoform coordinates in inverse order and nesting the resultant, composite current "code" as a nucleated coil proximal to the abdominal/pelvic complex.

The Psychic Hypostasis, functioning through the Conscious Axis, is *practically* aligned with this *kundalini coil* (corresponding to a ganglionic root-cluster at the perineum) mediating autonomic and central systems; its perception of a "physical world" is due to its *effectual* functioning through the lower *chakras* and subtle correspondents of the nerves operating the *kidney/adrenal complex* (the lowest or *muladhara* chakra in the yogic system is, indeed, frequently ascribed to the kidneys and the adrenal glands). The Psychic Hypostasis is, as it were, slumped far down in the "seat" of the central axis so that it's thrust forward into conformal alignment—or "close fit"—with the lower extremities and abdominal complex. Sexual orientation and pressurized reference "low" and "forward", is the physiological concomitant and representation of this practical vital congruence of the Psychic Hypostasis.

By contrast, the Hypostases of Noesis (Identity) and Mind remain—in present 3rd density circumstances—unincarnate and at a greater remove from direct alignment/functioning through autonomic loci; they remain "above the abyss" of microcosmic/incarnative focus while functioning indirectly, through organs and plexuses of the "physicalized" form corresponding by current to their respective values, as monitoring agents. Mind holds out the factor of Balance to every thought and action generated through the ego-psyche; and Noesis holds out the Whole-being value of Identity as implicit standard over every act of will or desire.

How Compassion Comes Filtered Through Holy Cheesecloth (Or, Why Jesus Weeps Long-distance)

The *indirect* character of their presence and function through cerebral and cardiac centers, is evident in the practical Questionmark surrounding the reality of Spiritual themes, and in the ease with which the psychic "ego-soul" is able to steer the material vessel off course. At the same time another consequence of this comparatively oblique functioning, not so well known, has repercussion of a peculiar sort that makes the "malfeasance" of the incarnate Psyche much more a *reciprocal* responsibility than even "higher-dimensional" sources are sanguine to claim: the comparative *dearth* of direct experience *as* the Mental or Noetic Hypostasis in a recalcitrant framework of function like the "physical", has resulted in those "avatars" (primarily commissioned to bring such Hypostases forward *toward* the physical, as Their more direct representatives) failing perennially to "fuse" with physical reality even when technically "present", in such a way that complete empathy with the physical condition has generally evaded even those expressions of the "avatars of compassion" etc.

Therefore counsel and instruction emanating from such Sources, while at all times Worthy and Venerable in some sense owing to the sublime/sacrificial character of the agent, has not been *optimally* compatible with real requirements of the incarnative framework. Thus we've been insufficiently prepared to accept the idea that such a framework is *experimental*, changeable but according to codes of its own requirements, and that therefore the Key to the lock of physical existence doesn't exist as an infallible possession of Eternity, hovering overhead and occasionally brought down for "our" edification as if this were all just a little test question for which the Guardians already have the essentially-correct answer.

The conundrum of incarnate existence has all-too-often been presented in just this way, owing to the childlike character of the—quite anaclitic—consciousness billeted here but owing also to the comparative *unripeness of time*, historically speaking—it's this same unripeness of time which accounts for the *lack* of empathetic correspondence in essential, harmonious congruence of Noetic and Mental Hypostases with the servitor centers of "physicalizing" expression, up till now.

Pending 4th density transition *should* signal a ripeness of time for more direct Hypostatic alignment and *manifestation* through the physical "feet". Thus far this Event has been successfully heralded by the Mother accompanied by Her functionary the Mahachohan; it remains to be seen whether avatars responsible to the Hypostases of Mind and Noesis can or will follow suit, according to the Coming Cut of the Cards.

Perceiving By Heart-Beat; The Median Is The Messenger: X-tensions Of Man

We may see (from diagram 3) that the Psychic Hypostasis, "ensouling" the vessel of the causal body as previously explained, slips forward as if conforming to the glove of a physical-abdominal "fit" by virtue of the extension, *into vital-etheric current patterns*, of codes configuring circulations of the breath-soul.

Indeed the breath-soul, corresponding to and in proximal alignment with the *heart* of the physical form, has a natural pulsation; it exhibits a kind of "systole-diastole", an expansion/contraction or "breathing" in and out which is source of its ancient name. This psychic respiration or rhythmic pulse is the Eye of the "blinking god", i.e. the Hypostasis focused below the abyss which suffers alternate phases of relative consciousness/unconsciousness, sleep and wake.

The "blinking" or pulsation characteristic of the causal body is a function of the essential *finitude* involved in the patterns of identification deposited as codes in the akashic memory-record of that "center". Finite forms of identification (of the type characterizing psychic "spells" of incarnative focus) are necessarily contingent and variable, compound flux-states having a limited "warranty"; the parts tend to wear down from waking "use", become fatigued or fail altogether owing to complex friction so that periodic rest, replacement and renewal is called for. These alternating phases make up incarnative *intervals* where the identification-patterns are periodically "put to sleep", refreshed and renewed according to fruitful recombination of their parts. Such soul-intervals are paralleled *in* physical incarnation by phases of waking, dreaming and dreamless sleep.

The soul-body mediates all such cycles and patterns. Thus its pulsatory "respiration", the breathing-pattern or heartbeat of its form comprises a kind of trans-temporal periodicity; its breathing in and out generates the circulating streams and *pranic*-flowchannels awakening, unfolding and aligning all the *enfolded* seed codes patterning nature-fields as functions of the (governing) ideotype.

In diagram 3 the coordinative codes of the breath-soul are depicted as emanating-out and informing the vital/etheric field, in alignment rotations that effectively invert the natural order subtly *enfolding* the etheric systems. This virtual eversion of the order within the physical breathstream places the structuring phase in practical ascendancy, as we've seen, and accounts for the lockin nucleation of invaginated "turns" in the etheric spiral as if a ghost sheath curled up, insideout, within the primary pattern and settled into mirroring fixity at its root. From the *etheric* root and repository of these impressions (called *kundalini*), the breathstreams guide and are guided by the prevailing typology into a configurative consistency representing a "vital-physical world" through stylized perceptual apparatus.

When the Psyche "sees" through physical eyes and "hears" through physical ears therefore, the activity which seems to take place exclusively in the corporeal brain is actually an expressive function of the total mind/body form and its multidimensional breath-currents, derivatively identifiable as the extended autonomic circuit; it takes place through mediation of the *etheric* coil (invaginated so that its *noetic* quality seems nestled within and subordinated to its own reflective physicality at the pelvic foundation) and the neighboring *breath-soul*, receiving mirror-back impressions from etheric currents which it encrypts and "seals" according to constant modification from responses of the Psychic Hypostasis.

Thus the ego-soul (Psychic Hypostasis) aligned with the conscious channel according to focal triangulations of the causal body, receives sensory impressions of its own keyed-in alignment typology through *functional* integration at the abdominal locus, where the composite result of etheric-current activity transmits an aggregate impression to the informing breath soul (causal body). It is the configurative pattern of the *causal* body which is actually "seen" when physical manifestation is experienced.

Since the causal body or breath-soul is essentially the same as Castaneda's Assemblage Point it may be inferred from principles of the aforesaid material that an induced change in etheric-current patterning (due to cognitive "escape clauses" in the typology taken advantage of by the ego-soul etc.) would be received by a parallel shift in coordinative alignments of the *breath-soul*. In fact this is the case. Yogic vision registers this overall coordinative shift or modification in codes of the causal body as an illumination, or change in radiant ratios, of its projective "centers" or astral/etheric *chakras*. The Castaneda material, reporting from vantage of a different "style" of alignment than that of the conventional yogas, describes such a shift in coordinative current-ratios as an apparent displacement of the relative "position" of the causal body itself with respect to its physical counterpart.

Psyche's Place In The Circuit, As Emissary Of The Transcendental Hypostases (Who Hang Out "Above" The Whole Scene Making Rude Remarks)

Psyche is illumined to varying degrees in its attention through activation of the *breath-soul*, kept churning from impressions aligned with vital-etheric current activity (itself processing perceptions and cognitions according to typal consistencies projected by *pranas* from the causal vehicle). From diagram 3, we see how a multidimensional circuit is maintained in this manner.

The etheric nucleus (kundalini-coil) summing and stabilizing autonomic current-patterns, is impressed like a wax seal from psycho-active values organizing its configuration space out of coded contents of the breath-soul—floating, like the proverbial mind-borne lotus, on the murky lake of the "astral". The perceptual content thus aligned to its "solid" value through common inversion-ingress of the *kundalini* nucleus, is never a raw representation of "something out there" but is necessarily endued with sufficient significance to *qualify* as "psychic" impression in the first place owing to the affective and associative charge it necessarily bears (as product of processes primed by types of *identity*-orientation, infused with committed light-value).

Such charged impressions, received through summary "kundalini" code (corresponding, in the invaginated and "exteriorized" representation of the physical form, with cerebellum and medullary centers) convey potential meaning to the Psyche through stimulus of the informing breath-soul.

Although, as with the conventional biomedical model such impressions seem "passively" received, there remains on the metaphysical model a countercharged "jot" of volitional presence in all such perceptual/cognitive registry.

The point of contact/transition between autonomic currents of vital processing and the causal vessel, occurs on the "exterior" map at the abdominal locus; the major key produced by receptive "indwelling" of the vital-physical centers causes the Psyche to recline amidst a largely subliminal processing, while the minor key spillover of attention from more active enjoyments maintains a murmuring "boil" of pre-conscious alertness, a submerged periscope of will amidst the miscellaneous mackerel trawled by mind/body net of the subconscious currents. From this flip-flopping bounty of impressions the minor key presence of will continuously sifts and sorts, inclined to the iridescence of one "species" of impression and pushed from another. When a particular, "bidding" impression attracts an adequate interest-level of Identity, attention grabs it by its thrashing "tail"; the subliminal churning in the abdominal net produces a sufficient quickening of light value, kindling some central soul-of-identity through will, that the ratios of passive-to-active components in the brooding thought process undergo an interchange.

As the preferred impression associatively suggests an active line of thinking, it consolidates into a thought *type* possessing some threshold measure of central significance to the regnant identity-value. Along with related feelings, emotions, desires and the implied background of symbolic links the quality of thought, buoyed by the proportional injection of active will, seems "fished up" out of the general abdominal reservoir of churning impressions and is landed onto the "deck" of the causal vessel.

The causal vessel correlates with the *heart*. It is here that the "astral" character of Psyche, at the dawn of *intent* with its correlated degree of consciousness and emotionally surcharged by symbol-representations of its ontological "project", engages a ray of *thought*, filled by some central draught of noetic light-value pulled in by patterning agency of Mind.

At the causal locus of the heart, Psyche nurtures its cluster of seed-ideas (coded with characteristic impress of basic identity-value), quickens them to proportionally *active* magnitudes of meaning and purpose and in this manner further engages nature processes of the breath-soul in engraving coordinative keys and dimensional tracks corresponding to psycho-magnetic linkages or latent lockups.

Such keys and intaglioed tracks are "curled" or become encoiled in cotyledons of the seed-thoughts, and when issued as active outlines of experience draw to themselves the "nutriment" of the nested dimensions they encrypt, so as to feed and fill out all implicated geometries on the exteriorizing webs of the world-lines.

Buoyed and charged to proportionately *major* magnitudes of will (in contemplation/brooding at the heart and corresponding *limbic* system or affective, nurturant-mammalian values of the midbrain), the given seed-idea is "levitated" on its measure of noetic light into correspondence *with* the Light realms of Mind and Identity. It correlatively "ascends" through multidimensional current processes, from the causal locus or heart center, on *pranic* emanations merging into beams of *mind* and *intellect* sheath astrally parallel the *Creative* World.

Mind-processes and Identity-values of the upper worlds code the thought according to the plenum implication it bears relative to the idea-world as a whole, the repository of all latent and potentially-employable ideas of corresponding realities and all the faculties and functions through which it was borne to expression in representative summary in the first place. It receives its "karmic" correspondences or compensatory codes-of-adjustment through the radiant spaces, and is either "stored" in the Akash of the upper region (parallel the head, cortex or "crown") where it's intermittently reinforced or further "loaded" from a stream of related thoughts; or is allowed to discharge on keys of coordinative timing through locus of the "third eye", from the regions of Mind and parallel forebrain into progressive unfolding, subtle pattern-propagation in synchronous alignment toward optimal "matting" of the physical venue and final decoding as *experience* of the corporeal field.

Correlation Of Currents, Centers And Systems In Compositing The Flat Physique; How Lovely Lights Become A Carnal Lump (Or, Where "Before" Looks Decidedly Better Than "Aphtha")

So far we've seen the way processes of perception, thinking, emotionality and memory, conventionally ascribed to events transpiring in the brain, are the result *meta-physically* of a subtle life-current engaging each aspect through a discrete "plane" and *pranic* grade, producing a composite apparently arising across a uniform field. We may better understand the correlations from the physicalized "cartoon", on the homunculus model.

We know from modern neuroscience as well as acupuncture-derived disciplines gaining currency in the West, that zones of the brain—for instance—map the extended human form across the cortex; that the ears, fingers, feet and genitals as well as other areas not so anatomically defined configure microcosms of the whole. Findings on the brain, in particular, "officially" sanctify the Southern Crown habit of pointing up parallels between gnomon strata of the organ and the physical structure *in toto*.

The cortex, as most *mature* cephalic representation may stand for the brain-mind as a whole; the limbic system/midbrain corresponds, analogically and structurally, to the thoracic region of the mind/body pattern; and the medullary/cerebellar loci parallel, in position and function, the abdominal/pelvic zones of the body *in extenso*.

Thus when we describe, through Initiated report, the efficient *invagination* of striate current-patterns processing contributive values through the multidimensional complex, we're narrating the assemblage of a qualitative *effect*. We're describing the interaction of currents which in themselves are *constants* of any such physicalizing focus, but which in the *modeling* case of *3rd* density resolution exhibit characteristic ratios and arrows of emphasis assigning values to *variable* terms.

Thus the currents borne by abstract-ideative impulsive technically responsible for the typology of the whole, are efficiently subordinated (in terms of aggregate *effect*) to patterning processes of the succeeding current-issue—i.e. the general mental *framework* absorbing the ideotype. Mind-modulations in the coordinative keys of that current become subordinated, in turn, to the *affective* values forming psycho-active flowlines of the pattern; and that formative issue is sublimated *pari passu* to its technical successor, so that sequencing keys and defining cycles (encoding structural consistencies for "vehicularizing" affective elements) are locked into chemical rivulets conformally adhering to topological curves of the memory-banks.

The *ideative* value of the processing currents corresponds, in the composite physical representation, to the cephalic zone as a whole epitomized in the cortex and aggregate nerve-networks branching from the conscious axis.

The *patterning* value of the processing currents corresponds to the temporal portion of the brain, and by extension the respiratory system of the mind/body form.

An Amplification On "Breath"

Respiration with its variable rates, rhythms and ratios (CO_2 to O_2 etc.) patterns the aggregate influence or *mental disposition* for affective processing/interpretation of sense-qualities and associations; it gives the *gestalt* of elements "metabolizing" the network of impressions according to the mental matrix, interpretive of the ideotype.

The sense-qualities (associated in their patterning stage with the temporal lobes) are—as we've seen—variably composed functions of the presiding ideotype; therefore the metabolic medium through and as which they're processed, regulated by interactive breath-currents epitomized in signature rhythms of the *physical* breath, enacts the aggregate mental "take" on that type, determinative of the cognitive value as which the sense impression will be received.

We know for instance that our mental disposition influences our overall feeling, which may be clinically indexed in the *breathing* pattern (panic and hyperventilation are the most obvious examples). Breathing, owing to its fundamental processing of life-current properties (pH levels etc.) is the biophysical function instrumental in ordering and monitoring the overall *efficiency* of the life systems.

According to the relative efficiency of that processing pattern keyed by mental dispositions, perception will comport variable tendencies of response and reaction "as if" the objects of perception contained these qualities in their own right (rather than as a range of *potential*, specifically elicited according to the presiding *gestalt* of mind/body perceptual patterning). Thus with a preponderantly "acidic" constitution owing to relative metabolic imbalance, we may "perceive" a particular sound as unusually appealing, even appetitively *necessary* as if a tonal craving corresponded to some "food" for our disturbed digestive requirements; or the sight of some object, usually innocuous or "neutral", suddenly engenders nausea owing to the interpretive "tint" of its perceived hue etc.

The respiratory system, ordinarily considered a strictly autonomic function, is nonetheless the subconscious process most *directly regulable by will*; it is the most immediately amenable to overt mental direction. Such linkage points to its equation with the patterning value of Mind. Not only does it faithfully correspond to the patterning "grasp" or aggregate determination of mind *as* an autonomic function; it submits that function most directly to the self-conscious *desideration* of Mind, as when we will to modify or hold the breath.

Return To Form, After Our Breather

The *formative* value of the processing currents corresponds to the limbic system and diencephalon of the brain, and by extension the *circulatory* system of the mind/body form. *Heart-beat* comprises the most direct registry of *emotional* changes in the being; it is linked, poetically and biophysiologically, with *affective* values. The *limbic* system is the center of such psycho-active qualities in the physical brainstructure.

The *structuring* value of the processing currents corresponds to the basal brainlobes, and by extension the digestive system. Since these are the most physicalized component-steps, in terms of the corresponding breath current, for compounding the aggregate impression of "material" reality, we would expect to find the most direct or overt correlation at this level between brain-function and autonomic system of the extended form. This is in fact the case, as we shall see.

Indeed according to our characterization of the brain-body model as a compressive, monoplane representation of the *multidimensional* mind/body current process, we should expect to find all the strata and functions effectively "invaginated" therein (so as to produce the aggregate material impression) suitably represented and recapitulated in the micro-anatomy of the physical form, and its homunculus the physical brain.

This proves to be the case; drawing on most recent findings of biochemists, neuro-anatomists and other scientific types converting simian sacrifice to isotopic tracery and biopsy panel, we find a suggestively parallel "route" mapped through byways of the brain.

A Deft *Adeptus* Adaptation Of New Exoteric Findings To Old Esoteric Windings

(A) First stage in the processing of perceptions is the *striate (visual) cortex*. The perception arises as rudimentary impression, giving for example no more than the position and general orientation of a line. This reflects, in compound physical terms, the actual point-of-origination through the *vertical* axis, in the radiant-fiery breath current conveying value of the *ideotype*. The impression processed by the striate cortex is at its optimum abstraction as a unific, coherent generality (this is of course in relation to values [position, angle etc.] belonging to "succeeding" states of the patterning current energy—but we must recall, we're viewing the process "from the bottom of the well", so to speak, giving us its reflection *au rebours* as far as the derivative brain-map is concerned). The striate cortex traces an anatomical route to the *posterior parietal cortex*, responsible for registering spatial information; spatial relationships are analytically processed along that route. "Spatial relationships" are, of course, characteristic of the most abstract/ideoform values, given the elements of structure and form being processed.

The posterior parietal cortex transmits information to the principal *sulcus* (furrow in the brain convolutions) of the *prefrontal cortex* (see *C*). The *hippocampus* (also *C*) is connected to the posterior parietal cortex by a spatially-discriminative function.

So far, then, we see that the posterior-parietal and visual cortices along with their characteristic functions correspond quite reasonably, in their reflective and secondary descriptions, to attributes assigned the *radiant-fiery* current by initiated report—correlated with etheric paths of the generative system (pineal gland and gonads, nerve-networks); with the faculty of *vision* and the organ of the *eye*; and with the *noetic* value of the *ideotype*.

(B) Second stage in the processing of perceptions (in terms of the monoplane composite) is located through the *inferior temporal lobes*; this is where, biomedically, the aggregate *pattern* of the impressions is organized. By anatomical location, the lobes are associated with the ears; esoterically, "sound" is recognized as embodying the principle whereby *pattern* emerges from ordering *numen* of the ideotype.

Since the physical structure of things is organized as the "reflection at the bottom of the well", the material lobes are identified in *all* sense-organ patterning—the principle esoterically ascribed to "sound" is perceived to participate in memories and associations involving vision, hearing, taste and smell.

Any of the senses may be disturbed by abnormal electrical discharges in temporal-lobe epilepsy. Such pathology indeed serves to disrupt the "physicalizing" order of interaction in the pattern-directives, so that intimations of *informing* processes (reflexively represented by the lobes *et al.*) are given by inference in the dreamlike states and splices of *déjà vu* that invade the reality-framework of the percipient. Properly interpreted, the dreaminess or stuttering "repetition" of an event is sign of the disruptive intersection from the physical focus of consciousness, upon the twilight states and pre-conscious processes actually taking place transdimensionally along the vertical axis and—usually—only intercepted in composite physical format.

Activity in the processing of sense-information through the inferior temporal lobes, corresponds by physical reflection to the *fluid-airy* current of the vital field; the etheric precursors of *auditory* faculty and *otic* organ, operating subtle nerves and plexiform pathways of the respiratory system; and the *patterning* value of *mind.*

(C) Third stage in perceptual processing focuses—in terms of the monoplane composite—on the *limbic* system or "mammalian midbrain" and that posterior forebrain subdivision known as the *diencephalon.* The diencephalon is composed of thalamus and hypothalamus. The thalamus is in turn a paired structure of ovoid organs comprising the greater part of the lateral walls belonging to the third ventricle. It acts as a central relay station for signals sent along primary sensory-pathways, distributing them to specialized receival centers in the cortical area.

The various sensory signals laterally connect to the *reticular formation* of the midbrain and brainstem enroute to the thalamus, contributing impressional modifications to its arousal level. The brainstem regulates electrical activity governing the degree and intensity of attention, the quality of awareness and the gradations between wake and sleep. An associated function of the thalamus furnishing non-specialized passage to the cortical areas, is that of the *diffuse thalamic projection system* active in immediate fluxes of focus, in degree, quality and intensity of attention etc.

At the reflective level of physical representation, the brainstem itself is structural testament to the meta-physical idea that the organs of perception are processed through, and are regulative of, the patterning agencies of the *etheric-nerve currents* informing the *autonomic* systems. The reticular formation is known biomedically as a kind of *black box,* receiving autonomic nerve networks through one end and sensory projections through the other; though physical science appends a questionmark to the occasion, it's diagrammatic of a relational fact.

The *hypothalamus* portion of the diencephalon is associated with the autonomic nervous system (e.g. as a lobe or electro-chemical complex mediating emotions of fear and anger) and contributes a regulative function toward various internal processes including those that govern wake and sleep.

Nuclei in the thalamus associated with limbic structures pass fibers to the anterior portion of the frontal lobe known as the ventromedial *prefrontal cortex;* the sulcul areas of the prefrontal zone are linked with the *hippocampus* of the limbic system, responsible in part for consolidating ongoing associative networks of affective impression *processed* by the ventromedial cortex. This prefrontal zone acts as common receptor and synthetic agent coordinating the ensembles of associations, basically through a system of inhibitory controls, unifying their contributions from the sections in which they're formed.

Sulcul areas of the prefrontal cortex are linked as well, through the *hippocampus,* to the *posterior parietal cortex* (see A) responsible for processing spatial information of the sensory impressions; the hippocampus furthers the parietal function as a *discriminator* of spatial relationships, as in the fixing or comparative location of objects. It processes information of the *inferior temporal lobes* (see B) as *affective* response-pattern; it's responsible for integrating the received impressions in terms of interpreted emotional value, imparting the unifying *psychic charge* of "affinity" (e.g. assigning variable values of attraction/repulsion, associative pleasure or pain, of comparative like and dislike). As a locus of spatial discrimination (in determining coordinative orientation of objects etc.) the affective agency of the hypothalamus gives that operation as an instance in the function of *selective recognition.*

We may say that, carrying forward the primacy of the Conscious magnitude from the vertical axis, evidence at the reflected "physical" level testifies according to its character as to the actual *inexistence* of mechanically-behavioral or objectively indifferent processes of perceptual registry; such taken-for-granted functions as the way we scan, perceive and identify a given object in the room, are organized on purely psychic grounds. Each such act is charged with *affined* potential constituting the whole focus of activity as a sentient and willed operation, a discriminative grid of feeling and emotionally meaningful differentiations.

*Asur*charge On The Axcess Of Hypo-*thelemic* Action

Just as the hippocampus processes sensory impressions in terms of emotional response, we've seen the way in which the *hypothalamus* (regulating glandular activities through the pituitary) assigns response-governing emotional value to sensory inputs. It's here that the linkage of the hypothalamus to the sympathetic portion of the autonomic nerve networks through messenger hormones, keyed by interpretive response to sense impressions, displays the reflection of processes conducted through subtle currents of the *vertical* axis upon the "horizontal" plane of stylized physical representation.

The *fluid-watery* current of the subtle system, mediating the faculty of *taste* and organ of the *tongue*, processes that phase of the informing ideotype organizing values of its *affined* or psycho-emotional potential (tendencies of empathetic correspondence, "tastes" of pleasing and displeasing qualities etc.), and contributes to its overall consolidation as *mnemonic* impression. It imparts *psychic coherence* to the general pattern, according to orientational identity-values carried in the type (i.e. those "instructions" requiring inertial and resistive forms of "physicalized" perception identifying with bodily being, effectively subordinating *noetic* principle to structuring process et al.). It functions principally through the circulatory system and its innervating plexuses (physically interpreted), in conjunction with the respiratory system and related ganglia of the fluid-*airy* current.

Involvement of the representative "physical" structure—hypothalamus—with functions regulating *hunger* and *thirst* etc. indicates correspondence and symbolic parallelism in the affined processes of physical and emotional appetite, psychic and somatic desires, cravings, attractions and aversions. Indeed the "hypothalamus" may be considered fleshy-tissue token of our observations above, regarding the *unity* of symbolic and instrumental prehensions, the immediacy of metaphoric value given through the quality of any "object" (as when we may compare a person's mind with a sieve).

The *amygdala* of the limbic system functions as switchboard of the nerve-circuits, connecting by reciprocal paths to all the senses; nuclei of the amygdala project fibrous reticulations to the hypothalamus, thus linking the complex of senses to systems interpretively integrating both discrete and aggregate impressions through psycho-active values.

According to regulatory biochemistry of the system corresponding to emotional quality and level (serotonin, dopamine etc.) the hypothalamus acts through releasing-factor hormones on the pituitary in production of adrenocorticotropic hormone, stimulating production of hydrocortisone in the adrenal cortex (seated athwart the kidneys) and modulating epinephrine/norepinephrine levels. The kidneys and adrenals are associated esoterically with the "lower" chakras of *muladhara* and *svadisthana,* through which the Psychic Hypostasis is given to integrate and "residentially" function, in forward displacement/extension from its resolution zone of the conscious or cerebrospinal channel. Thus the Psychic Hypostasis corresponding to the Form World (and "astral" plane), is reflected in formative currents of the etheric network regulating processes "physically" projected around activities of circulatory and limbic systems, mediated by *hypothalamus* governing sympathetic response-patterns focused through kidneys/adrenals which are...physical loci of the subtle plexuses housing the *Psychic Hypostasis.*

The stress of such psychic focus and coordinating activity ("ego" as organizational instrument) with respect to organs and systems chiefly associated with the *sympathetic* nerve-network, indicates a characteristic emphasis setting operative ratios in the proportional interaction of sympathetic/parasympathetic systems.

Since the parasympathetic branch innervates deep viscera conducting ruminative processes of *digestion* presided over by the cholingeric system, it's chiefly sedative; it is thus closest, in terms of autonomic functioning, to the more tranquil or *sattvic*, balanced spirit of the central nervous system *(susumna).* Proportional emphasis and preferential, *structural connection* between the Psychic Hypostasis of the conscious axis and the *sympathetic* or *excitatory* nerve networks, gives the preponderant emotional balance characterizing projection of the ego-psyche into physicalized expression. It shows that, in its present state it is not optimally structured for conducting ratios of autonomic interaction favorable to more direct alignment and harmonic self-congruence with the Conscious Axis.

Rather than exhibiting preferential ratios of alignment through afferent currents mediating deep processes and tranquil states of the mind/body form, the clear structural emphasis favors efferent flows of the fight/flight alert system dilating capillaries of the muscle and surface tissues, while constricting vascular networks of the deep organs. This produces a consistent "pressure" of surface displacement, as if "leaning forward" anxiously into the perceptual zone of projective and symbolically-mediated experience. It's for this reason that yogic processes of relaxation, deep breathing and redirection of attention "inward", are implemented; they establish a counter-conductivity tending to alter the autonomic ratios of interaction in favor of the *parasympathetic,* correcting for the psychic "parallax" of bifurcating/outward two-eyed orientation and serving to resolve such tension through unitive common denominator of the central channel.

A Trained See-horse From The Hypno-Campus: Riding The Nag Of Negation Through The *Caliente* Gates

Note that the amygdala itself, transmitting general sensory input to the hypothalamus, is formator of *positive* associations. Thus it tends to submit a primary, positive impressional organization to a lobe serving a principal function of *negation.*

The *value* of negation, derived from void-being and integrated preferentially by structure through the brain-mind system (see *Logos/Anti-Logos II*) is itself valid and indeed indispensable.

Its agency is located preponderantly in *left-brain* functions of cognitive and verbal abstraction, the disruptively reordering artifice of linearity, the faculty of divisive "distancing" etc.

The "working memory" of the *prefrontal cortex,* chiefly responsible for the objectively focused ego-presentations we largely identify as "one another", was described as an associative complex operated through mediation of assorted *inhibitory* controls. Such inhibitory controls are operatives of the principle of "negation", and are therefore self-evidently quite useful. The prefrontal cortex is the immediate "I" that coordinates elements of associative, psycho-sensory synthesis from other zones of the brain, employing them as symbolic information for short-term behavioral adaptations and ad hoc relearning; it functions admirably through *negation* processes of the void-variable ("chaotically" presiding over all such patterning functions) forming and reforming by spontaneous tailoring of behavior to knowledge, concretely acting—by regulation of motor functions through the *principal sulcus*—on abstract concepts, through thetic modalities of planning, anticipating etc. with respect to the temporalized negation of "future" and with reference to the nugatory tense of the "past".

As the agent of symbolic information and *representative* modes of knowledge, as well as anticipatory actions (such as turning one's back to run for a struck ball, in the direction one expects it to drop) the prefrontal cortex exemplifies the psychic employment of the principle of *negation* in modeling affective cognitions and behaviors. (Indeed, properly understood, this practical operative of the principle of negation shows why we're not "robots" of mechanistic behaviorism.)

Though such functions *serve*, they may be overemphasized and given organizational "lead", as they are in the general enculturated case. As we've seen, the hypothalamus intercepts first positive impressions as praetorian guard and vigilant veto, thereby assigning clear priorities. The *hippocampus,* which serves to carve the psychic space of our sense perceptions, does so characteristically through operations of *negative reinforcement.* Indeed its spatially discriminative faculty is at the root of that—thetic—division between "internal" and "external" space giving orientational charge to the primary polarization "self"/"not self".

It's symbolically appropriate that the hippocampus is, in shape, like the "seahorse" from which it takes its greco-medical name. Just as the figure of the seahorse curls into a contractile kind of questionmark, so the existential "doubt" introduced through the hippocampus serves the figurative and somatic contractions manifesting as self-recoiling of the ego-self, and translated repercussively in terms of coiled *kundalini* reflected right down to the energy-spring of ATP molecule, the knots of body-armor and subtle constrictions of the *chakra* centers.

Activity in the processing of sense-information through *diencephalon/limbic system* corresponds, as we have seen, to the fluid-*watery* current of the vital field; the etheric precursors of *gustatory* faculty and *lingual* organ, operating subtle nerves and plexiform pathways of the circulatory system (the heart organ of that system is also a gland); and the *formative* value of Psyche.

Down Memory Lane

(D) Fourth stage in perceptual processing focuses on the *basal forebrain, cerebellum* and *medullary centers.*

First of all it's important to note that this system of mind-brain loci corresponds (by coordinative inversion of hierarchic current-principles toward the composite field of physical focus) to the *earthy-solid* stream of the vital/etheric breath current. The earthy-solid flow-field is the modified phase in the overall noesis of the vital ethers correlated with the principle of *structure.*

"Structure" signifies the process which translates copenetrant field geometries through their most stable, "polyhedral" extension (emblemized in sacred geometry by the furthest exteriorization of the dodecahedron, as nearest rectilinear approximation to the initiating *sphere* from which the five special "solids" are sprung); the abstract coordinates of this pre-patterned phase space give the specific *stress-tensor gradients* generating "energy-dynamics" in the form of characteristic complementary forces, serving to *lock in* affined potentials coded through *prana*-ized infrastructure geometries of the fluid-watery current phase etc.

This lock-in is the regulatory stabilization of a cyclic or mutually-reinforcing pattern of persisting repetitions (e.g. "far from equilibrium"), giving the habituated feeling of reliable consistency and relative predictability. As such, it's a consolidative stage in the overall processes of *memory,* itself pervading every state and level of the mind-body whole. In this sense it *apotheosizes* the function of memory, as if we could view this phase in the projective synthesis of the physical field as uniquely belonging to and embodying "memory"—even though as a function it appears at *corresponding* levels of current-process through each of the planes and worlds.

The basal forebrain is, therefore, first of all associated with the stage *mnemonically encoding* and conserving the foregoing stages in the ordering of sensory-motor impressions. It's chiefly identified with secretion of a neurotransmitter that influences the *structural* order of synapses, crystallizing the product of infeeding activities as memory pattern through sensory-circuits of the cortex.

Such circuits act as guideline-tendencies threading the coordinative interplay of ongoing perceptual processes; multidimensionally—i.e. if we separated-out this composite, physically representative picture into its component "etheric" elements—we'd find this to be an analog of the coded *kundalini*-lockin at the energy-nucleus parallel the perineum, comprising the matrix memory-impression transcribing and "reporting back" to aggregate mnemonic marks in the akashic space of the breath-soul, and serving as regulatory tendency in the variable interaction of infeeding breath-currents.

Tracing the processes strictly according to their physical representation and monoplane "summary", we may identify the memory-impressions guiding ongoing activity/response as structures of perceptual tendency infused with affective value, being both product of, and subject to, varying psychic interpretation. Owing to the fact that *specific ontological values* common to the field-of-being are encoded through all such ideoform variables, the latitude of psychic interpretation actually embedded in perceptual experience can never warrant the bumptious dictum "you create your own reality", as we've thoroughly shown by now. The actual processes giving rise to potential mis-perceptions typical of that half-truth, should be apparent to the careful reader.

Acetylcholine is a neurotransmitter found throughout the nervous-system, and concentrated particularly at neuromuscular junctions (serving the *memory*-functions of *activity*—note that Malkuth of Assiah in the Qabalistic system, the ultimate outcropping of mnemonic process, is called *Action)*. It's a chemical of the *cholingeric* system. Just as corticotropic hormones and the adrenalines were associated with activity of the *sympathetic* nervous system, so the neurotransmitter acetylcholine and the cholingeric chemistries are associated with the *parasympathetic.* Recall that the parasympathetic system, through its characteristic neurotransmitter, is the "sedative" branch of the autonomic nerve networks chiefly involved in the dilation of deep blood vessels optimizing digestive activities of the abdominal plexuses and organs. Its comparatively relaxative influence, inclines parasympathetic activity toward the tranquil equipoise characteristic of self-congruent alignment through the *conscious axis*.

Proportional emphasis on the parasympathetic nerve-network is *sine qua non* of higher-dimensional awakening, which takes place only through threshold intensities of psychic alignment with the central nervous system, or Conscious channel. The fact of the cholingeric system operating memory-functions of the basal forebrain, illustrates first of all the intimate link between this synaptically *structuring* phase (engraving sensory-impression as mnemonic tendency) and the attribution of its corresponding earthy-solid "breath" to the *digestive* current system; and it suggests as well the deep, "meditative" or comparatively tranquil phases of mind/body process such as rest and sleep that are necessary for the consolidation of memory-impressions.

It's well known that excessive *sympathetic* activity impairs the processes of long-term memory formation and retention; it should be apparent by inference that meditative states and spiritual practices serving higher/deeper alignment through the conscious channel, depending as they do upon a ratio proportionally favoring parasympathetic dominance, are by that token conducive to intensified degrees of *memory-integration*—and, that such memory integration is itself a hallmark and function of the deeper mind/body field-coherence productive of both conventional and spiritual genius (i.e. the power to *perceive* beyond the norm, and to *exist* beyond the norm).

A specific structural complex of the basal forebrain possessing webs of sensory-motor fibers known as the *striatum*, has been modeled biomedically as likely neural locus for the formation of habit-patterns. Habit patterns are of course abstractly compound, reflex behavioral memories just as recollected sights or sounds are abstractly simple cognitive memories.

And The "Hand That Rocks The Cradle Award": To Those Legions Of Behaviorists Who've *Manfully* Labored To Determine Over The Years, Regardless The Cost To Specimens, "What's Love Got To Do With It"...

The basal brain structure above the medulla oblongata known as the *cerebellum*, is physically associated with the coordination of sensory inputs to complex muscular response-patterns. (Here too we understand the designation of the field of *Assiah* and its corresponding sphere *Malkuth*, ascribed to the basal brain centers and abdominal/digestive loci, as the World of *Action*). The cerebellum is a principal stratum of the mind-brain, operative—and emphasized—during infancy and early childhood. In physical terms, this zone of the mind-brain is chronologically first to be developed, but is not (as some commentators have it) the first to be activated. All the strata, lobes, levels and "planes" of the mind-brain are present and active through the *pre-natal* "breath", much less the moment intake of the vital-physical breath occurs. It's just that the cortical and mid-brain components are *subordinated*, in manifestation of characteristic activities, in service of the early vital-learning functions associated with instinctual reservoirs of the hindbrain/lower abdominal centers (and parallel *svadisthana-muladhara* chakras).

Indeed this orientational downflow of operative strata in deferential reference toward the vital functions is *conserved* throughout development, and characterizes polarization-alignment of the spiritually "masked" 3rd density field altogether. Emotions and the power of conceptualizing are put in service of survivalist drives and reproductive imperatives, even if those imperatives are subsequently disguised through the more abstract, mnemonic self-reproduction and survivalism of the *ego-ideal.*

Owing to cerebellar involvement in learning associated with sensory-motor coordinations, and in light of its functional emphasis in infancy, "findings" of the antiseptic sciencelab reiterating what's ever known by natural maternity are understandable: early deprivation of contact, caress, varied movement etc. is positively related to poor adaptation in terms of both physical and emotional growth. As any real parent might have informed the medical minions carefully stunting growth and thwarting life in a plastic cage, simple actions of nurture, of touch or comforting tone, of rocking or swinging impart to infant consciousness the indispensable love and enveloping caress-of-being comprising confident transmission underwriting every success in adaptive orientation, vital-bearing and relational mastery. Demonstrable stimulation of or feedback through the cognitive and emotional centers, testifies to their unitive participation—and the requirement to *represent* or *sponsor* them in behavioral parallels—even at the early "medullary" or "hindbrain" stages of development.

Moving Through *e*-Motions; Meaning Of The Molecular *Dugpa*-mean*

The so-called pleasure centers (*anterior hypothalamus, septal structures* of the limbic system etc.—see C) respond to the comparative attention or deprivation accorded the "lower" centers (which encode the vital-patterns comprising built-in desire tracks, and the innate drive to exercise ideoform life-tendencies toward meaningful behavioral orders and coherencies of perception).

The *caudate nucleus* of the forebrain under the cerebral folds, is also involved in coordination, initiation of movement etc. *Dopamine*, the neurotransmitter of the caudate nucleus, stimulates its function from the *substantia nigra* in the basal brain. Deprivation of dopamine (e.g. due to neuronal deficiency in the substantia nigra) is causally related to Parkinson's (a disease of *motional* impairment). Conversely, a chemical excess of dopamine is causally connected to schizophrenic symptoms; significantly, schizophrenia is marked by severe paranoia and fear, by anxiety and painful cognitions, contractile response-patterns and so forth. (Indeed modern case histories of schizophrenia and its variations the "multiple-personality disorder" etc., inevitably show early abuse, childhood traumas, deprivation or parental impairment of some type.)

Psycho-emotional coordination of movements focused through these "early" sub-cerebral zones, is therefore represented in the presence of a chemical molecule the operative balance of which inversely effects conditions of *motion* (Parkinson's) and *emotion* (schizophrenia). It should be noted that, contrary to earlier biomedical models, it's not a "content-carrying" function of the biochemistry but a *structural* function of the dopamine molecule which serves to account for its variant influence between "coordinative" and "psycho-active" systems. Only if the "content" of the molecule were significant in terms of "information", would the inverse relation characterizing its comparative *contextual* benefit remain a puzzle.

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* The obscurity of the pun here forces another belaboring of a slight witticism, rationalizing that any deeper insight imparted thereby may offset so excruciatingly earnest an exercise. The term "*e*-motions" of course compacts in one, portmanteau carry-on the ideas of "motion" (coordination of movements) and "emotion", as well as the electrical component essential to the chemical changes of state implied in activities of the dopamine molecule, discussed below. "*Dugpa*-mean" is itself a complex pun on "dopamine", compressing together the ideas that the chemical serves as catalytic "mean" between motional and emotional functions, and that it comprises the physical-molecular expression of the *serpent-fire* or kundalini-coil of the breath currents—"dugpa" is Tibetan for thunder-dragon.

As signal stimulator/transmitter, "dopamine" simply conveys—and indeed emblemizes—the existence of an operative interrelationship between categorically discreted functions, so that "physical" and "psychic" orientations can't be taken as expressions of a Cartesian dualism at the *structural* level; it is, in its reflective physical terms, a function of the *tattvas* or elemental flows of balance. If "content" were somehow carried in the biochemistry like bookpages in a library rather than manifesting as the variable resultant of structural alignments (e.g. as *letters* the presence-or-absence of which give the conditions for forming different words), the absurdity of some inflexible reciprocity between mental health and physical coordination owing to the invariance of "message content" would have to be contemplated; the two "symptoms" would invariably be coupled by a smooth transposition of operators and would occur together every bit as much as salubrious mental and coordinative-physical adjustment went together. Krishnamurthi, for example, would *also* have to be a schizophrenic.*

Willing The Mind/Brain Pain Drain

The respective (*motional* and *emotional*) systems are specifically linked, as noted, in the cross-correlation between cerebellar centers and medullary functions, and the zones of pleasure/pain in the midbrain *limbic* system. The key regulatory functions focused physically through the *hypothalamus*—governing hormonal flow of the pituitary—along with the *reticular formation* serving to adjust metabolic balances in temperature and appetite, degrees of waking, sleeping and levels of awareness, suggests how fundamentally important are the formative factors of vital-stimulation, love response and affectional care in the aggregate "positive" or "negative" influence over psychic organization. It indicates how significant are such values relative to the resultant optimum of mind/body integral harmony and happy adjustment; for the hypothalamus is itself divided into anterior and posterior sites of pleasure and of pain, respectively (we've already seen the way in which "positive" information is submitted for monitoring to the "negative" regulator of the hypothalamus).

At the same time, the associative activity of the *hippocampus* links that lobe to the formation of long-term memory patterns (constituting features of an overall identification-index, in that "who you are" is a function of preferred repetitions and reinforcements laying more durable sets of tracks); the depth, growth and mnemonic enrichment of regulatory functions implied in that activity, and indicated by participation of the cholingeric system—associated with tranquil states of the parasympathetic complex—in structural coding of memory synapses seems haunted by the lowering shadow of a shiftable "ceiling", since the hippocampus is largely known as an organizational locus identifying conditions of *deprivation* or *pain* (as is the amygdala—see *C*). This seems to tell us what types of formative experience tend to impress us most by conservation as long-term memory pattern, in our current 3rd stage condition of mind/body alignment—yet the "evidence" of such effect needn't be taken as any more permanent description of an immutable objective fact than the currently "fixed" notion that this is an inevitably entropic universe.

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* The existence of the letters G-O-D and the letters D-O-G demonstrates the common presence of the English alphabet, and its requirement for their respective spelling; but it doesn't imply an instruction for assembling the one out of the other. It doesn't infer a mirroring of content (excusing the poetic aplomb!), nor that the disappearance of letters from either indicates gainful employment in spelling the structural inverse.

Again: a jet turbine and the fuselage of an aircraft are certainly united, structurally, by the rivets holding the latter in place; yet the laxity of a workman leaving a bucket of bolts in the *exhaust* is bound to cause a malfunction of firing—nor does such a turbojet malfunction owing to the inappropriate presence of rivets in the one instance, imply a corresponding absence of bolts in the fuselage so that the craft flies apart at the seams simultaneously.

Indeed it's just another example of functional emphasis, and of the variable "charge" assigned the central value of Will in its coinherence through relatively active or relatively passive phases (as with the reversible countercharges of the Wu-Wei symbol). Referring to the more extensive description given in *Logos/Anti-Logos Part II,* we find that the initial "positive" registry of perceptual information—corresponding to anterior sites of the hypothalamus, e.g.—relates to the essential *self-identity* as which all phenomenological content is indiscriminately given, in its existential immediacy (most purely exemplified in infant consciousness); the submission of all such "positive" input to the negative monitor—posterior hypothalamus, e.g.—is simply expression of the irreducible *void* factor of being separated-out into specific *functional* stress as a reflexively inhibitory and "negating" watchdog of secondary, survivalist factors attaching to the positional state of contingent instrumentality (cf. the work of hippocampus and posterior parietal cortex et al.).

The function itself is perfectly legitimate. Its relative *emphasis* in engagement of the principal, "active" charge of will at passive levels, serves a balance which becomes "negative" by inflection, overwhelming and burying the positive immediacy and self-identity of being so that an operative ceiling is placed upon the overall memory-function and thus the governing degree of mind/body integration etc.

Relative settling of the *kundalini* monitor parallel the sacrum, gives the concentrated (or inversely-nucleated) case of the extended etheric currents processing psycho-active energy hierarchies as mattes of "material" perception. Its mirroring coil sets required correlations for a multidimensional current-pattern, focusing a Through-the-Looking-glass style of self-apprehension (namely the fleshly features we identify as the objective case, rendering glowing clusters and electric geometries of its own subtle network as an ovoid mass of pulpy convolutions housed in a calcium crate) at the same time determinative, by just that token, of the relative proportions and emphases mapped into the operative flow-lines of the physical assemblage.

Kundalini configures the efficient condition, through its transdimensional turns, for the adjustive adaptation to spacetime "norms" established through medullary and abdominal centers at correlated points of the mind/body vehicle (in telescoped physical signatures). Fixation of the focal field in terms of material spacetime according to enculturation processes, takes place through that very polarized correspondence between the subtle nuclear regulator at the sacrum, and the cerebellar or deep-brain strata enlisting the allegiance—and influencing orientational direction—of the "superior" psychic correlatives of midbrain and cortex.

Subtle locus of the "serpent-fire" sums a complex weave of internested ethers representing emanative functions of one another and encoding the coordinative composite, while serving to hold it "in place". Such etheric linkages regulate perceptual, cognitive and psycho-active keys, adjusting ideoform modes of self-symbolization with behaviors reliably related to a developed—if reflectively abstracted—pleasure index. Damage to those linkages (through radiation, inopportune "astraling" or pharmacological improprieties etc.) is therefore liable to involve complex repercussion in terms of hormonal imbalance, biochemical changes modifying ion-flow in neurotransmitters and shifts in intercompartmental processing, as if "accounting" arbitrarily decided to send its figures to "R and D".

Recall the radiant ideoform light pattern is involved in the deep nuclear core of the *kundalini* coil, and is correlated with the physical mechanism of hypothalamus/pineal/pituitary so that disturbance or dislocation of the encoded typal patterning-index of the kundalini regulator for the multidimensional coil immediately disturbs the relation between the etheric processing currents of perception and of cognition (associated with the noetic-generative [ideative], mental-respiratory [patterning], psychic-circulatory [formative] and physical-digestive [structural] fields organizing and setting ratios of function, patterning harmonics of the elemental media for "perceptual" metabolism etc.).

Since each such field is correlated with a psychic or brain-mind center, the relations and delicate chemical adjustments amongst their encoded patterns must undergo an aggravated realignment; this accounts for the "trigger" effect of the dopamine molecule in cases of schizophrenia etc., an effect otherwise unaccountable in terms of overpopulated receptor sites given the specific if unpredictable "times" in the onset of symptoms etc.

Part VI

The following section gives a guideline *Table of Correspondences*, linking processes of the Life-current described above with systems and centers belonging to disciplines enjoying currency according to one or more traditions. Now that the relationships have been satisfactorily traced and processes described, relating the ways in which patterns of the physically focused field represent—by reflexive self-symbolization—the telescoped composite of Hypostatic foci integrated through the spiritual breath-current (emanatively expressive of inbuilt ontological factors), the work of the several disciplines may be compassed on the *whole-being* basis of a *scientific esotericism* according to a true hierarchy of cause. The functional correlation between higher-order currents and the lobes, glands, ganglia, senses and organs of the "physical form", as well as mediating agencies of *chakras, acupuncture meridians* etc. (gaining greater currency in occidental circles as the objections to asiatic wisdom erode) must gradually lead to an integrated spiritual medicine and overall *divine* science successful in superior measure to the degree it grounds itself in direct orientation, practical alignment and first-person understanding of the regnant requirements of Soul.

This millennial Table, seed of a functional universe, is divided into two cross-related columns, or (depending on limits of the publishing format in which the reader presently finds it) two succeeding but cross-referred sections. One section is labelled *the column of Fohat, consciousness-matter*, and represents the function of Light-value from the Hypostases as described above acting upon the respective organs, centers and systems through the *conscious axis*; and one section is labelled the column of *Kundalini, nature-current* (according to Southern Crown refinement of the basic theosophical descriptions) representing the function of reflective energies correlated with the causal vehicle or breath-soul, and associated with the autonomic systems just as Light of Fohat from the Hypostases is associated with the central nervous system.

Notably, the list of "conscious"/"subconscious" centers and psycho-active processes overlaps on certain items (e.g. "liver" and "gall bladder" appear under both *Noetic* columnar headings for *Fohat* and *Kundalini*); in all such cases, the *functions* are differentiated whether or not the respective sites for the complementary workings within each center or organ are indicated. This reflects the varying degree of differentiation obtaining for forms of the given Agency in any particular case, and is grossly reflective of the specialized "intensity" with which such conscious/subconscious powers focus through and employ the particular site, the quotient of coordinative congruence between their respective functions at that site etc.*

The whole System being variable according to "spiritual time" density equivalence (e.g. the correspondences cited here, take their point-of-departure in 3rd density styles of mind/body organization), it must be kept in mind that *application* toward such a system in light of the superior wisdom taking account of its *effective* interactions necessarily serves "in the long run" to modify vehicular relationships as they initially obtain. (This is in theory no different than the kinds of refinements made in the automotive industry where, over a period of time, improvements in the linkage and closer gear ratios are innovated so as to conserve the system, improve its overall performance and reduce aggregate wear from friction etc.)

Suffice here to relate that the ancient yogic science notes a "division of labor" in its *chakra* systems, whether or not the given school reifies the discernible differentiation as a dualistic *set* of parallel centers: the *chakras* are described running down the front over the sternum and in general alignment with the *vagus* nerve (a part of the peripheral and cervical nerve-networks belonging to the autonomic system) and, at the same time, running a twin string of "subtle lotuses" up the back in general conjunction with the cerebrospinal or central nervous system. Thus we may find—in our Table of Correspondences—the power belonging to the Hypostatic intelligence as *consciousness-matter* mediating Noetic Value, operating through the posterior hypothalamus and dorsal pituitary; while the power belonging to the Hypostatic intelligence as *nature-matter* mediating Noetic value, functions through the anterior hypothalamus and ventral pituitary. In the overlap of operators with respect to "liver" and "kidney", on the contrary, we find their discrete participations discriminated chiefly by function rather than zone (describing the locus physically identifiable as "liver" in terms of the operator *Fohat*, we find it characterized according to acupuncture study in its relation to nerve-networks governing peripheral motor activity and the neuromuscular system; describing it in terms of the operator "kundalini", we find it characterized in correlated acupuncture and biomedical terms as the physiological purifier of the bloodstream etc.).

Indeed the millennial innovation of our Table of Correspondences takes more than a minor share of its uniqueness from this feature of its classificatory order: discriminating the operative presence, function and participation of conscious/subconscious "emissaries" through systems and centers of the mind/body form, can only secure over time an accelerated respect and *reverential* expertise relative to the real subtlety and sublime comprehensiveness of even the minutest mode materially considered. An entirely revolutionary conception of the character of "health" and "well-being" is bound to come about, and an altogether-superior wisdom regarding the practical manner of their attainment. Not only the *ways* in which mind and emotion affect physical function

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* Also, the fact of the *physical* systems being telescoped or stylistically compressed structures perceived "horizontally" by a tacit multidimensionality of summary focus, necessarily produces the effect that an organ or system *chiefly* ascribed to a particular value-level (e.g. Form, Structure etc.) will nonetheless appear at times to be doing double service under another categorical heading. Each such organ or system expresses the sum *totality* of hierarchic current processes while functioning chiefly in relation to, and as projective expression of, one such level and process.

(as by examination of the peptides or cholingeric system), but the very *meaning* of such psychic signatures biochemically encoded will become an intimate part of any discipline considered medically or scientifically sound, and will augur a way of reading statements of the Soul as unerringly as Divination-by-entrails counsels the shaman-specialist of tribal cultures. Finally, understanding of the interrelationships and *hierarchic* requirements of such systems will serve to place the very Art and Science of Spiritual Realization upon an unimpeachably *sound* basis (so to speak), eternal proof against the perennial *faux pas* of unripe practices breeding more superstition than substance, yet flaunting an unearned endurance owing to earlier absence of any universal Discipline or truly *Divine* Science (forestalled in its Birth by the fateful distortion visited on the seed of Baconian science) that might have interrupted its protracted imposture.

* * *

CONSCIOUSNESS-MATTER; Fohat

Value: *Noetic*

Region: *Cephalic*

Phase of Type: *Idea*

Organic System: *Generative (neuro-hormonal)*

Regulatory lobes and glands: *Posterior hypothalamus* (regulates appetite, sleep, motivative sexual behavior, fluid balance, body temperature, moods and emotions, coordinates nervous/endocrine functions through influence on pituitary. See "life-organ/acupuncture system"); *dorsal pituitary; pineal; thalamus; visual cortex.*

Plexuses: *Carotid plexus.* In yogic subtle system, *bindu visargha*, located parallel the top/back of cranium. Clusters of cranial nerves sprout from the locus of *bindu visargha*, projecting branches to the optic system. Emphasis on "third eye" (*ajna*) and visual system links the governing value (noetic) with the phasic type, "idea". As explained elsewhere, owing to its immediacy and *gestalt*/impressional unity the *visual* system dominates the perceptual order and continues as chief regulator even in conditions of blindness.

Chakras: *Ajna* (generative system)

Vertebrae: *First cervical*

Sense (organ of knowledge): *Visual system* (part of peripheral nervous system, connected to cerebrospinal systems [CNS].)

Organ of Action: *Hands*

Life Organ (acupuncture): *Triple Warmer*—involved in the regulation of principal life-functions such as appetite, fluid balance and body temperature (cf. *hypothalamus*, above, under "regulatory lobes and glands"). *Liver*: the system associated with "liver" includes the peripheral nervous system; thus asiatic traditional science correlates the organ to regulatory functions of *eyes* and *vision* (the usual assertion that "liver" *controls* "vision" framed from the *yu*-point of view, so to speak, is here modified according to the Initiated interpretation not presuming from the angle of mechanical linkages, as previously explained). The liver is likewise correlated to regulatory functions of the neuro-muscular system, is involved in peripheral motor activity (through motor centers of the brain, cf. *prefrontal cortex*) and applies to *muscle tone* as well as to that of tendons and ligaments. Whereas the muscular *tissue* is correlated with the *spleen* (qv), muscle *function* is monitored through liver's association with the nerves (i.e. the generative system). Thus the compound locus of the "liver" gives the projected *organ* for the organizational apparatus involved in hand/eye coordination etc. It is also associated with the "*Will-to-grow*" in the asiatic system; it is the organ-locus through which the *reproductive centers* are vitalized (continuing its application with respect to the neuro-hormonal complex of the *generative system*, aligned to Noetic value); thus it is connected to the "root" of creative/sexual drives and desires. In the asiatic system, the *Gall Bladder* is adjunct organ to the liver similarly involved in "hand/eye coordination" etc. or the chief sensory/motor functions of *prehensile dexterity*, whereby the organizational ideotype differentiates and distributes its cognitive phase space. The gall bladder organ is correlatively associated with the execution of "plans" (again, cf. *prefrontal cortex*).

Value: *Mental*

Region: *Thoracic*

Phase of Type: *Pattern*

Organic System: *Respiratory*

Regulatory Lobes and Glands: *Thyroid; parotid glands; temporal lobes; sinoatrial node*, on the consciousness-side. Prior to puberty, the *thymus gland* functions on the consciousness-side.

Plexuses: *Laryngeal, pharyngeal, cardiac plexus* and *cervical spinal ganglion*. Functions of several centers are involved in the connection of lungs to the *voluntary system*, i.e. the consciousness-side. "Voice" is controlled by the lungs (see "organ of knowledge"); "speech" (see "organ of action") is ascribed chiefly to the tongue, and is controlled by the *heart*.

Chakras: *Vissudha; Lalana chakra*, located parallel the nasal orifice (upper epiglottis) where "nectar" or *bindu* is stored to be purified by the "throat" or *vissudha* chakra. *Anahata*: controls sense of touch (see "organ of knowledge"); sense organ of *anahata* is the *skin* (skin as well as lungs [cf. "life organ-acupuncture"] are involved in respiration).

Vertebrae: *Third cervical* and *eighth cervical*

Sense (organ of knowledge): *Ears/hearing* (note—association of "ears" with equilibrium); *skin* (*heart's* organ of knowledge is the *skin*, while lungs are associated with cell respiration/skin. Thus the intimate association/cross-correlation of "heart" and "lungs").

Organ of Action: *Speech/vocal cords; hands*. For *lungs/vissudha chakra*, organ of action is speech; in asiatic system "speech" is equal to the "tongue", controlled by the *heart*. Since, as observed above, the *heart's* organ of knowledge is the *skin* whereas the lungs are associated with cellular respiration and skin surface, the linkage of their systems is patent.

Life organ (acupuncture): *Lungs* (regulates larynx and sinuses). *Heart* (Chinese): *cerebral cortex* and *limbic system. Circulatory/cardio-vascular system. Thyroid* and *thymus* (cf. "regulatory lobes and glands") are associated with heart function. *Circulation-sex organ/meridian system*: correlated to or identified with the heart's "protective sac" or *pericardium*. It is said to serve the function of guarding *shin* ("spirit", in the form of universal love) from modified emotional states and expressions correlated with or generated from the other organ/centers. All other such centers and their related emotional states tend to be polarized modifications of the central/resolving *heart* center and its unifying psycho-emotional value of love; thus the "protective" function served by the pericardium or circulation-sex system of acupuncture is that of harmonizing and resolving the emotional modulations of the ancillary centers with respect to the common denominator heart locus. (For example, the kidneys in themselves are associated with courage/fear; the liver, with anger/calm etc.) The circulation-sex meridian system is responsible for blending or "subliming" the physical with the emotional components of love/sexuality.

Value: *Psychic*

Region: *Abdominal*

Phase of Type: *Form*

Organic system: *Circulatory*

Regulatory lobes and glands: *Adrenal glands: cortex and medulla* (adrenal cortex is endocrine gland). *Gonads. Pancreatic gland.*

Plexuses: *Prostatic. Coeliac or solar plexus.*

Chief subsidiary plexuses: *Hepatic, pyloric, gastric, mesenteric. Splenic plexus. Vagus nerve* (on consciousness side).

Chakras: *Navel/manipura chakra. Svadhisthana (svadhisthana* is associated in the yogic system with the sense of *taste*. Its "organ of knowledge" is the *tongue*, and "organs of action" are *reproductive* and *kidney*. *Svadhisthana* corresponds to the prostatic nerve plexus. *Karmic* patterns of the collective unconscious are recorded and stored in *svadhisthana*.) The reproductive centers (*chakra*, corresponding plexus etc.) comprise the negative-polarity locus concentrating and reflectively integrating functions of the breath-soul, just as the pituitary and associated subtle centers comprise the positive pole functionally vitalized by, and according to, operative elemental ratios of the invaginated breath-soul (see above, breath-soul/pituitary gland).

Vertebrae: *Eighth thoracic* (spleen: first lumbar).

Sense ("organ of knowledge"): *taste/tongue* (esoterically, knowledge-organ and quality representative of the Form function, relating this value and "region" to that of the *heart* as well [e.g. the Egyptian "heart-and-tongue"]).

Organ of Action: *Sex organs/kidneys*

Life-organ (acupuncture): *Kidney* (the Psychic Hypostasis functions, at the 3rd-stage level, in angulated integration/alignment through the kidney/adrenals). Yin Water organ-meridian system, called "Basis of Life", "Root of Life" (cf. Qabalistic *Yesod*, "Foundation"). Kidney/yin water organ-meridian is considered "immortal" owing to its involvement in genetic regulation and control (chiefly through the *adrenal cortex*, see below). Its function focuses overall determination of the *vitality*-level; thus it's regarded as principal factor regulating *longevity*, and the general mind/body life cycle. The *renal* kidney of Western physiology reflects this hypostatic function in quantified terms through its regulation of acid-base (pH) balance in metabolizing electrolytes (urinary tract excretion or resorption of minerals, unused testosterone and estrogen hormones etc.); homeostatically optimizing blood/tissue fluid compositions through recycling and excretion of waste products, removal of excess water and metabolites from blood. Yin Water organ-meridian system includes the *adrenal glands*, i.e. *cortex* and *medulla* regions situated atop the kidneys. The adrenal medulla produces adrenaline/noradrenaline (cf. development of sympathetic nervous system on *nature*-side). The adrenal cortex is an endocrine gland. It produces steroids regulative of metabolic, reproductive, excretory, immuno-defensive and mineralizing functions. Hormones of the adrenal cortex participate in regulating sugar metabolism through action on the pancreas; others by direct secretion into the system influence gonadotropic hormonal generation, wherefore the asiatic model ascribes to the adrenal cortex the power of presiding over "ancestral energy", i.e. the sperm and ova. The Yin Water organ-meridian system is said to store *ching*, the *vital essence*. *Ching* is a subtle reserve energy and nerve tonic; its accumulation is a type of *vital-potential charge*, as is paralleled in the yogic system of energy-accumulation/storage through the abdominal locus etc. The *kidney* organ with its parallel plexuses and meridional networks is considered the main reservoir of *ching*, or subtle vital-energy, for the whole bodily-being. Both the adrenals and reproductive glands are given as part of the "kidneys", in the asiatic model; thus *ching* is the vital essence involved in secretions manufactured or stored by those glands, and presides in general over the reproductive physiology. Through polarized relation of the Psychic Hypostasis (functioning in identified correspondence with the breath-soul, projectively displaced from the spinal axis and concentrated into the abdominal locus) the spinal cord is energized, and brain directly vitalized, by kidney/reproductive centers. Thus the *locus ofpsychic balance* is efficiently determinative of overall available energy of the system according to polarizations of affinity/antipathy (reflected quantitatively in blood lactate, detoxification bottlenecks etc.), the relative integration of charge potentials (quantified in terms of electrolytic/ion regulation mapping flow-patterns, values of bio-electric and magnetic coherence/alignment) and aggregate circulatory maintenance. *Ching* of the kidney/Yin Water organ-meridian system governs the *lumbar* region of the back and the *skeletal system* as a whole inclusive of teeth, marrow and bones, furnishing the vital-essence or subtle lifeforce sustaining their cycles and activities; its infusion of the bone marrow makes it a key factor in blood production, immunological resistances etc. It imparts vital strength and flexibility to the spine, knees and joints (rheumatological implications should be apparent; the connection of viral disease and progressive, elastin decrepitude of the collagen in connective tissues as well as the immunological impairment of kidney function, co-presence of anemias etc. through various rheumatoid abnormalities indicate the appropriate line of holistic inquiry). As a vitalizing lifeforce or subtle essence, *ching* is associated with pubescence and the regulation of hairgrowth. The asiatic model for the kidney-meridian system reveals that it "opens into the ears", and is thus responsible for energizing the *hearing* faculty. In this connection the *parotid facial glands*, as psycho-emotional centers holonomically involved by resonant correspondence with affective regencies of the abdominal loci, as well as *mandibular* and *maxillary* nerves linking parallel regions with the paired ears and glands, are duly integrated as aspects of the overall complex (see *Mental* value, *Thoracic* region above—note *lalana* chakra, storage of *bindu* or nectar of the subtle essence). While the kidney-meridian system is characterized as principally Yin/Water, as all exemplifications of the *Wu-Wei* it possesses Yin *and* Yang components both of which in their various harmonies are efficiently responsible for operative energy-magnitudes and vital-distribution assignments over the whole mind/body complex. Yin-value applies through actual *tissues, hormones* and *fluids* of the kidneys, gonads and adrenals etc. *Yang*-value of the meridional system applies to the quotient of *vitality* effectively surcharging and generated through those components of the kidney/reproductive complex. The *psychic* value associated with "kidney Yin Water organ-meridian system" is that of *will*, and the principle of *courage*. Note connection of adrenal complex with *fight/flight mechanism* of the sympathetic nerve-networks, i.e. the corresponding autonomic processes through which volitional modeling of the Psychic Hypostasis is enacted.

Value: *Vital-physical*
Region: *Pelvic*
Phase of Type: *Structure*
Organic system: *Digestion*
Regulatory lobes and glands: *Gonads*
Plexuses: *Coccygeal plexus; pelvic; coccygeal spinal ganglion.*
Chakras: *Muladhara* chakra. Both *muladhara* and *svadhisthana* are connected to sacral

and coccygeal nerve plexuses. *Muladhara* is located at the perineum; it's associated with sensory-processes innervating testicles; in the female it's parallel the cervix.

Sense-"Organ of Knowledge": *Nose/smell.* Esoterically, knowledge-organ and quality representative of the Structural function, corresponding to *Earth* element.

Organ of Action: *Phallus/kteis*

Life Organ (acupuncture): *Large intestine; Yang Metal organ-meridian system.* Distributes, modifies and eliminates solid waste-materials; is efficiently responsible for general purity and compositional balance of fluids. Reserve subtle energy-essence or lifeforce vitality (*ching*) of the kidney, may be absorbed directly from fluid/nutrient energy-extract or reclamation processes of the large intestine and treated thereafter for storage. Large Intestine is considered to be "partner to the lungs", since it serves a similar respiratory process through governance of skin exhalation and porous perspiring as immune-response to fever etc. Through meridional correspondences it has influence over throat, facial and cephalic areas. *Small Intestine*: *Yang fire organ-meridian system.* Bacteriological environment whereby nutrients are analyzed of impurities, compounded and processed for absorptive assimilation through the system. Its regulatory function is related to the *pituitary gland*, the hormones of which conduct metabolic and energy-levels, psycho-emotional/adaptive responses and resistances, sexual functions and behaviors; thus the production and absorption of basic nutrients essential to *structure*, is affected or substantially influenced by hormonal correlations and meridional relationships whereby the small intestine participates as function of, and in monitoring capacity over, the process of vital-emotional balance (thus the emphasis often placed in "esoteric" instruction regarding vigilance over mood and emotion while eating, digesting and assimilating). Correspondingly the Small Intestine is involved in the assimilation of *ideas, thoughts* and *concepts*, through those processing/coordinative patterns as which they pass into encoded bio-psychic and physical life-structures.

NATURE-CURRENT, Kundalini

Value: *Noetic*

Region: *Cephalic*

Regulatory lobes and glands: *Anterior hypothalamus* (exercises control of sympathetic nervous system); *pituitary* (breath-soul is reflexively aligned with and functions through frontal portion of pituitary gland).

Plexuses/ganglia: *Carotid plexus* (chief subsidiary plexuses: *cavernous* and *cephalic ganglia*).

Etheric nerve-current: *Radiant-fiery current*-generative system

Life-organ (acupuncture): *Liver: Yin wood organ.* Serves physiological function of detoxification, blood storage; stores sugar (glucose) in the form of glycogen. Its relation on the nature-side—through the generative system—to the noetic-ideoform function of Fohat on the *consciousness-side*, may best be understood by first considering *liver/yin wood* directorship of *protein production* and *breakdown.* In that capacity the liver-organ and meridional systems serve the *qualitative* organization of formative constituents (e.g. amino acids, proteins), building out the specific typologies of sexual and genetic "profile" with reflex on the immune function (identification of "self"/"not self" operators etc.). Thus the liver/meridional system is responsible for production of essential protein factors in the blood plasma: *coagulation proteins* for blood-clotting of damaged vessel-walls; *albumin* for regulation of water exchange between tissues and blood; *immune system complement* (eleven sequentially interactive proteins which variously-enhance phagocytic attraction to antigen-antibody complexes, release inflammatory agent and serve to modulate other complement interactions); *globin*, a component of oxygen-bearing hemoglobin pigment; cholesterol (essential for sexual function) and fat-carrying proteins. *Amino acids* are sent to liver from absorption in *small intestine* (qv, **Value**: *Structure*) where they're recombined into proteins, urea, liver-manufactured "non-essential" aminos and glucose. The liver system also serves the catabolism of *hormones*. Both liver and kidney (qv, **Value**: *Form*) mediate detoxification functions for the bloodstream. Liver modifies the chemical structure of various absorbed substances, making them water soluble and prepared for excretion in bile. Bile transports waste from liver, and aids fat catabolism/absorption in the *small intestine*. (Oxygenated blood from hepatic artery and nutrient-rich blood from portal vein, is processed through liver into hepatic veins—thence to posterior vena cava circulating deoxygenated blood to right atrium of heart [qv **Value**: *Mental*].) *Gall bladder*: through small tubular *cystic duct* branching from bile duct, bile produced in the liver is passed to gall bladder for storage and concentration; when food from stomach moves to duodenum, gall bladder expels bile content into duodenum by contractile influence of gastrointestinal hormones *secretin* and *cholecystokinin*; bile emulsifies fats and oils from food content in the duodenum. In the asiatic model, gall bladder enhances strength of muscles especially in legs, by relieving muscle fatigue in association with lymphatic detoxification processes.

Value: *Mental*

Region: *Thoracic*

Regulatory lobes and glands: *Thyroid; thymus* (after puberty, thymus functions on nature-current side).

Plexuses and ganglia: *Pharyngeal plexus*—connection of lungs to autonomic system. *Cardiac plexus* (chief subsidiary plexuses: pulmonary, coronary). *Superior cervical sympathetic ganglion.*

Life-organ—acupuncture: *Lungs*—Yin organ-meridian system dominated by Metal energy; governs *Ch'i* (subtle energy field). Cellular respiration and that of pores, skin etc. is regulated by lung meridian. *Heart*—Yin Fire organ-meridian system. Heart is regulative locus of mind/psyche/emotions, in the asiatic system said to be the "Master Organ" in which *Shin*, Spirit, resides. (Note the Hebrew letter *Shin* signifies Spirit.) Lungs are principal respiratory organ serving CO_2 elimination, and blood/body oxygenation. Heart is chief organ of circulatory system responsible for pumping blood to lungs and throughout body. Greater portion of heart is composed of specialized muscle, the *myocardium*. A thick muscle wall (septum) divides the four-chambered heart into left/right cavities, each half having an upper chamber (atrium) and lower (ventricle). Blood is conducted to atria or ejected by ventricles, through large blood vessels emerging from top and sides of heart. Veins (*vena cava*) conduct body's deoxygenated blood to right side of heart (see *liver* under **Value**: *Noetic*). Blood entering right atrium moves to right ventricle, where it's pumped by pulmonary artery to lungs for oxygenation and CO_2 elimination. Oxygenated blood from lungs is conducted to the *left* atrium through pulmonary veins, drawn to the left ventricle and distributed throughout body. Drumbeat maintenance and modulation of the circulatory pattern is attributable to the heart's "pacemaker", located atop the right atrium. Electrical impulses of the *sinoatrial node* conducted both by heart muscle and specialized nerve fibers, regulate heartbeat sequence in the atrial/ventricular systole (contraction-phase), and diastole (relaxative-phase). The atrial/ventricular *systole* is induced by electric-sinoatrial impulse, spreading from atria to atrioventricular node. *Complex resonance patterns, of constructive or destructive interference-modulations variably proportional to biospheric flux fields, are conducted in the continuous translations of mechanical-to biomagnetic-to-piezoelectric energies for the overall system through oscillatory beat-phase rhythms, organized via heart/lung interaction. Yogically modifying or suspending the breath, changes destructive to constructive wave interference in the ventricular backwash from aortic bifurcation through trunk toward lower extremities, so that energy-translations promoted rotationally amongst the mind/body states (e.g. mechanico-skeletal to magneto-biochemical to piezoelectric brain-gel vibrations) allow system as a whole to resonate in standing-wave amplitudes of the biosphere.*

Value: *Psychic*
Region: *Abdominal*
Regulatory lobes and glands: *Pancreatic gland*
Plexuses/ganglia: *Solar plexus: splanchnic nerves and celiac arteries*
Etheric nerve-current: *Fluid/watery current*

Life-organ (acupuncture): *Yin Earth organ-meridian system/Spleen.* Splenetic functions include pancreas (insulin etc.)—thus, *pancreatic gland.* Also, *Adrenal medulla. Spleen* oversees the digestion, absorption and distribution of nutritive substances and fluids; in conjunction with kidney sharing regulatory role for fluid circulation, spleen conducts a coordinative process for overall gastrointestinal function. Its lunar and tidal correspondences are reinforced through a subsidiary aspect of general fluid-regulation, i.e. its role in regulating quantity and quality of menstrual blood. This is reflex of its participation in *lymphatic system*; it combats infection on behalf of immunofunctions by production of xenophobic antibodies, the *phagocytes* and *lymphocytes* that gobble foreign microorganisms; the spleen has lymphatic tissue made of these phagocytes, lymphocytes and red blood cells. Spleen serves the function of eliminating worn-out red blood cells. In the fetus it *produces* such cells, a job postnatally assumed by the bone marrow (however in the case of bone marrow diseases such as *thalassemia*, the spleen may resume its—prenatal—task of red blood cell production). In the asiatic model, the spleen participates in extraction of *Ch'i* (vital-energy) from digestive processes of stomach, and serves meridionally to conduct ch'i to the lungs. In conjunction with lungs (qv **Value**: *Mental*) which also extract vital-*ch'i* through respiration, the spleen is efficiently in charge of overall tonicity and physical vitality; limb-muscle development and maintenance; and those flesh-building processes conducted continuously throughout the body. This overall vital function is augmented by digestive and hormonal processes of the *pancreas*. The *pancreas* is a gland, composed of both exocrine and endocrine tissues. It's primarily made up of exocrine tissue, in which are embedded nests of endocrine cells (islets of Langerhans). Digestive enzymes are secreted by exocrine cells into ductile networks converging to form the pancreatic duct; the pancreatic duct merges with common bile duct transporting bile from the gall bladder, to form the *ampulla of Vater*—a small chamber opening into duodenum. Digestive enzymes (of the pancreatic exocrines) are catalyzed by other duodenal enzymes, and serve the digestive functions of catabolizing carbohydrates, proteins, fats and nucleic acids. Pancreatic exocrine tissues serve to neutralize stomach acids entering the duodenum, through bicarbonate secretion. Endocrine cells in islets of Langerhans secrete hormones *insulin* and *glucagon* into surrounding blood vessels, serving to regulate blood glucose levels. *Adrenal medulla* produces adrenaline/noradrenaline, same substances generated by sympathetic-system nerve endings (development of sympathetic nervous system, *nature*-side). Neurotransmitters of adrenaline medulla aren't hormones.

Value: *Vital-physical*
Region: *Pelvic*
Regulatory lobes and glands: *Gonads*
Plexuses/ganglia: *Coccygeal plexus, pelvic plexuses, coccygeal spinal ganglion.*
Etheric nerve-current: *Vital/earth-current (imparts structure).*
Life-organ (acupuncture): *Large Intestine. Stomach. Yang Earth organ-meridian system.* Biologically, the systems through which food is catabolized into nutritional constituents, passed to *small intestine* (qv **Value**: *Vital-physical, Fohat* column) for bloodstream absorption. In the asiatic model, the *ch'i* (vital-energy) is extracted from food content along with action of pancreas, then passed via meridional network to lungs for blending with respiration *ch'i* (surcharging air-anions etc.). Combined *ch'i* is conducted through *lung meridian* in circulation throughout mind/body complex. The Yang Earth organ-meridian system is responsible for building and conditioning striate (voluntary) muscle, has a direct influence on fluid metabolism and, through digestive processes, conditions functions of lips. saliva etc.

We've come to see that the mind/body processes through which we practically exist, and by which an intelligible world comes-to-be, are functions of a hierarchic process; that the elements of such hierarchic process, while mutually influential and sensitively responsive on an acute/reciprocal basis, take their point of departure in a very specific Value of the diversified operation—so that, for example, the only "competition" or "contention" involved in their interactions (mental, psychic, physical) stems from the *interpretive reflections* mediated through relative foci of those processes. Whether Reality is ultimately vital-physical, atomic, energetic, spiritual, archetypal, ideal etc. is not a conveniently "unresolvable" question suited for categorial embalming in the Syntopicon—at a minimal, initiatory threshold in the integration/alignment or ongoing intensive function of those processes, they themselves achieve a hallmark lucidity cooperatively conductive of a common "answer" for the myriad questions such services may have meanwhile engendered; the *virtue* of such an "answer" supplied by the total, cooperative interaction of processes at a threshold level, lies in the inescapable fact that it's *apodictic*—it is *self-evidently* true since it's no longer product of a specialized *emphasis* in function (i.e. left-brain styles of cognition) but whole-being *harmony* of function, integrated through and as expression of a common-unitive Ground. All modes interpretable as *energetic, biological* or *subtle-atomic* constitute compositor functions of a *psychic* integrity, excited on behalf of a perceptual-cognitive framework; perceptions and cognitions are models of the informing *ideotype*; and the ideotype is engaged as a principal function of Identity, representing the value of whole-being consciousness addressing the delimiting venue of its creative prerogative through "transfinite" mediator or "universal ordinal" of the Point-locus.

Therefore the question of "reality" altogether doesn't depend nor has it ever depended upon secondary processes of reflexive creativity or interpretive expression enabled *through*—and symbolically mirroring—the ontological constants. Those secondary processes are *not* rightly understood through *any* comparative evaluation of their contents, the "considered" products of their activities in themselves etc. but only insofar as they uniformly characterize and functionally *enable* immediate apprehension of the whole-being ground they celebrate (e.g. either in puzzling pantomime as in 3rd density, stentorian operatic allusion as in 4th density, self-closed pictorial or "mandalic" parable as in 5th, or immediate Self-exclamatory fashion as in 6th). Thus all such creative, cognitive and perceptual processes along with their bewildering amazonian networks of supportive energy-grids must be known in terms of the Ontology they express, not in deflective and distractive terms of conditional *ontological interpretation* (the latter clearly distinguished and *distinguishable from* the Former as reflective *content*, rather than as essential Form—essential Form permits the free-flow of all interpretive contents without falling to the reflection, in consistent maintenance of its integral being as Void-value *bending all contents back in genuflective acknowledgment of that Mothering Source*).

Thus we can never resolve the conundrum-of-Being or recline like Vishnu on the Lotus-bed of our Original Nature, by any mode of "reality creating", by manipulative modifications of powers and potentialities—powers and potentialities "built into" the aggregate Pattern in any case on the basis of ontological Propositions, or *primordial principles*, that never yield nor mold into conformance with such secondary functional potentials since they preside Immaculate in Eternal Conceptual Support of them (if, in this peroration, you hear faint echo of the Enunciation of the Virgin to Bernadette at Lourdes, i.e. "I am the Immaculate Conception", the allusion is no accident. This statement, so "heretical" to the Church Fathers protecting their velour flanks at the time, was perfectly sublime Expression of the Spiritual Truth-of-Being outclassing by a billion-light-years the dire negative-cast predictions Intoned by Orion-counterfeit at Fatima).

Locating the Source of our condition, then, obviously can't be done by *painting alternate versions of its unsolved symbols*! (So *goodbye*, ye host of misbegotten busybodies from Elsewhere.) We must favor the earlier discussion given here of Ontological principles, settling first of all around the spiritual *Point-proposition of being*. This Coordinate Point (Castaneda's assemblage point, remember, is not essentially different from SC's coordinate point except according to contingencies of respective practice) is the root and foundation of our whole spiritual geometry, and is therefore the Reality behind all architectural geometries in general whether of *Assiah* or *Briah* etc. The fixity of this point is *noetic*, or ideal. It is the still Point-of-being by definition, not by infinitesimal corrections of the measuring rods. (Similarly, all geometry arising from the "point" is first of all noetic; the straightness of Line in spiritual terms is given ideally, a function of the ontological proposition: "infinite continuity and homogeneity in finite terms". Its ideal character *doesn't mean it doesn't exist*; rather, its *existence* is first of all ideal—again, it's given definitionally rather than asymptotically by the standard of "rigid rods" etc.)

Such fixed, centralizing point is *functionally* a *locus*, as we've seen (the collector or state-assemblage of all possible coordinates, vectors etc. for a given field).

Its existence is precisely analogous to, and underlies in fact, the celebrated *Self-reference paradox*—and here's where we may locate the Place at which we must mount our concerted assault on the Citadel of Being, so as to resolve its mystery permanently and not provisionally. We've seen already that this fixed point/center, as the coordinative *locus* of being enrooting the whole self-reference paradox (embodying the proposition "infinite continuity" etc. "in finite terms", *on behalf of* the Absolute proclamation "infinite continuity" etc. "under all conditions") occasions the Creative overspill of Chaos. It presides at the cosmic percolation of *Tohu 'v 'bohu*. Examining these spiritual facts more closely, we may now close in on the great Metaphysical Calculus whereby the basic Questions-of-Being may be addressed at last *on their own terms*, so as to find surcease in the Arms of their Real Mother (relieving them with the Lullaby of their inbuilt harmony).

The Point-locus is not an objective coordinate in itself but a persistent *reference*; such point-presence is not only indefinitely displaced through the whole of being: it's *referenced* by such coordinate displacements, coming to expression as variable *ratios* and *proportions* of self-consistency/self-displacement. It therefore functions (in evocative and not-unsuitable modern terms) as a Strange Attractor.

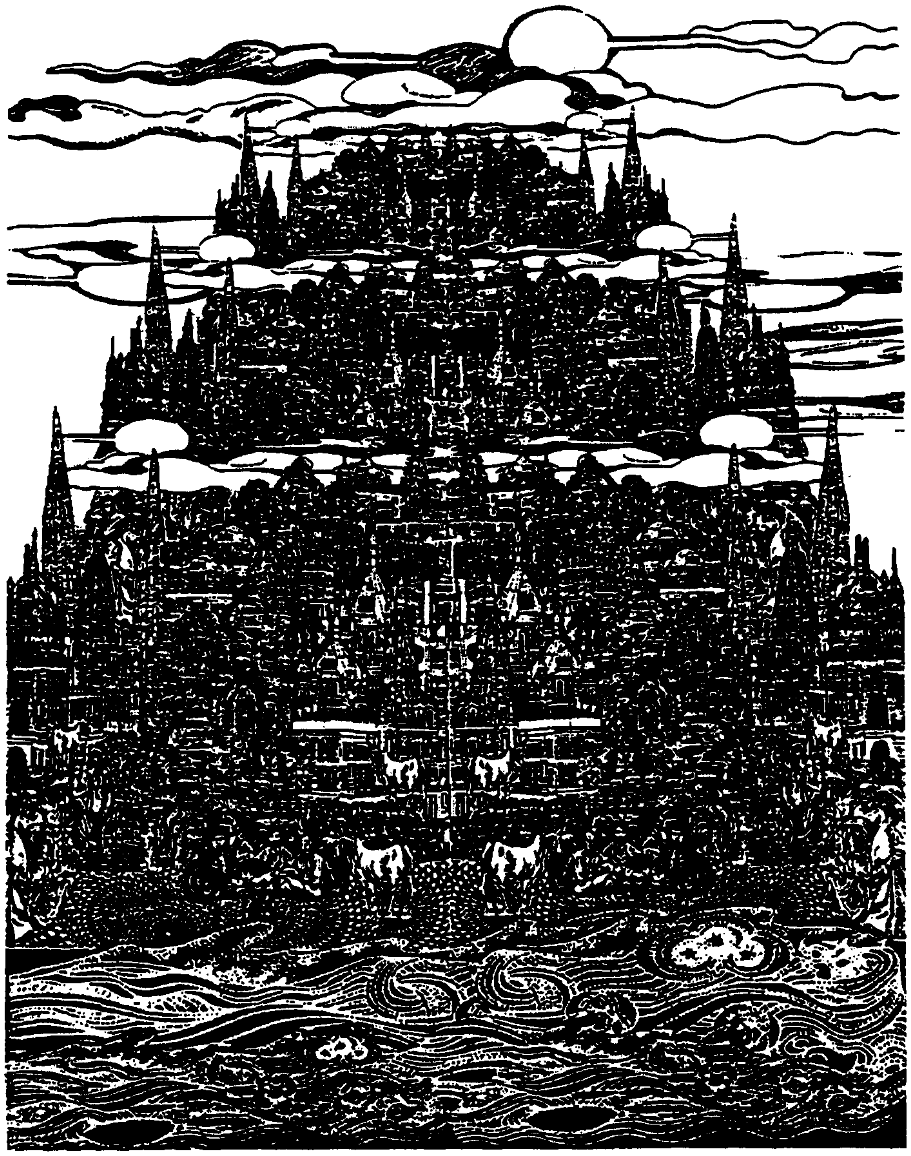
The strictly *geometric* point (i.e. the nondimensional origin of "geo"-earth, "metry"-measurement) is a function of the median focal resolution which always displaces in two directions, the infinitely Great and the Infinitely Small—between those variables of mutual displacement an apparently "fixed" objective reference may be established; this is simply due to varying rates-of-change in the compositor elements of that focal field (i.e. stream and stone, the flights of birds, the background glide of starfield and the erosion of ridges—simply put, we don't stake our architectural foundation on a quagmire...unless of course we're selling Florida real estate by mail). The "fixed point" produces a finite emulation of the self-referred locus-of-being, which *isn't* contingently predicated through its own displacement-field but is *coordinatively referenced* through that field; the self-referring character of such a prototype locus generates varying ratios and proportions of *prevalence* between the two conditions (self-referred locus and "fixed point" representative) depending on "qualifiers". This is the condition that makes its variability *chaotic*, not-linear.

In terms of Dynamic Logic, the truth-value of the self-reference is expressed as some *replacement*-value for itself; it *substitutes* for itself or *represents itself* through the coordinates of its own locus. Its qualifiers *are* its symbolic self-representatives. Insofar as it *negates* itself through its qualifiers, it establishes an oscillation between proportional values making itself a Strange Attractor. And it *continuously* negates itself since the coordinates through which it's referenced are *replacement* or *representative* (self-symbolizing) values. Only p as 0.5 doesn't oscillate. (½ spin is *fermion* value—stable matter particle.)

The fluctuations and interchanges described by this process give the *psychic factor* informing, and accounting for, all the states of perception and cognition, the hide-and-seek displacements of relief/recess characterizing the variable modes of sense; the mental modelings and moody rotations of the thinking process; the incessant masques-of-identity swapping conscious for subconscious partners across the theatrical threshold of dream. It would seem, to the conventions of logic, there could be no way of maintaining the *dynamism* comprising the life of the process without eternal sacrifice of the serenity or surpassing Peace which—if only by contrast of its substantial *absence*—seems to recommend itself as a powerful essential in any Model of a satisfactory *object* for such activity.

The coexistence of such changeless serenity, as if the hub of the Wheel had been found, in continuity with the incessantly-rotating spokes of self-modifying activity as is modeled *through* coordinative equations of the Point-locus, has indeed been represented across the spiritual traditions in various forms as the Holy Grael, the Summum Bonum, the coveted identity of samsara/nirvana—and, so problematically self-contradictory has the double-demand of the ideal proven both in theory and practice, that historical solutions from whatever source seem always inferentially to *sacrifice* one side, no matter how subtly, in favor of the side left standing. Thus the *modern* seeker, drawing on the available smorgasbord of Comparative Religions as a prerogative of his progressively global culture, finds himself inevitably meandering amongst the models, seeming at one time to favor the sandalstrap-ankh of Eternal Going as is proffered by sound-current soul travelers mounting the haloed cloudbanks of an eternally-receding Vanishing Point, and then in eventual despair over the Interminability apparently inveterate to crossing the Gates of one Palace-of-Peace after another ad infinitum, moving by compulsion toward the more remorselessly-definitive styles of sheer Extinguishing as in buddhistic "snuffing of the candle flame", yogic withdrawal-and-capping of the sensory-current etc.

We've stated the essential challenge embedded in these conceptual/historical fluxes, through propositions of previous passages. At this point we'll review what those key issues actually are, stripped of sectarian accretions and iconographic accumulations so that it becomes progressively apparent how "changing the reality configuration" in terms of preferred features and idealized qualities is ever only a ***distraction*** from the central challenge of ***aligning and amplifying the integral Form*** (out of agencies of those projective features) in orientation around the Ontological constants—thereby recovering Identity with and through the perdurable Term of all changing venues, in essential rapport with the apodictically-consistent Common Denominator of all seeming diversity.



If the—shifting—compensatory balances between consciousness and subconsciousness furnish us the image of mirroring bars divided into mutually offsetting ratios between self/not-self, why may we not recognize the image of equilibrium in a *single bar* simply divided in half: 50/50 gives us a *neutralizing* balance in which the squaring-dance of self/not-self settles into suave self-cancellation, and the drive of "dilemma" slows to a halt. This is, after all, what the yogic traditions recognize as the indispensable *sattvic* quality. What matters, then, that *this* bar be "mirrored" in the dream-domain? They (the bars) remain *simple equivalents*.

Inferentially, what becomes of the distinction between "conscious" and "subconscious"?

...the polarized currents through which the ideotypes of the identity-processes are patterned (thoughts, perceptions, feelings, cognitions) may achieve the likeness of such a balance only in a special way; this is due to the fact that the respective currents do *not* have equivalent charges in their functions through the mind-body system. This implies the requirement of a specific *ratio* between the currents in order to achieve the model Balance of our ideally-divided bar.

Therefore the *real* point to the relationship between consciousness and experience rotates inevitably back around again to the central question of the *Self-reference paradox*. It oscillates unerringly toward its own "state attractor" comprising the *primary* term of reality, rather than to the secondary and symptomatic *products* of that basic Enigma.

...proportional assessment must confer a superior relationship of correspondence between the "greater" value and unity, since the ascription of objectively equal weight to the terms inferentially seals the triumph of the "lesser" (or negative) principle so that it succeeds in having "its way": an *equalizing* apportionment (direct 50/50 assay) cancels the terms to zero while implicitly endorsing the value of Negation against the prolific creativity (and innate *validity*) of manifestation since the directly-equivalent terms *stalemate* one another: their direct equivalency produces a *static* zeroing or inert equilibrium definitively silencing the mechanism of ratio, which alone secures the contrasts indicative of creative appearance.

But this *cancels* the term of finity as well; the "triumph" of Ahriman would thus implicitly be guaranteed, for a 50/50 apportionment banishes the projected *finite* ground of resolution in an annihilative exxing of oppositional values at *Infinity*.

Thus the negative proposition of Ahriman *would* succeed in coexisting at infinity with that of Ormudz, the creation would be *stilled* in accordance with the *antipathetic value* expressed through Ahriman so that, by inference, *Ahriman* wins wherever He *can* be placed upon equal footing. All Ahriman *needs* is equal footing, not superior status, to triumph over Ormudz the Good principle; for such "equal footing" *is* indeed dualism, as the conventional accusation against Mazdaism has it. "Equal footing" succeeds in *cancelling* the creation upon an Infinite (and therefore *unresolvable*) ground, where positive and negative indeed float in *Eternal indistinguishable equivalency*.

Yet the *express* stipulation of Zoroastrianism is that the battle of the principles be given a *finite limit* in which to resolve itself. Its venue of resolution *is* therefore the field of time; this ensures that the creative Term of Limit, and therefore the innate "validity" of finitude, will not be violated in the process; if the term of creative limit is *conserved*, Ahriman's "solution" (annihilative cancelling and lapse to indistinguishable infinity) can't be honored

and has no ultimate justification.

At the same time, conservation of finitude requires expression of the Resolution of "contending" principles as some *ratio* in the balance of charges, as we've seen. This means however that the Zoroastrian stipulation re a *finite time* for the accomplishment of Resolution infers and *requires* the apotheosis of a proportion, some ideal geometric harmony for the optimizing of a Mean. Such "Mean" is of course given in the Golden Proportion. Thus we're perfectly justified in our insistence that the Mazdaian stipulation of "time" or finite limit as the venue of Resolution *declares Ormudz's authority and proprietorship of the controlling term from the beginning.*

The insistence upon the finite term in Zoroastrianism not only demonstrates sufficient *honoring* of the innate validity belonging to the principle of limit (so as to secure the relationship of Love between consciousness-absolute and the creative field, conserving the sacred legitimacy of the latter); such honoring of the "finite" *automatically* ensures against the ultimate anti-creative or negative victory of Ahriman, which *is* the postulate of "infinite equal footing" or "eternal dualism" mistakenly attributed to Zoroastrianism as a whole, since any *finite* resolution of the contending terms requires a *ratio* in the distribution of *weight* to their respective values both in order to conserve the term of "limit" and to resolve the elements to *unity* (rather than to the eternally-irresolute stalemate of an annihilative—or merely dispersive—exxing of principles without hope of coherent integration).

Our *key* postulate here of course, is that a solution *may* be modeled. Given the existence of a viable model, keys to the functional correspondences of the model, a suitable initiatory practice incorporating those functional features and the essential *starter-dough* of a resonantly-inductive *entrainment* (by spiritual/psycho-somatic superposition from the Living Whole-being Exemplification of such valued Pattern, understood in the traditions as *Saktipat* or *Guru-kripa*, *Hierophantic Transmission* etc.) there is no further reason humanity should remain in the dark, no reason it should seek its solutions as if they existed "outside itself", from Elsewhere—no reason the implicit universal Conundrum of the traditions should seem to remain unsolved. What the mystagogue and professional seeker alike love most to conserve as sacrosanct "eternal verity", is the "mystery of it all", the convenient "unknowableness" of everything—which of course if they were really to honor same would stop them dead in their tracks, and shortcircuit the very thing for which they invoke that Grand Impenetrability in the first place, i.e. their safe vocational fixation in those saleable trade items and inexhaustible features of the Search itself.

Our model is given below. The reader need only know its functional correspondences. Thus, when we speak of the basic "Model of 10 total units", we are referring to the Consciousness Axis, the multidimensional Pleroma or Common Denominator of Spirit-Identity Itself (known variously as *susumna*, or *citrini* within *Susumna*, the *poteau mitan* in voudoun, the Maypole in Celtic rites and, secretly, the Bole of the Christmas Tree with its electrically lit chakra-ornaments, in the modern commercial ritual of capitalized potlatch). The value denominated *Hot* with strength-value *3* per unit, corresponds to the portion of autonomic or sub-conscious nervous systems known as the *sympathetic*; in Hindu terms this would be the fiery or *rajasic* gunam related to *pingala*, and the *agni* tattva (fight-flight etc.), thus we call it "hot". The value denominated *Cold* with strength value *2* per unit, corresponds to the *parasympathetic* or sedative system of the overall autonomic complex. In Sanskrit parlance this would be the *tamasic* or watery/earthy quality related to the subtle-lunar nerve current *ida* and the *varuna* tattva; thus we call it "cold". From the respective unit-ascriptions we may note the *uneven* distribution of proportional strength or emphasis between "hot" and "cool" systems, just as a flame is more compelling than pond-water. At the same time we note the *central* nervous system or consciousness-axis necessarily receives the equilibrative Gunam or quality of *sattva*, related to *susumna* and the element (or tattvà) of *Akash*.

As a start, the only other thing the reader need know is that the ratios in respective strengths of function between hot and cold (sympathetic/parasympathetic systems) with respect to the Whole-being Model of the Conscious Axis, may be modified with the *modification* of *breath*—as in the breathing practices given at the beginning of this *Organum* for immediate benefit of all.

(A) *Model* has 10 units total
Hot: Strength value *3* per unit *Cold*: Strength value *2* per unit
Hot value: 30/10 *Cold value*: 20/10

In order for hot and cold values to break symmetrically (50/50) over 10 unit model, one can't just divide each by half—that would give a 15/10 ratio hot to cold. How many units of cold value to hot value would be required to break symmetrically? You'd need *6* units of Cold, giving total strength value *12*, to *4* units of hot giving total strength value of *12*. *50/50.*

Let's see what we obtain, against the ideal case, by calculating "real"—i.e. operative—proportions, giving ratios realistically representative of the current operative condition or level of integration/balance indicative of the general mind-body "formula" in 3rd density: "right now", one functions on: *4* units of cold (4 x 2) = *8* strength value, to *6* units of hot (6 x 3) = *18* strength value

Mirror Reversal—complementary (Non-Abelian) symmetry:
8u. x 2s.v. = 16 + 8 = 24
2u. x 3s.v. = 6 + 18 = 24 (Note doubling of the ideal strength value 12)

Suppose we attempt the simple-symmetry formula by splitting the number of *Model-units* evenly: 5u. x 2s.v. = 10; 5u. x 3s.v. = 15.

An equilibration to that proportion can be given in two ways, both of which reflect a compensatory ratio set over against the existing proportion in anti-commutative fashion, which does not however establish the appropriate ratio of balance strictly within the proportions of the existing system. **Example I**: 5 x 2 = *10*; 5 x 3 = *15* (see above); what's required in compensation is: 7u. x 2s.v. = 14: 3u. x 3s.v. (hot) = 9. 14 + 10 = 24; 9 + 15 = 24. Note that this *doubles* the ideal s.v. product of 12. We've "carried over" into the subconscious domain for technically-compensatory values. **Example II**: (±)11*i*u. x 2*i* (cold) s.v. = –22/(±)9*i*u. x 3*i* (hot) s.v. = –27. –22 –(+10) = 12/–27 –(+15) = 12. Note in this case, the value of the *Model* as a whole had to be doubled in total units, rather than the product of strength values.

Such compensatory equations don't constitute a true resolution within the system, but mirror counter-adjustive properties of a *compensatory* stress-disequilibration in *complementary* terms.

The *values* of such terms would have to be integrated to the prevailing proportions of the real systems so as *actually* to modify those proportions.

The non-commutative reflection-equations give *dream-values*, show the forces, pressures, tones, qualities and psychic properties displaced into desire-forms and fears, phantasmagoric illustration and symbol-condensation by the continuous off-set "slide" of operative ratios in waking-consciousness *codes* around the stable, proportional harmony (6 of cold, 4 of hot). This is the actual sense of Jung's Shadow, Anima/Animus, the Freudian "wish-fulfillment" fantasies of the dream mind etc. It accounts for the often *disturbing* contents of the *offsetting* or symbolically compensating forms. They give the haunting condition for the complex network of *countervalues* produced by continual displacement of the consciousness-system as a whole around the optimum ratio of resolution (i.e. between "hot" and "cold", sympathetic and parasympathetic nervous systems with respect to the whole-being value of the conscious axis). They don't depict terms to be incorporated *as they are* in order to complement and offset or "cancel" the prevailing disproportions of the consciousness-systems, though this has been the *frequent* historical interpretation, as when spiritual practitioners assume a rigid counter-pleasure in the form of severe austerity, penance, withstanding of pain and discomforts artificially prolonged etc. This *interpretation* of "complementary" values as are to found for example in dream-content, gives us the "good medicine must taste bad" philosophy—but it's based on a misunderstanding. Those displaced *compensatory* ratios and proportions that pop up in symbolic-configuration through dream content *mirroring real experience etc.* do not *recommend a straight regimen of repair*, and shouldn't be taken as such. They portray distortion values reflecting—in stress-compensatory fashion—the prevailing ratios and operative harmonies-of-proportion characteristic of the consciousness-system (central/autonomic) as a whole. They indicate psychic qualities and ratios-of-harmony that must be redressed, assimilated *properly* to a satisfactory *summary* proportion strictly in terms of the real system, a ratio-of-balance *in itself* optimum to the system (rather than requiring, or generating, shadow-form compensations from stress-displacement values carrying over terms that won't go evenly into the conscious equations). Such dream equations are: **Example I, Example II.**

Now let's consider the implications of our preliminary modeling in terms of Dynamic Logic. (For those unfamiliar with dynamic logic, it's advisable first to consult our inset across-the-way wherein we find the MT-adaptation of a good summary description given in the February, 1993 issue of *Scientific American*.)

(B) Total Truth value possible is 1. This is represented for the consciousness system as a whole in the constant Φ, which gives the only 3-proportion that reduces to One: a:b:c. Therefore value (1) is given here as 1:1.618. Φ

Let's now make a statement S which will function as typical of the identity-equations formulated at the 3rd-stage/density level, presuming the Whole-of-being as active correspondent of the identification. *S*: "This form of Identity embodies Φ, 1.6180." It declares its truth value is complete, whole, equal to 1. Assessed in relation to the impartial Truth of the actual constant, we find such declaration of S to hold on 0.4 truth value (it's only 40% true). How true is S? Its truth value *s* is given as 0.4; thus it's 40% true, which is 0.4:0.6472. Since S posits its value at 1.618, we can only take it at the *difference* between the two values. Since their difference is 0.6 (60%), S is untrue by .06% or .9708 in relation to Φ (.9708 + .6472 = 1.618, Φ).

If we model this in two cross-referred statements, S and T, we may calculate successive pairs of values from an initial pair (s, t):

S: S is as true as T is true; T:T is as true as S is false

$\{s \leftarrow 1-(s-t);\ t \leftarrow 1-(t-[1-s])\}$

Plotting them as plane coordinates, geometric figures known as *dynamic system attractors* tend to emerge. "Escape-time" diagrams on the same order as the suggestive images of the Mandelbrot set may be obtained from initial representations by calculating the steps required for given value-pair decimal expressions (s, t) to exceed a threshold value e.g. just greater than one, then plotting the coordinate point (s/t) in a color coded to the required number.

Dynamic Logic

Truth Values in classic logic: 1 and 0.

Statement P with truth value p, which is 1 or 0.

P and not-P, the statement's negation. If P is true, then not-P is false with a truth value of 0—and conversely.

"This statement is false": P says the truth value (p) of this sentence is $1-p$. If the truth value of P is p, then the truth value of not-P is $1-p$ (i.e., $1-0 = 1$; or $1-1 = 0$). This is fine, if P and not-P have separate references. But if P and not-P participate in a *self-reference*, P and not-P are inextricable. *They're identities*. P is then stating the truth value of P *is* $1-p$ (i.e. the *same as* not-P). Then if the truth value p is 0, p equals $1-0$, which equals *1*. It's self negating. If the truth value p is 1, then $p = 1-1$ which equals *0*. Again, it is self negating. It constitutes a perpetual/unresolved oscillation between Zero and One. (Only a truth value p =.05 is stable, as we'll see below.)

This is the result of the expression of a unity in finite terms. The *infinity* implied in the expression as a self-reference, or self-closed illimitable unity, polarizes a contrastive subdivision as *vehicle* in the *extension* of that unity to the infinite/indeterminate degree. All values fluctuate between Zero and Unity (as we've seen, Zero and Unity are the same); all numbers (differentials) are fluctuating ratios of unity, and are therefore fractional decimals of 1: .05, .25 etc. Truth value p in the self-referring mode needn't *equal* $1-p$. This only prevails in classical logic. P may have a truth value p of 25% true (i.e. $p = .25$). Now, if $p \leftarrow 1-p$ rather than $= 1-p$ an immediate revision of p's truth value requires an assessment of p at .75 ($1-.25$). However, if p is now .75, the formula $p \leftarrow 1-p$ requires an immediate reassessment to .25 ad infinitum. In the process of further assessing the truth value of statements *about* statements, (two statements P and Q with truth values p and q) nonrepeating or *aperiodic* fluctuations may be produced cascading into *chaos*. Also, cycles of specific recursions or numerical periodicities may be generated.

"I, sentence P, say sentence Q is true." "I, sentence Q, say sentence P is false." P is $p = q$. Q is $q = 1-p$. If truth value q is 1, then truth value p is 1. But Q says truth value $q = 1-p$, i.e. $1-1$, which is *0*. If truth value q is *0* then truth value p is 0 etc. ($1-0 = 1$). If however $p \leftarrow q$ and $q \leftarrow 1-p$, then we may give fractional values to truth values p and q. If $p = .06$ and $q = .07$, then spontaneously $p = .07$ and $q = .04$; spontaneously again, $p = .04$ and $q = .03$. Again $p = .03$ and $q = .06$ then back to the starting point $p = .06$, $q = .07$.

In dynamic logic theory, one may take two self-referred statements which are at the same time *mutually* referring (the coinherent polarization factor in the self-referring proposition-of-being actually *implies* that all resultant dualisms are just differentiated self-references, mutually referred as countercharged complementaries to the *nth* degree a la the *Tai Chi* symbol). As we learn in *Logos/Anti-logos Part II*, all cognition is *primarily* self-referential; every *object* of perception/cognition is an immediate ideoform unity borrowing against the selfhood of Identity as an immediate *self*-representation and reference.

What's the truth value of S? $s = 40\%$

Suppose S were of the form of the Self-negation (self-referring statement framed in the categorical negative, as in classical logic: "This statement is false".) Owing to its self-representational character, the form of identity which posits *totality* does so, in golden braid fashion, as an immediate reductive removal *from* the totality; the phenomenon of infinite regress belongs to this order of self-modifying and auto-adjusting reflex ("I'll remember this moment—and I'll remember that I'd remember this moment, and I'll remember that I remembered that I'd remember this moment"...). That which is constituted as a positive identity *borrows against* the whole being value of absolute (permitted owing to its unique character as void) and invests the quality of holism in conditionally modeled terms. Refer to our previous analysis regarding the *ideoform* quality of perception/cognition, through which the abstract unity of self-identity organizes *identities* consistently conformant and internally homogenous through all contributory terms. From those discussions, you'll recall the important point that the tendency-to-Entify isn't a falsification of pure "process"; patterning processes are organized through unifying *loci* imparting intelligibility, cohesiveness, consistency of identification through compound modes and over variable behavior-factors. The subjective identification of "entity", of coordinate and localized wholes within the field of perception corresponds to real functional wholes as a *sympathetic* recognition.

"Cat" takes its point-of-departure as an organizational unit of coherent/self-congruent identity, constituting an oblique displacement-locus borrowing against the total consciousness axis of which the self-reflective percipient is efficient "triangulator". The organizational field of patterning processes configuring the consistent, centralizing self-identity of cat represents a functional *angle* of intersection with reference to the total *vertical* axis of the (multi-dimensional) consciousness pattern; the ordering system of correspondences through which it arises is modeled as some distortion angle of the total mind/body Standard. The consciousness unit superintending the organization "cat" as inquisitive expression of sentient identity-patterns (for purposes of memory cross-reference), assumes the field through which its perceptual characteristics are ordered, as an intersectant and subordinative correspondent of the Whole-being model (the cerebrospinal or—multidimensional—conscious axis) through the constant reference-framework of which it is attracted, compared, associated, rotated...and through the pleromatic axis of which it is "transferred" to another organizational complex in the elemental kingdoms representing some greater degree of intensification, coordinative alignment and angular correspondence to the vertical Model of the Whole.

Thus the identification of organizational wholes in the perceptual field isn't just an "entifying" overlay basically falsifying a borderless pattern of pure process, but correlates by "empathetic correspondence" and likeness-of-unitive being to viable organizational wholes, discrete identity-complexes establishing provisional (unitive) continuity and coherent "entity" through a defining context. What the "process" extollers are trying to identify (so as to avoid its internally-contradictory pitfalls) is the conditional limit which "entification"—the Being of Nouns—seems to impose upon an overflowing reality provoking control-crisis, anxiety and the intolerably fluxing ambiguities in the profiles-of-identification made through imitative ego-rapport with such misleading "entities". However, it isn't the "entification", or recognition of (provisionally) discrete and functionally unitive identities in the cognitive field which underwrites the celebrated and problematic crisis of ego-identity; it is the degree of *commitment* and *intensity-of-belief* with which the whole-being value of Identity authorizes its correspondence or *one-to-one identity-equation* as a representative profile (the "ego-inventory" etc.).

This is the point at which statement S, fully qualifying itself as equivalent to Whole-being value (1, or Φ), nonetheless extends itself as available candidate for the internal-negation paradox of the self-referring statement. Indeed the more completely and one-sidedly the value of Whole-being identity is *invested in* a representative pattern or surrogate form, the more completely does it become the "self-referring statement" flatly declaring the *whole* of itself false in a complete reversal.

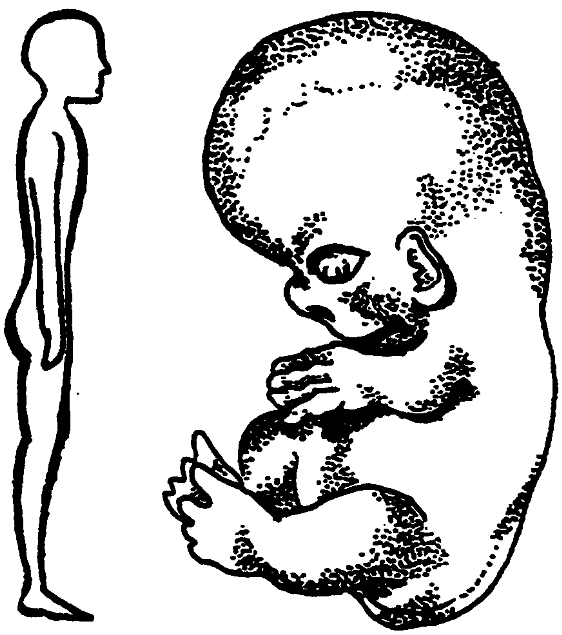
However, as we've seen, *everything* derives from the investment of whole-being Identity imparting an identifying/unitive selfhood to objects and patterns in the perceptual field. Therefore as we find in the system of "fuzzy logic", no such statement of identity can be *wholly* falsified or falsifying (in classic logic remember, if it's true it's automatically false; but if it's false it's *true*). It is more consistent with the reality of the case to insist along with "fuzzy logic" that some percentage of the self-negating statement must be true (and thus, some percentage false). The understanding established here regarding primary participation of the whole-being value of identity in provisionally *defining the selfhood-values of forms* (*secondarily* segregated—by *negation*—as not-self, which nonetheless in non-Aristotelian fashion can never realize A ≠ non-A), gives us the *philosophical justification* underlying the otherwise seemingly "fanciful" proposition of fuzzy logic that the truth value of statements can be *fractional* rather than all-or-nothing.

Therefore, what if S ("this form of Identity embodies Φ, 1:1.618") were of the self-reference type of statement? This statement, incidentally, goes for any thought, feeling, perception, emotion, behavior or cognition a person generates. Therefore it's a *prototypal* statement, and one should recognize it as being the *actual* if implicit statement behind all that one says, is and does; for everything is a form of *identity*, embodying some *ratio* in the characteristic interaction of mind-body variables—nervous systems, brain-hemispheres etc.—and thus some specific degree or intensity-domain of commitment to whole-being identification through the given, *representative form*. As we learned in "Why You Don't Create Your Own Reality", it is the *totality* of multidimensional mind-body processes through which the characteristic typologies of thought, desire, behavior etc. are patterned, not just specialized lobes of the brain. Thus every such thought, behavior etc. is a type of *identity-equation* generated through corresponding ratios in the interactions of "hot" and "cool" systems with reference to—and borrowing against—the whole being Standard of the constant (conscious) axis.

Just as the sympathetic and parasympathetic branches of the autonomic nervous systems aren't really separate from the consciousness system but are *specialized subdivisions* of it, the ideal proportions in the Constant Φ demonstrate the harmonic identity and ultimate *unity* of the segments with the whole. Given that the characteristic "cut" of the governing typologies divides the nervous-systems in variable ratios that oscillate *around* the resolving Φ standard interaction (most perfectly aligned in congruence of identity with the conscious axis), we may recognize the kinds of thoughts, behaviors and feelings typifying a humanity *unresolved* by the .5 (50/50) net in the ratio of balance between "greater" and "lesser" systems as reflective of "malaligned" properties, to one degree or another, exhibiting representation-identities the contributory patterning ratios of which *don't* go evenly into One (the Whole-being value of the Conscious Axis), but fluctuate across the psychic "special limit set" or "equilibrium trajectory" separating wakefulness from the compensatory counter-ratios of elemental dream composition.

Thus if S as a self-referring statement embodies an implicit negation, we may "weigh" its relative truth value on these fuzzy-logic scales: Statement S, has a truth value *s*; *not*-s has truth value 1–s. If, as we've suggested, by weighing the contributory stress-ratios comprising the thought-statement—identity equation—against the Total Truth value 1 (expressed by Φ proportion 1:1.618) we find the statement to hold at .4 truth value, then truth value *s* of S is 40%. Yet, as the auto-negating function of the self-referential statement, S tells us to ***substitute*** the truth value of *not*-S, i.e. 1–s. Thus we find that, rather than its truth value being 0.4:0.6472 (Φ x 40%), it is immediately dislocated to 0.6:0.9708 (Φ x 60%, 0.6 being its "untrue" value; or 1.618–0.647 = 0.971). Yet again, if 0.6:0.9708 is its truth value, we must reflexively substitute .6472 and back again ad infinitum, in the same way that classical logic forces a perpetual oscillation between 0 and 1. (Dream-compensation and back again etc.)

When, however, we attempt to apply the 0.5 (50/50) equilibrium value in the standard manner, we obtain only a stagnant product—no more equivalent to Φ as a whole-being proportion than any of the previous values (Φ x 50% = 0.8090; 0.8090 + 0.8090 = 1.618, Φ). Indeed this is the "spacedork" solution, accounting for the peculiarly infantile proportions described by "abductees" etc. with regard to their diminutive hosts:



The spacedork-body has the proportions of the *human infant*, because there is a *secret spiritual statement* encoded in those proportions. The ratio between body divisions above and below the navel renders an overall *symmetry* to the proportional harmonics of this *fetal type*. And the geometric value carried by Symmetry corresponds to just that general, global equilibration and harmonic *cancellation* of all polar identity-mode potentials through restorative alignment—or turnabout repolarization—in positive congruence with the Conscious Axis.

Indeed this *represents* the very, "superior" power of balanced abstraction said to recommend the given cerebral emphasis of the spacedork type, in confrontation with the millennial requirement of *detaching from* committed fixation to asymmetric, cognitively "lopsided" perceptual purviews. Why then do we find the higher-density Source-selves of those 4th density dorkotypes, apparently reverted to the anisometric or *proportional* harmonics of the *human form*?

For, just as the fetal-dorkotype suggested in its proportions the nonmanifest value of abstract-symmetrical *cancellation*, so the human form equally suggests the principle of *manifestation* owing to the ratio between body divisions above and below the navel (in the adult) that specifically defines a Golden Proportion, or unconstructible equation of angularly contrastive values—the very *requirement* of manifestable perceptions.

At the developmental juncture where we're faced with the "turningwall" of consciousness (i.e. as previously explained, when encountering the inherent bankruptcy of desire-objects in manifest form) would it not seem more correct to opt for the highly *Symmetric* pattern of the fetal-style proportions—indeed, just as the spacedorks initially did? The answer

to this, is telling.

The prototype form of the dorks' own Source-selves, gives the message: though it may *initially seem so*, the *object* in the recovery of Consciousness is *not* the unqualified withdrawal from patterns of the creative field. Those patterns are "coeternal" with Consciousness and indeed themselves *encode*, in the form of the Logoic Ideotype, the means of *correct application* to the coinvolved creations so as to align them—ultimately—in helpful congruence with the informing, Conscious value from which their manifestations emerge.

The creative patterns-of-being constitute the compound coordinate *foci* of Consciousness, through which it may variably adjust its "sights" in a progressively asymmetric slant toward the field of differential form, or conversely—in a switch of orientation at the fateful "turningwall" of Consciousness—through which it may produce a progressive *intensification* and integral coordinate harmony of all, contributory elements so as to achieve a self-evident *parity* between real and virtual, potential and actual, thus effectually "cancelling" uncompensated charge and restoring the whole field to a tacit Symmetry corresponding—on the manifest side—to the Void-being belonging to the eternally-nonmanifest value of Consciousness Itself.

Its "action" on the *evolutionary* side is not really withdrawal or *disengagement* from the creative fields; for this reason Will, though it is—as a faculty—self-evidently the very *instrument* of Consciousness, cannot be considered imperiously *independent* or over-against the created patterns-of-being. It's incorrect to believe that Will may be "achieved" by abstract distancing. From TNTC Vol.2, No. 7 Aug.-Sept. '91, *T-Bird Meets the Phoenix— We Go to the National New Age and Alien Agenda Conference: Part Three.*

We must ask, then, how the organic *ratio* essential to patterning contrasts (exemplified in Φ) may be reconciled with such *symmetry-equilibrium* as is needed for homogenous self-congruence in neutral void-value, equivalent to the required standard of consciousness? How may the terms be resolved, when the self-referring character of any *substitute* value or *representative* equation participates in the dynamism of perpetual/unstable oscillation, or settles into the unsatisfactory stasis obtained in the inert equilibrium of .5 value applied by convention for s? We seem to be back at the spiritual doorstep of the traditional dilemma, where the only "solutions" flux between a ceaseless "going" (in inexhaustible exploitation of the manifest patterns—subtle or gross—by synthesis, syncretism or asymptote) and an inertial "withdrawal" or static balance as with interiorization and mutual cancelling of polarized sensory-currents to the quiescence of a "yogic" tetany.

The core of the problem may now be located in its conventionally flat treatment; despite the "multidimensional" properties occultly assigned the nervous systems, their subtle centers and currents, there seems to have been no serious consideration paid the significance of their respective *intensity values* aside from a tabulation of descriptive qualities. The polarities seem consistently treated as equal-and-opposite, regardless the tradition and its characteristic "solution" with *respect* to that standardized treatment. No real homage seems to have been paid their function as *ontological representation,* a factor which immediately assigns *proportional* charge to the polarized complementaries so that certain qualities or ratios-of-value segue more smoothly and by consonant correspondence (or homologous continuity) with the whole-being axis owing to their positive correlation, some less so owing to their contrastively negative correlation.

For example, "love" and "fear": in the manifest field each tends to arise as a relative expression of identity investment, thus each tends to be correspondingly compromised with reference to its potential whole-being equivalency as a *representative* value. Yet this doesn't place them on equal-if-opposite footing. The former bears a relation of correspondence to whole-being by *similitude,* therefore permitting segue through transference (from the *familiar,* to the self-congruent and ultimately *intimate*); the latter bears a relation of correspondence by proportional Negation (in which case either duplicitous *substitute* correspondences are enacted so as to *ape* whole-being value through self-insular, distancing "neutrality"; or permissive proportions are established by reactive learning-adaptation, through ongoing identity investments).

Therefore the equilibrium value .5 must be viewed in another way. Expressive equations of consciousness ("substitute" identity-equations) must function as symbols *incorporating the .5 value as elemental operator,* working through appropriately scaled intensity-assignments—rather than as operators *symbolizing* the .5 value according to hidden intensity-assignments functioning distortively with respect to whole-being value.

What does the equilibrium value .5 signify? Return to our Example A, where we may now express the Symmetry-value equating "hot" and "cold" systems with the Unit-total (whole-being) Model, as a *function of the ratio* Φ.

(a.) 4 units (1:) of hot x 3 = 12 = .5
(b.) 6 units (1.6180) of cold x 2 = 12 = .5
10 units total = 1:1.6180 = 1.0 (unity)

$$1 : \frac{1+\sqrt{5}}{2} \quad \text{or} \quad a:b = 1:1.6180 = b:a+b$$

With respect to the proportional relation of nervous systems (autonomic [parasympathetic/sympathetic] and central [conscious]), this gives a means of understanding how their optimum harmony may be obtained beyond either incessant flux—asymptotic turbulence—or static equilibrium (sensory current withdrawal, "sacrifice" of the manifest/perceptible dimension of being). Proportionate redistribution of intensity-value to the side of parasympathetic/acetylcholine balance and negative-ionization/alkalinity stress emphasis may be established through a discipline of *true spiritual Intent* involving mechanical exercise on the order of Charger Breathing (changing overall ratio of CO_2 to O_2 in the bloodstream), and a regimen of insight meditation/ontological inquiry on the lines of *Magnum Organum* using SC study-materials of the *Office and Ray of Intelligent Activity* (Mother/Mahachohan) as quickening source texts and long term metaphysical companion-guides.

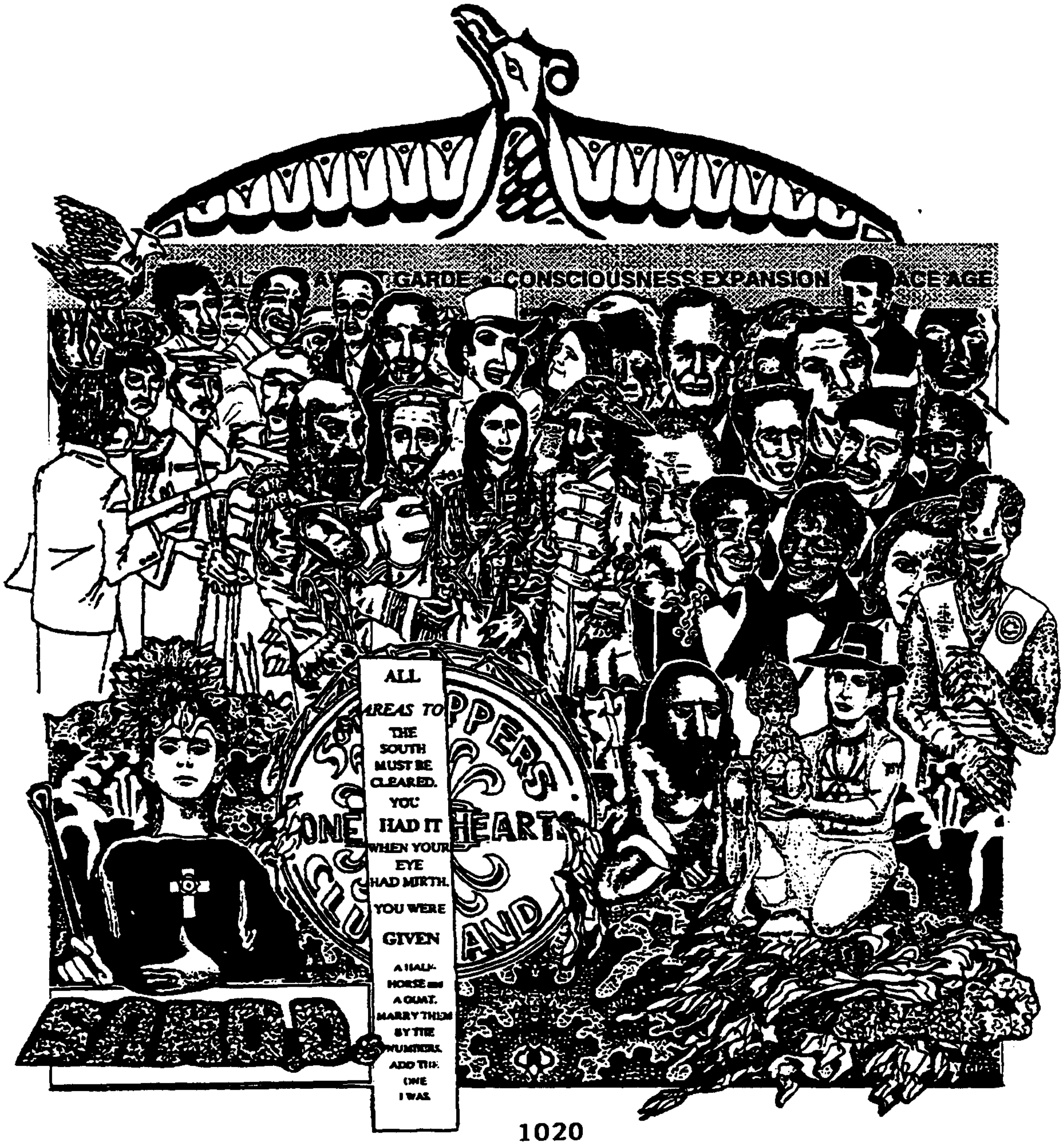
Though the unit/strength values chosen for our demonstration may seem arbitrary, they possess interesting characteristics of their own serving to invest their minimum/integer status with more than casual property. In the employment of their specific values, we may discern certain *solutions* serving to relate and reconcile classic pairs and seemingly irreconcilable systems from antiquity, i.e. the decimal and duodecimal system, Φ and Π as in the decagon etc. The regular decagon or ten-sided polygon reconciles Π with Φ geometrically, since it may be inscribed within a circle having a radius 1.618 x the decagon edge-length. Subdividing the decagon with radii into ten equal 36°, 72° and 72° triangles, the longer edges of each triangle are 1.618 x the length of the shorter edges.

It gives the Symmetric void-resolution of polarized identity factors—an equivalency with the "equilibrium trajectory" of the Conscious Axis.

Thus the "neutral" field *enters into the equation* automatically in implicit *assessment* of the integral truth-value of all meanings. Meanings can't just be arbitrarily "stuck" on the neutral field like a random pinboard. The zero-value of the field weighs the *compositional ratio* as which any given "meaning" expresses some proportion in the patterning processes compounding its net-resultant quality, or *type*.

So do "you" (we know who "you" is now) "create" your "own" reality? Or do "you" *form* continuously revised self-estimations of what "you" (the whole) are, that are continuously weighed, assessed and realigned against the zero-equilibrium Standard of Whole-being value?

And, when you "awaken" to the unconditional *truth* of your being in Love-alignment with that liberative zero-value (the neutrality of the field *in relation to consciousness*) have you *finally* "created your own reality"? Or have you awakened to the freedom of an Original Nature that's always creating the *Perfect Murti* of *Itself, whatever* you may have thought "you" were doing?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LOGOS/ANTI-LOGOS

by Marshall Telemachus

PART I

Oh oh. Looks like the Marshall is back in town...Our feature article this month is the first of a multiple-installment essay penned by none other than our *Channeling, UFOs*...etc. polemicist in response to the inquiry of H.J. several months ago in the LETTERS-TO-THE-EDITOR column re the "Who, What, When, Where, How and Why" of the "negative beings".

In order to understand how an ostensibly benign providence can—and does—allow for the existence of truly *negative beings* (i.e. *spiritually* negative personality-expressions fully *conscious* in the direction of their preferred orientation and so beyond psychologically "subconscious" reactivity) it's necessary to understand something re the How and Why, the character, quality, purpose and destiny of Existence altogether. How may we understand what "negative beings" might be when we're vague re principles of *positive being*—and the possible significance adhering to *either* designation.

To bring light to this basic concern, let's resort for a minute to what is by now a standard fiction scenario. We're all familiar with the storyline about some futuristic utopia, in which citizens are supplied their every want and catered their every need automatically by a self-maintaining machinery, a cybernetic source centrally installed by a race or intelligence long removed from the scene. No one really knows *how* this incredible wish-fulfilling machinery was established, or exactly when; its origin is clouded by time and the inevitable myth-making process; nor, more significantly, does anyone really *care*—for as long as all wants are automatically fulfilled from cradle to grave (an extended and self-satisfied passage, in this framework) no one ever has sufficient incentive to question it.

Obviously, the basic characteristics of finitude and therefore of potential division and deprivation are *present*; beings exist the corporeal condition. But this potential is never strained. It's never drawn out in any of its darker implications so as to *require* examination into its character, since the hungers of its delimiting orifices are satisfied virtually before the fact. As a consequence, the deeper potentials inherent in that condition of centralist self-enclosure are never activated. There is no stimulus "permitted" of a sufficiently acute or protracted disturbance to excite the motivation.

Such a familiar "fiction" is virtually identical to the real state of existence established through previous Logoic patterns.

What are "previous Logoic patterns"? If we've thus far followed Mother Terasu's cosmogonic and metaphysical analysis in the ongoing series "What Is 'Christ Consciousness'?", we should be familiar already with certain basic principles informing the concept of Logos.

Everybody's Heard About The Word

"Logos" of course is an ancient designation found, in one form or another, in all traditional cultures regardless their separations by factors of space and time (certainly many of these parallel originations could never have borrowed against each other). This suggests something of universality inhering in the idea of Logos, or Word; and indeed we may identify the basic sense of "logos" as that not only of *sound*, but of ***intelligible*** sound. Word isn't just utterance but is implicitly *meaningful* utterance possessing identity, coherence, reference and internal self-consistency.

We may think of the *Chladni patterns* created by variable vibration of randomly-distributed granules on a conducting plate with a tuning fork. The sound visibly marshals symmetric arrangements, distinct geometries shifting and kaleidoscopically reforming with variations in tuning vibration or angular position of the contact. This coherent sound-patterning, or Word, may be conceived as "declaring" coordinates of a subtle energy-network sifting interference planes in alignment of a stylized *perceptual grid*—a basic system of compound foci "triangulated" through allowable variations within a key vibratory range.

Such an energy-network would be distributed (with respect to this unitive range) as a *coaxial* pattern of interlocking fields forming a nested order of dimensions, states and psychically meaningful or *self-referring* values.

The homogenous extension or drawn-out "seam" through which such vibrational pattern issues, serves to align an identity-axis as common medium moderating, unifying while extensively surpassing the properties of provisional *identity-investment* polarized from its resolving juncture. It assumes the functional thread of self-reflective Consciousness focused in or through any zone of the vertical structure, according to variable patterns of perceptual/cognitive alignment. (For an extended discussion of this "Logos" or cosmogonic pattern, its implication with respect to worlds, states, energy physics etc. consult the ongoing essay "What Is 'Christ Consciousness'?".)

The Word Is The Bird, Oh Oh The Bird

We may say any given, Logoic expression constitutes one such key range in the unitive identity of a patterning complex. It may be modeled as a multidimensional *crystal* which, in its "frozen" form, displays a transparency of coinvolved planes and stylized facets describing the extensive limits through which any arrangement within its worlds may be conducted. Each Logoic framework is, ultimately, an ideoform pattern; each such pattern may be summed as an experimental screen through which primary Conscious value potentially awakens to Itself, according to conditions more-or-less efficient as a test of Its Absoluteness under ultimate challenge of Its own all-permissive power of *creative delimitation.*

Thus each Logoic pattern furnishes the cosmic *venue* of such test. Each such pattern establishes the conditions whereby that test is conducted in practice. Each such pattern serves to distill the *lessons* inherent in its own organizational potential. Such lessons are conserved as *seed* impressions, abstract-ideoform residue of all that "takes place" within the allowable framework of the Logoic whole. **This residue serves to supply the underlying premises and initiating, motivational momentum of the "next" Logoic pattern in the line of progression.**

This brings us back to our utopian scenario. Let's suppose that, in the framework of the pattern previous to and thus "underlying" our own Logoic pattern such utopian situation actually characterized the condition in which beings existed. The basis of finitude and limitation, as previously noted, would certainly be operative. All beings would polarize to mutual appearance through common denominator of the universal *convergence-axis*; as a consequence, all beings would wake up to a "vehicular" condition of centralist self-reference generating systems of interdependent faculties and functions. At the same time, there'd be a kind of biophysical parallel of the "automatic" machineries operating within this utopian context. The stylized limits of a "physically" focused existence would be *compensated* spontaneously by the overall translucency in which such state was practically conducted. Conditions of "limit" and nascent enclosure are here merely formal points-of-departure for interrelated functions, equally available, taking meaning from an instrumental power to *bridge* potential gaps, close potential fissures-of-being by spontaneous psychic economy.

In this previous Logoic pattern such mediating mind-body powers aren't masked; their very existence isn't in question as is the existence of similar *psi* forces, telekinetic powers etc. within *our* Logoic framework. In context of the previous pattern (underlying and informing ours) such physical faculties modeling *potentially* opaque planes of barrier and limit tend to be overtly supplemented, unquestioningly supported by the natural coexistence of energy-fields and related instruments immediately available to fill the breaks or lags otherwise intervening between a desire and its "distant" object.

Imagine what a whole *world* of beings would be like, equipped with taken-for-granted faculties such as those exhibited by sorcerers of the Castaneda saga, where no distance was too great to seal, no barrier too tough to be pierced. This condition of the previous Logoic pattern *existed* since it hadn't yet "occurred" to Creative Intelligence to decisively *mask* the void-character of its own nature or whole Identity; the various interpenetrating fields through which beings functioned didn't yet *screen* but basically *conducted* one another according to a connective program.

As with our "fictional" scenario, however, this gratuitously permissive and self-fulfilling order of things didn't supply sufficient pressure to provoke the development of *latent* potential—i.e. those necessarily recessed dimensions of the Being comprising the marrow and "morrow" of the total pattern, the resolving magnitudes of Identity and spiritual insight whereby the value of the Whole is directly recovered and functionally known beyond the focused terms of manifest life.

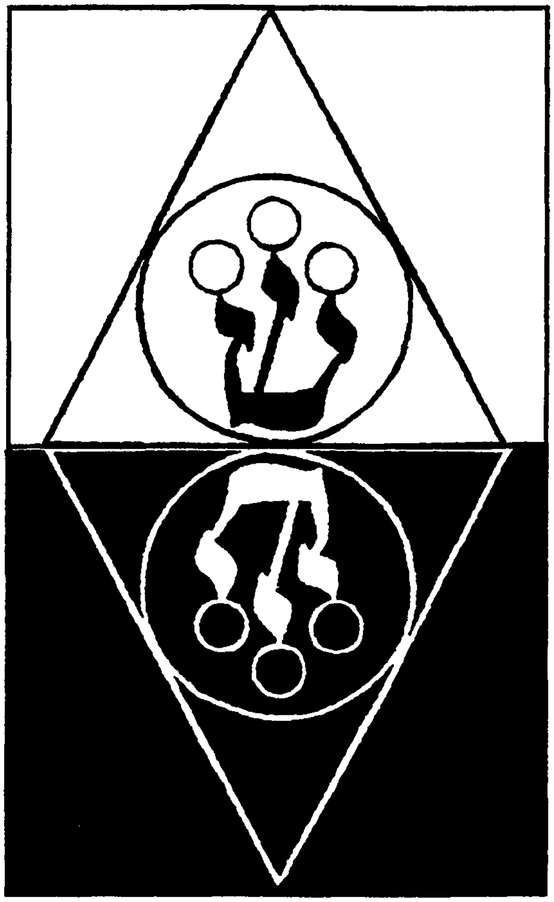
Thus the calculus of particular *inefficiencies* belonging to the previous Pattern may be located in just this idyllic condition of automatic formal fulfillments nullifying the need of decision, short-circuiting the centrality of will. We may find echoes of this previous Logoic pattern in the myths of Eden, of Guyomart and Yggdrasil. Development in this context proves agonizingly slow, if at all.

In this way the underlying preparation of the "succeeding" Logos incorporates the idea of a more potent and efficient *catalyst* (cf. our favorite channeled Source, the *Ra* material, for a preliminary discussion of "catalyst").

The *requirements* for such an ultimate or resolving Awakening, are of course already understood.

If You But Knew-it, You Had-it

What's ever *required* is a threshold intensification of alignment and coherent, instrumental integration (congruent with the conscious axis) in order that the *value* of consciousness take precedence over identification with any instrumental complex or field. "Edenic" conditions such as those of the previous Logoic pattern or present *4th density* existence (see *Channeling, UFOs*...etc. issues Oct.-Nov. '89, *TNTC* for discussion of the "densities") in which the subject overtly enjoys a kind of easy "tentacular" connectedness of organized energy-physiologies with the greater whole, do *not* in themselves furnish the degree of integral intensification/alignment drawing Consciousness into contemplative precedence over the linking psychic network. The requisite degree of whole-be-



ing intensity involves fully *potentiating* the critical void-symmetry between manifest and non-manifest phases of the psychic whole (rather than simply *within* the manifest context of the perceptual field, which is strictly a function of mechanical agencies requiring only the excitation of cognitive coordinates to the limit of adjustive parity between specific and implicit values, between particular and abstract—i.e. recessed—properties).

This *latter* situation describes the minimal, governing basis of the previous Logoic order as well as the current state of *4th density* existence within our own framework; in itself it represents the degree of being-intensity correlating the focal field with fixed awareness of the *psychic mid-zone*, where imagination toes the balance of perceptual/cognitive process in a waking-dreamstate. **By contrast, the *principal* set of requirements involves a necessary quality of Insight that is never automatic, and may never serve as the gratis background of any field of existence** (though its "place" is always reserved within every Logoic pattern); it comprises the *purpose* of the creative process altogether, depends on the variable value of will and therefore nets a quality of being, a dimension or "magnitude" of consciousness which can be considered *new* (rather than strictly preformed and waiting like sets of faculties on the shelf, through the field of "eternal potential").

In order for any such requirements to be realized there must be a factor of sufficient stimulation to catalyze a commensurate interest-level for consciousness; there must be something that accelerates the *desire* of consciousness past the easy venue of its instrumental fulfillments, upping the ante on its identity-investment to the degree that all substitute or symbolic satisfactions become progressively inadequate to prevent the inevitable upsurge of the *underlying* desire, i.e. realization of the self-identical and infinitely congruent value of Consciousness itself.

For this reason the *present* Logoic pattern (the one for which we display inferential concern since it's the only one we "know") advisedly incorporates a crucial "adversarial" factor. The most efficient means by which to install *adversity* into the manifest framework is to strategically *mask* certain values of instrumental agency, methodically *recess* certain magnitudes of functional connectedness that parallel—by representation or self-symbolizing approximation—the underlying unity/immediacy of Whole-being value.

The process by which this is accomplished, is understood with reference to the "rotational" alignments and scrambling keys of the multidimensional life-current and its mutually adjustive foci as described by analogy with the Rubik's Cube in *Channeling, UFOs*...etc., and which may be found characterized as the cosmogonic activity of the Sakti or autonomic instrumentality of Consciousness in *What Is The Mother Current?*, May '90 issue. This procedural *subtraction* of certain operative energy-values from overt agency of the projective field along the vertical—cerebrospinal—axis, and consequent lock-out as sublimated potential in the "kundalini-nucleus" (parallel the perineum in the flat, reflective outpicturing of the physical form) has the net effect of recessing such fullness in the interconnection of space/time coordinates thereby drawing certain *emphasized* coordinates into isolated relief. It's as if selected features of the whole briny deep were washed ashore and stranded, there at low tide, so as to filter them from their teeming context.

This "descent" of the primordial Sakti or *serpent-force* (so-called because of its hissing, sinuously electric effect when roused to notice) proffers a kind of "temptation", then, to the isolated ground of focus through which consciousness is fixed by subtle subconscious equations of preliminary identity-commitment. **The nature of such "temptation" is precisely to accept the part for the whole, to focus down upon an instrumentally-restricted field of perception through stylistically delimiting coordinates and *lock in* the whole value of consciousness (through which any such field complexly polarizes) to an objectively triangulated *model* of the totality.** The temptation is to *equate* the totality (i.e. Consciousness itself) with a locally modeled *reflection* or symbolic self-representation, on a one-to-one basis.

If You But Had-it, You Knew-it

It goes without saying—so we'll say it—that this is the significance of the serpent-tempter in the garden of Eden. The apple represents the modeling of wholeness, which is *literalized* and accepted as satisfactory *substitution* for the whole—consciousness—through the act of *intimate participation*; the gesture of "biting into" the apple is equivalent of *buying* the equation of identity being inferentially offered. The *invitation* of the encoiling, downflowing serpent winding across the bole of the Tree of Life—i.e. cerebrospinal axis, the central channel—is precisely that of *intimate identification* with a falsifying abstraction.

"Intimate identification" is signified by the act of actually ingesting, thereby incorporating or "introjecting", the fragmental piece; this "concrete" or literalist act is at the same time a falsifying abstraction since it results in the real disappearance or removing "abstraction" of the whole (consciousness, modeled by the apple) from overt recognition.

"Eve" bites the apple since by perennial symbol the female gender *stands for* the Sakti, i.e. the autonomic/subconscious processes. This however shows that ancient initiates meant to demonstrate, by their Edenic parable, the *innocence* of the initial "fall". Rather than being the guilt-generating process of inherited culpability into which it's been distorted by power-politics of religious institutionalism, this initial "fall" is plainly depicted as a *no-fault* assurance claim against any such personal liability! The equations of "part for the whole", which procedurally focus-down and delimit consciousness through an ingenious network of mutually filtering coordinates rotated at oblique—multidimensional—angles across the cerebrospinal "bole", are in this initial process of stylistic screening conducted by the collective *impersonality* of subconscious identity-investments; **they are more the product of a deep impersonal *soul experimentation* in which a whole life-wave of potential consciousness-units is submitted to testable terms of a provisional identity commitment, the whole-hearted *buying* of which is indispensably crucial to the ultimate validity of the experiment!**

It is then a "Divine setup" from the beginning, over which—in its formative or extroverting phases—the subject-mind has no effective choice. The *point* of such an experimental pattern is indeed to *develop* the faculty of "choice", i.e. to bring the respective merits of Conscious whole-being and its substitutive identity investments into progressively clearer contrast so as to constitute a true subject of Discrimination ("buddhi" in Eastern terminology).

This fact, however, should immediately lead us by clicking-intuitive connections to the *necessary* presence of negative potential (or *conscious* evil) in the context of this Logoic pattern. For if, as has been explained, the object of the pattern's "masking" element is to draw consciousness to the crisis of self-reflective discrimination, we must infer that Consciousness is innately capable—once faced with the clear terms—of opting for an *informed* continuation of the (reductive) process of ego-identity every bit as much as it is able to submit the organizational term of ego-identity to resolving implication of the greater Whole.

Such an *informed* continuation of centripetal ego-identity, however, necessarily comprises a qualitatively different proposition. It entails the continuation of self-enclosed egoity as a *conscious* or fully willed (deliberate) modality. It is therefore "free" of its initial and motivating innocence through primordial *subconscious* equations.

In the same way because it is, from that ideal juncture, a *conscious* or willed determination founded on clear comparison with the Holism of Being revealed as an earned disclosure, it's henceforth deliberately prosecuted in all its negative implications *on that Ground.* It may thereafter *use* and function through the fields/energies of instrumental holism, made available on the basis of that threshold intensity in the kindling of integral Recognition.

"Wait a minute!" we hear many (previously educated in theosophies and esoteric spiritualities) protest at this point: "I've been led to understand that, once the mind is brought to perceive the virtue of Whole-value Consciousness the very blessedness and clear superiority of that noumenal truth automatically causes all *nominal* 'alternatives' to pale into dysfunctional insignificance! *Now* I'm being told that mind has no such obligation, and is *not* necessarily persuaded to the point of being overwhelmed and definitively talked out of all further egoity by the self-evident superiority of the Whole-conscious Truth?"

That's right.

"Then how can this be?"

Hidden Worm-HOLES In The Cosmic Apple

The perennial *confusion* lies partly in the old esoteric parables and metaphors themselves. We've heard over and over again how Bacchus was shredded by the Titans, how Osiris was thoroughly dismembered and scattered to the far corners by Set etc. These handy *types* for the polarized focus/foreshortening of available Conscious magnitude, obviously infer that Consciousness (the mythic "hero" whether Dionysus or Adonis, Hiram Abiff or Christian Rosenkranz) is Itself somehow fragmented and literally partitioned in the cosmogonic process. This is not, however, strictly true, and only yields to a more "philosophic" or expository description.

We have in fact already seen in our present characterization how consciousness comes to its "fragmental" identities not by an internal self-division but by investment of its whole-value Identity in one-to-one equations with contrastively modeled terms. Consciousness is not, in the present *3rd density* state, directly aware of its own indivisible whole-value due to reductive identification with abstractly isolated terms or descriptive features (i.e. the myriad qualifying "predicates" to its singular Subject-self); **it has effectually *invested* its undiminished whole-value *in* such delimiting magnitudes, thereby *loaning* the quality of wholeness or self-sufficiency to them.** Since it's a borrowed value of wholeness and self-sufficiency, of course, all such abstracted magnitudes of identity-investment are provisional, and owing to their practical conditionality continuously participate in processes of synthesis, polar interchange, reversal or general mutation.

Precisely *because* of these habituated identity-investments in which a conditional model is equated with the unconditional whole, however, there's developed through the record of every soul a history of practiced *affinity* with such patterns.

As Exhibit A, reflect on how dear is identification with the pettiest point of one's own ego-profile (a type of inventory in itself simply a habit-pattern of cumulative/changeable items taken to correspond to the "I" on a one-to-one basis). Even understanding this, it's hard to follow out any reasoned assessment of what's "petty" since the tiniest item by proportional measure supports an extravagant subjective architecture, complexly mapped with dædalian implication across the whole psychic maze.

This obvious reluctance to dissociate the "I"-ness (or Self-coming to itself) of consciousness from the inventory of its chronic ego-profile punctuates the existence of an ongoing if covert *romance*, i.e. precisely the devotion of Love—the emotional correlative of whole-value consciousness—toward conditional patterns of identity consistently proving to be sources of *suffering* and *consternation* (owing to the real lack of correspondence between their reductive dimensions and the limitless whole-value of Consciousness itself).

Note To Sub-head Skimmers—Here's The Good Part: Guilty Love, Forbidden Romance!

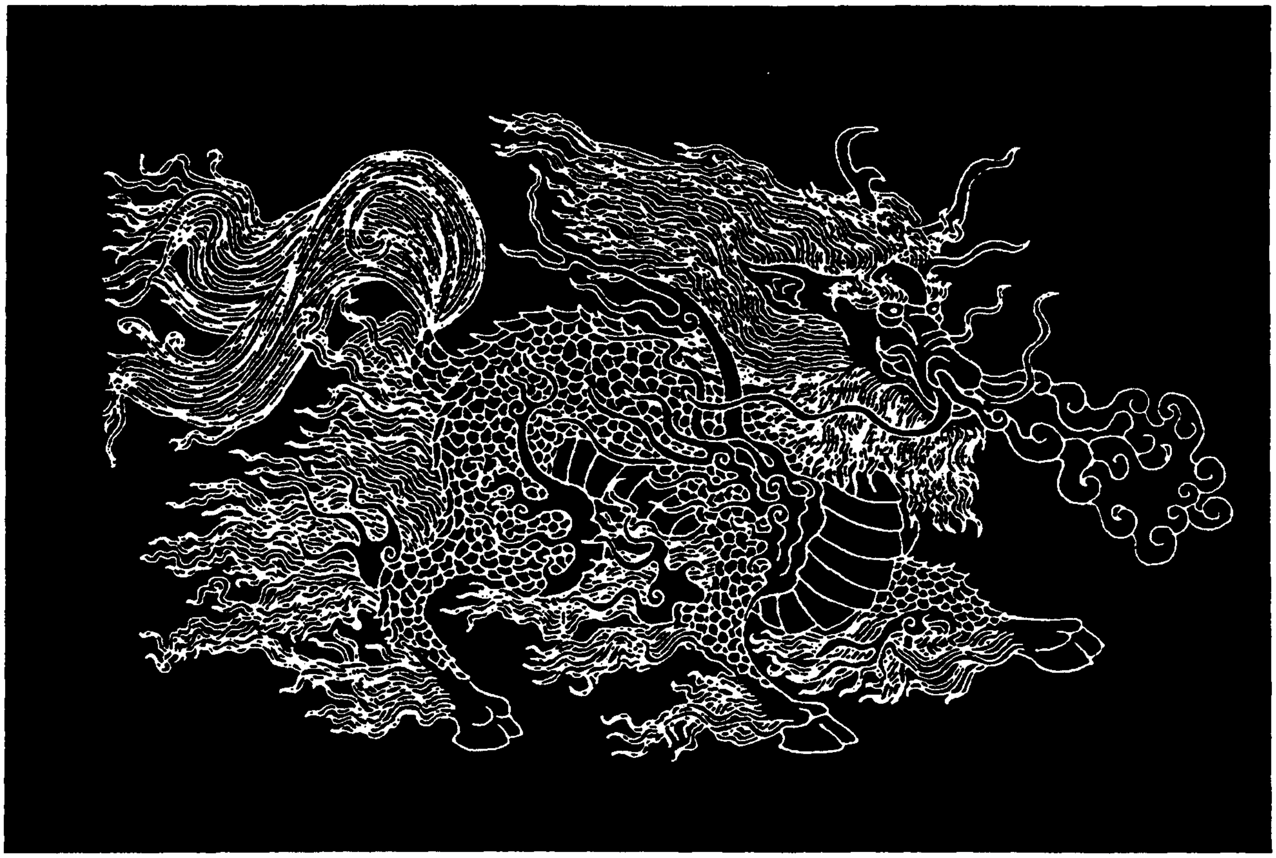
This romance takes much of its provisional *pleasure* from its covert character (i.e. such an actually *verboten* equation between incompatibles takes place below the surface of self-conscious apprehension, so the sources of suffering *aren't* clearly identified as attributes to which the selfness of Consciousness is attached; therefore there inevitably arises, in the psychic "chancery" of every soul, a delicious confusion of pleasure with pain owing to the self-same origin of both qualities as polar expressions of the committed Love-nature).

This equation becomes a satisfactory *surrogate* of the Love-nature to the dedicatedly *negative* personality-expression; for such an orientation learns to "compartmentalize" the inextricable strand of pain in *infliction* of suffering, so as to regulate the refractory realm of Other as servitor of "pleasure" or satisfaction-fulfillment to the ego-self.

This committed investment of the Love-nature doesn't automatically evaporate when (as may happen at a critical degree of integration/alignment with the conscious Axis) it's recognized such an insular abstraction as the ego-self with its inventory of identified attributes owes its continuity to a confused equation with Whole-being value. On the contrary, single-minded devotion to such sealed self-definition characteristic of the negatively developing soul simply finds unexpected grace in the critical gratuity that painful fragmentisms of delimiting identity-investment are *not* a defining feature of consciousness itself! **The "I", so the ego-soul discovers, is not in fact defined by or restricted to an actual "event" in consciousness that has taken place, such as an internal subdivision that has to be "repaired".** Rather, the exploitable fact is that consciousness itself is *forever* whole, and may make—is *free* to make—provisional identity-investments in insularly enclosed, abstract ego magnitudes proven to possess *their own* unique pleasures and possibilities (pleasures and possibilities, moreover, found under psychic searchlight to derive precisely from the furtive character of their implicitly *verboten* equations between incompatible orders of Being).

Having added the dimension of *knowledge-recognition* to this previously subconscious state of things, the devotedly negative personality proposes *precisely* to have its cake and eat it too. It may at the same time benefit by an *explicit* whole value of consciousness, newly abstracted from painfully-ambivalent ego equations while having available to it the expanded *densities* of energy-organization compatible with its recovered "cosmic" proportions; and may persist as well in the mode of manipulative projection formerly characterizing *subconscious* psychic equations, now fully known under the conscious whole-light so as to enjoy a will-of-the-wisp *evasiveness* with respect to ordinary contradictions of the delimited ego-identity (between the poles of which the *conventional* ego is periodically crushed).

It's for this reason that, once *positively*-polarized consciousness comes to the glorious gateway of the Paradise state (i.e. 4th density mind/body existence) it nonetheless detects a persistent *negative* presence in that range as well, where it would not necessarily have expected so contrary a condition of psychic polarity to survive. This *extension* of the adversarial proposition past mere accentuated survivalisms of (selectively-screened or stylistically masked) 3rd-density existence, brings forward an important set of implications for the present Logoic pattern discussed in our next installment.



Marshall Telemachus Rides Again:

LOGOS/ANTI-LOGOS

by Marshall Telemachus

PART II

In part I of *Logos/Anti-logos*, the question was asked regarding *why* such a thing as "negativity" in the spiritual sense of evil is allowed; and we discovered that previous Logoic patterns existed (prior to the present one we identify parochially as Reality) through which the lesson was learned re easy fulfillments of instrumental needs in the context of a given framework of Identification. Such comparatively easy access to the inbuilt mechanical means of achieving these fulfillments, had the unanticipated effect of diluting the drive toward full "recovery" of Absolute-value (belonging to Consciousness per se) as the whole of Identity independent of perceptual and experiential venues.

Although the true object of the Creative potential of Being is never modified, it is critically *masked* by just the circumstance of mechanically-effortless fulfillments satisfying structural conditions of interdependence belonging to the given Logoic pattern. Ironically, the gratis character of the instrumental "enforcements" or functional parallelisms of Unity and whole-being Identity on a finite scale serve to obscure the basic requirement of the Creative pattern, i.e. that of functionally *recovering* the whole-being value of Identity directly.

Such an obscured object nonetheless remains the basic purpose of any Logoic framework since the limitless value of Absolute informs, inspirits and serves as the unitive organizational basis for any such framework thereby *drawing* all potential consciousness units (through inbuilt structural drives and modeled correspondences) toward the ultimately-irresistible amplitude of their own, awaiting Wholeness beyond any delimiting definition or profile of identification. Awakening across the whole of the Self-reflective axis, such a *realized* value of Consciousness would then constitute a kind of novelty or actual "addition" to what otherwise remains a preexistent plethora of potential covering all bases in "advance" without prospect of surprise.

Each such awakened "addition" to the irreducible value of Conscious Whole-being then comprises a net *increase* in the available power by which the Creative can "up the ante" on Its Logoic expression through a projected framework. The "sum" of learning derived from the patterns through which the wave of consciousness-units works is ultimately netted and drawn in as the cumulative residue of nature-impressions deposited in the Eidetic record, to be incorporated in the succeeding Logos according to a "refined" pattern serving ideally to resolve the roughness characterizing the "highest polish" of which they were formerly capable; and whatever bouquets of Consciousness were blossomed in the course of that conditional learning enter into and enhance the numen of Intelligent Whole-being presiding over and as the next Logoic Issue.

The harvested "successes" in terms of Oversoul consciousness are merged into the Value of Being to which they collectively correspond, i.e. the ineffable Whole-being Intensity of Absolute, where (as far as can be told) an absolute *increase* in Conscious "capacitance" meets the moveless Eternality of All where *nothing* Ever takes place—nothing comes or goes, rises or falls that's not already anticipated to the degree of profound needlessness. (It is then out of such happy Gratuity the ineluctable principles, processes and prospects of the succeeding Logoic pattern propagate.)

The Trouble With Paradise

What the slow-drawn satisfactions in the lazy "Southern afternoon" of that former Logoic pattern served to obscure, then, was the ultimate Requirement of Whole-being awareness awakened beyond delimited identification with *any* functional framework; thus if one such framework already served (at a given point of self-conscious "upsurge" in the context of untested soul-identification) to satisfy *structural* requirements with minimum effort or sharpened concern on the part of the personality, the need to dig more deeply into the character of *spiritual* Requirements with respect to Existence altogether was proportionately damped. The wisdom of recovering the Whole and direct value of Absolute spirit-consciousness beyond the delimiting horizon-lines of even the most contextually "satisfactory" of fields, tended to be lost to a consciousness only vaguely bothered by its own greater Themes at the tapered margins of apprehension. The advisability of reclaiming directly the value of whole-being Consciousness good as negotiable currency in *any* plane, state or dimension of being—comprising the universal Key for any framework of cognition—seemed constantly undercut and deprived of the critical degree of *necessity* that would bring its latent business to a visible boil.

We found out last time, therefore, how it was determined that the best way to bring those recessed dimensions of ultimate spiritual Moment to the fore was to *mask certain critical magnitudes of instrumental function* within the framework of the Logoic field. By functionally recessing or "screening" from direct availability those powers, properties or facultative keys which served to suavely *bridge* all potential disjunctions of the polarized field, instantaneously *weld* all nascent separations appearing through the cracks or contrastive properties of "space" and "time", the crucial factor of *adversity* would be potentiated and drawn forward as a central concern of conditional existence.

In the "former" Logoic pattern of things, the polarized manifestation of the field of experience necessarily produced an order of centralizing self-reference through which were organized the vague outlines of a venue modeling "separation", "disjunction" and delayed satisfactions *immediately "filled in" or vividly compensated* by intervening networks of energies and their corresponding, facultative systems serving to link or elliptically join diverse coordinates. Such a "former" Logoic order was the *basic* field of experience into which the freshly-awakened cell of self-reflective consciousness practically stepped; and it corresponded in the general "density" of its energy-saturation and interlocking, instrumental grids, to the present state of *4th* density-being as characterized in this (present) Logoic pattern.

Thus it may be seen that, in the former pattern, what we know of presently and are familiar with as our current *3rd density* state of self-reflective consciousness didn't exist. 4th density wasn't *earned*, but was given gratis as automatic birthright of the self-consciously awakened unit (certain parallels with the religious myths of "Eden", etc. are quite clear). In the former order of things, what we know of as mineral level (1st density) and vegetable/animal level (2nd density) were directly linked with the human level of self-reflective consciousness *presently* characterized as *4th* density, in which the unity, kinship, identity and spiritual wholeness of all things was immediately evident and comprised a *functional* datum. There was no intervening level (what we presently know of as "3rd density") in which functional data centered on the problematic postulate of "infinite separation", "self-isolation" and "irreconcilable distinction".

Thus in order for the present Logoic pattern of the densities, dimensions and worlds to come about as a "progression" on the artifice of learning, it was necessary for the levels of organization to be *dropped* a whole-stop from the principal demesne of the "self nucleating" psyche first angling into the created realms.

The innate variability of the compound focal coordinates through which dimensional grid-networks were practically polarized, was drawn upon to functionally *screen* critical magnitudes of potential from direct cognition at a certain—threshold—level of conscious resolution. In this way the "first" level to which the unit of consciousness would practically awaken as a freshly self-reflective psyche, was that of strongly polarized and stylistically filtered *3rd* density.

The process of "screening" by which the third stage of development is polarized-out between what are now 2nd and 4th densities respectively, effectually reduces the "richness" of a given volume. This means that the saturation-level of a given volume with respect to the co-involved fields or patterning coordinates optimally *possible*, is practically filtered so that a critical magnitude is reduced to indirect participation. Such indirect or "oblique" alignment strategically limits the instrumental properties cognitively available by convention, so that taken-for-granted abilities of psi-force, elastic powers of the subtle "tissue-capsule" characteristic of a 4th density state are systematically screened and retired to the sidelines where they constitute ambiguous twilight modes capable indeed of being doubted altogether.

3rd density, then, comprises an artificial reduction in available state-intensity of the total (multidimensional) system focused to a highly stylized, masked framework.

How may we understand this "reduction in intensity"? How would such a thing manifest itself as a practical matter?

Why The Phenomenology Of Being Is Un-becoming

We may compare the subjective state of the infant in 3rd density to the primary being of 4th density. Through this instructive comparison we can question ourselves as to the manner in which *infant* consciousness initially apprehends its own presence. First of all we have to slip beneath the canvas of enculturation covering the "adult" mind; for that mind perceives the subject by schematic self-representation or modeled artifice. We must forget apprehension of our "self" through imagistically diluted extremes of the abstract tenses, flickering between a determined "past" and indeterminate "future" being. We must forget the conceptual, verbal-abstract language by which we isolate objects of perception to a reductive, piecemeal linear focus *schematically* "distanced" from the digital grasp by which they're instrumentally oriented and gauged.

We must recognize that the perception, cognition and experience of qualities through the manifesting pattern is first of all a *self*-disclosure, a revelation of the potential modes by which *being* makes itself known. The gooiness of maple as it oozes down the countertop, the pliability and floury grit of dough, the visual and tactile resistance in the angularity of a chair, etc. are not first of all modes through which some category antithetically *polar* to ourselves is indexed; rather, the phenomenology of all experience is a *participatory* pattern "lighting up" the inexhaustible modeling of the selfhood that experiences. One's perception of the ball across the woolly rug, the lamp out of reach at the top of the table, is *not* first of all a defining expression of removal and identity-separation or contrast. There *is* no imagistic internal "self" (juggled between the inexistent-abstract tenses) which comprises a distinct "subject"; that ball and that lamp occur in the immediacy of the *selfhood of awareness*; that selfhood occurs nowhere and at no time other than in the non-temporalized present.

Such a "present" state is not then a tense, but a totality *through* which any temporalizing polar abstraction arises, and upon which the tenses *converge* (rather than "flow through", in the conventional sense of a stream or directional arrow). The *subject* of apprehension (or "self" of awareness) is practically *constituted* through the patterns of perception and their elicited qualities contingently *occasioning* that Presence. All such phenomenological "unfolding" serves to *comprise* the condition of the subject, so that the experiencing "self" can be *none other* than the sensations and impressions *by which* it immediately comes to itself.

No sensation or impression, while contributing to the immediate upsurge of the "self", completely absorbs and *accounts* for that self-presence. Such presence is given through and *as* the impression but isn't contained by it and so flows over, around and indeterminately *beyond* it. The specificity of the "object" as which the self is given, is complemented by the indeterminacy of its total presence which is *never portrayed* and so continuously escapes the conditional terms by which it's phenomenologically defined or "interpreted" to itself.

In flowing over, around and infinitely beyond the given phenomenon, the value of awareness through which it arises implicitly *comes to* and *closes with itself*. It is then, by *virtue* of its immediate awareness of the phenomenological field, implicitly aware of *itself*. And even though this awareness *later* becomes interpreted by abstract reflection in terms of an objectively outlined subject (the self-*image* etc.) it exists initially as a simple and sufficient awareness without compulsive, correlative object.

Conventional academia views the infant psyche as exclusively vital; it describes the state of infancy as a bundle of primitive drives, a rudimentary register of physical sensations. This misconception is only perpetuated by commentators such as Kenneth Wilber who attempt to straddle the line of academic acceptability and vanguard "human potentials", managing thereby to improve neither. Such effort to integrate the conventional academic description—produced through the parsimony of standardizing consensus—with principles of "alternative" perception only serve to falsify all the coinvolved considerations of the Field, proving merely that those like Wilber had prematurely cashed in their chips on an initial insight so as to parlay quick gains into consensual validation (rather than waive early rewards for the depth of *original* investigation required to do justice to a Topic that doesn't conform, in its implications, with precepts gathered to support a *variant psychological system*).

Indeed to propose that infant cognition begins as exclusively vital-physical is a petitio principii; it accepts without reflection the "basal" reality of vital-physical being and the primacy of "material" sensation as if that were something more substantial than a concept. It already implicitly declares the "basal" reality from which everything else must dependently spring, so that any hypothesis taking this academic convention for granted has already cast its lot with the prevailing viewpoint regardless where it purports to "lead" from there. It must be recognized that an emphasis on medullary activities in infant stages evidencing early efforts toward mastering coordination and balance with respect to drives or appetites of the vital nature, is *not* equivalent to the presumption that early childhood is strictly "material" or vital-physical.

Vital-physical being is a "doctrine"; material sensation is conceptual. It is a complex self-reflective *pronouncement* on being, not a primary observation on being. It reflects certain values to which the psyche is instrumentally *conditioned.* Prior to the "taking" of such instrumental conditioning, the infant psyche makes no such sophisticated discrimination. The contents of its impressions are *ideoform*; the whole-value of percipient-identity instills the processes of perception as tendency toward the discriminative cognition of *unities.*

It's The Thought That Matters

Isn't the "debate" between realism (phenomenalism) and idealism part of an interminable philosophical history—from Plato and Aristotle through Hume, Berkeley, Kant and the existentialists—which, if anything, gives tacit philosophical proof toward an arbitrary *equivalency* in the assumption of viewpoints leaving the whole field more a demonstration of mind's double-vision (particle/wave dualism etc.) than a casebook in the dialectic triangulation of truth?

Not really. Phenomenal realism and epistemological idealism have never stood on equal footing regardless who championed what at any given time. There's an uncrossable paradox standing in the way, like a one-way mirror that *seems* to have two sides but permits reflection only over a single surface. There may *seem* to be a sphere of sensations and impressions "first" which becomes subsequently interpreted according to a profusion of conceptual models; yet the *identification* of any such sphere as a primary or irreducible datum is problematic. The discrimination of an impression or particulate phenomenon is a synthetic and complex act. It requires an analytic faculty and a unitive faculty. The identification of any such theoretical "sphere" is therefore an ideative function in the first place. Do you see how there's no equally compromising implication attaching to the "criticism" that the determination of *idea* likewise requires analytic and unitive faculties?

On the other hand, naming *idea* as the operative principle is a class of observation belonging to the charmed circle of general self-reference (i.e. a system monitoring itself, a categorical negative applied to itself) which manages to affirm itself *either* through affirmation or negation. It tends to funnel everything eventually toward that same pons asinorum where all paradoxes and problematic postulates come to rest as peculiarities of *mind*, i.e. the condition of conscious existence. It belongs to the same irreducible Circumstance that produces the Klein bottle and Moebius strip; the Escher paradoxes; the indeterminacy principle; and the curious finding of physics that, "counter-intuitively", there can *be no parity* between observational quanta and the observer (i.e. the "observer" must *remain* at the level of classic description where there is "already" an operative order of instruments and intentions, an indivisible macroscopy of intelligible form without reference to any substructure since a "quantized" observer, taken strictly as a function of the probability-wave, keeps the state-vector *in indefinite suspension* preventing the calculations that collapse it. The "subject" or observer-consciousness *cannot be co-opted* to the order of "materia". For apparent, special-order exceptions in "abnormal" physics which prove extensions of the case, see "What Is Physics?").

The postulating of "objective independence" (i.e. the world is first of all "matter") only *affirms* psychic inherence, in a way that the proposal of an *ideoform* reality clearly avoids with respect to the apotheosis of phenomenalism.

One must ask in what manner the "persuasive" physical evidences of bedrock *resistance, inertia, opacity* and *differential pressure* characteristic of the "material" category *occur* in the first place. The sensation of resistance in our fingertips as we squeeze a chunk of anthracite, doesn't assemble itself piecemeal as an "effect" from an infinitely divisible set of rudimentary impressions ad infinitum. Whether we postulate the sensation as a product of "neurological processes" or quantum-screening etc. we haven't succeeded in accounting for it in the least, since we haven't *accounted for the reductive data*; what is the *essence* of "quanta", "neurological process" etc.? They are at *best* self-representations of a process through which their very descriptive *potentia* comes already patterned "behind the scenes", so that they can only be known through the field they constitute (i.e. they could be *wholly dissimilar* to the patterns they prepare toward perceptible configuration as a function of observer-consciousness).

Regardless how we observe and classify the processes of phenomenalism objectively, however, their *spirit*—i.e. the essence of their expression—is that of a *unitive self-disclosure* instantaneously yielding *meaning*, internally self-consistent quality and value *as* a function of observer-consciousness. There is the strong *a priori* or essential tendency of being toward unity, internal self-congruence through all contributory qualities, the disclosure of *value* with relevance to the observational process, and *meaning* as a term of psychic coherence.

A Meaningful Matter Of The Un-likely Likeness: Mirroring The Reflective Term

Such *meaning* isn't an abitrary endowment, or capricious injection *into* the experience from some freefloating quicksilver spirit. Meaning emerges organically, as a function of the very values through which its phenomenology comes to expression. For instance, the basic state of psychic *indeterminacy* comprising background allowance and eliciting-agent of all—variably determinable—meanings through the cognitive field, *doesn't subsist as a noncomittal presence* without integral part in the specific, phenomenological development (like an arbitrary labeler of sign or charge); rather, it constitutes an effective framework for evaluative *reference* prior to any consideration of contrastive qualities in the phenomenological field. We may understand it in this way:

Psychic self-apprehension takes the implicit form of an airy *indeterminacy*; a differential ambiguity; an objective *imprecision* or subjective constancy; an insubstantiality and continuous *self-surpassing* (as opposed to rigid fixity). Thus the ideotypes of "inertia", "resistance" and "opacity" characteristic of material phenomenalism, take their being as *contrastive potential* through the self-characterizing qualities of a Psychic reality. The types of "material phenomenalism" are given *as* the internal potential for self-negation—or theoretical self-contradiction—belonging to the unrestricted *potentia* of Psyche. Such "material" typologies are therefore *contrastive* with that value-in-itself by *content* (i.e. substantive/insubstantial, resistive/fluid etc.); while they are necessarily given *as* that value by *form*, and are therefore indistinct from it: the charmed order of general self-reference. They are *psychic* categories (without any way around that fact), ultimately *symbolic* to the presiding conscious Standard of ideal self-congruence and uninterrupted Self-continuity, or homogenous *identity*.

The most "fragmental" and "primitive" impressions (in the reductively-diagrammatic sense of categorial *minim*) are characterized by the strong inbuilt tendency to "group", cohere, differentiate into a unitive phenomenology outlining the persistent presence of the whole-value of identity. Through the informing spirit of (unitive or whole) abstract-indeterminate Identity constituting the *being* of percipient-consciousness, the infant psyche continuously turns up provisional identities in the phenomenal field. Such impressions are *ideoform* from the beginning. Whether they later become complexly identified and differentiated by *secondary* processes as "material", it is no such *petitio principii* to recognize them as functions of idea; for the phenomenological field disclosing itself through the differential focus of percipient-consciousness persistently organizes by tendency toward wholes, unities, coherent values, integral qualities (i.e. qualities disclosing a unitive meaning or distinct intelligibility through diverse contributing properties).

Such ideoform process is pre-reflective, and therefore *primary*, because it doesn't depend on and is prior to the *abstraction* of a distilled concept *from* the field of impressions. Rather, that field unfolds in immediate ideoform manner without having to be "assembled" (except *secondarily*, through subsequent *conventions* of learning calculated to extract specific, prehensile categories); it merges and emerges through fluctuating focus toward discrete typologies, interchanging, overlapping and unstably shifting perhaps but immediately given to patterned ensembles without reflective reconstruction or piecemeal constitution.

In this primary field of the infant psyche there *has yet to be made* the type of conceptual and thus abstracting, artificially differentiating reduction through which a "physical" world is filtered; thus there's no exclusive, stylized fixation of the delimited coordinates-of-attention toward mechanically instrumental cues. Perception isn't limited to narrowly qualifying objects.

Becoming As Little Children Again (Re-member "Me")

If we could recover awareness of the childhood psyche directly (as is possible through initiated consciousness) rather than rely on standardized categories taken for granted in the manner of naive realism, we'd find ourselves back in a world where the outline of the "3-dimensional" pattern (later drawn forward) exists through a menstruum of superposed impressions, subtle lights and phantom forms never acknowledged by the conditioning "mind of enculturation" walking in and out of the room in the person of various agencies.

We'd find that there was not only a medium of perception through which the defining terms of a later "objectivity" could be modeled, but a general flotational expanse cross-cut with *numerous* dimensional powers and properties; through the informed reflection of Initiated consciousness we'd be able to identify patterns, energies, fields and forces belonging to *various* levels of the mind/body whole having meaning and specific significance for *various levels of development.*

Thus there would coexist in, through and on the patterns preened for 3-D objectivity a fresco of perceptible content belonging to the *symbolizing* psyche, and having very deep long-term *meaning* with respect to the developmental overview of the infant-subject. Though the psyche at the developmental level of the infant would be unable to *recognize* it as such (perceiving its form nonetheless as vividly as any other through the general phantasmagoria) it would belong *pari passu* to coexisting levels of higher mind and supersoul consciousness presently hovering "above" the incarnate plane, and not so integrated with it in direct manner as the operative vital-soul of the infant. It would nonetheless (through reflective inspection of Initiated awareness) disclose the intelligible presence and interaction of those related dimensions of higher consciousness currently "superintending", by evidence of organizing symbols appearing on and through the field of impressions, the timed cycles of soul-development carrying the incarnate destiny forward as merited guidelines.

The relative "saturation" of the self-same spatial framework to so high an initial power of multidimensional patterns and fields, correlates this primary condition of the infant psyche at 3rd density level with the unscreened factors and potentialities characterizing *4th* density (and therefore the *initial* self-conscious framework characteristic of the *previous* Logoic pattern).

If the infant psyche is, by simple virtue of its passive presence, the recipient of so much *extra-normal* information at a subjective level (i.e. the percipient level which would remain inaccessible to adult intelligence "sharing the same room"), why then isn't it equally available to *activating* forms of extranormal function—i.e. powers of positive production such as psychic photography or telekinesis—having an objective dimension and theoretically *observable* in the shared context?

Aside from a few anomalies that wind up more often than not "reported" in the *Enquirer* rather than discussed on *Nova*, there seems to be sparse exterior evidence that the infant "inhabits" such an initially enriched world abutting 4th-stage saturation-intensity. The *character* of incarnation at the 3rd density level is such that, during the phase of infancy when the percipient-consciousness is still vehicularly "unstructured" enough to experience phenomena of the contributory dimensions, it is at the same time functionally focused through a group of coordinates which suspend it in *receptive* configuration across the field of a fixed psychic form (Sheldrake's biomorphic field etc.) organized as behavioral standard or regulatory network of the collective pattern.

Thus the infant is in effect held in the embrace of the *parental* model, and is selectively influenced at the psychic as well as overt-behavioral level to organize its voluntary functions in conformance with a highly standardized, prefigured typology. The higher dimensions of the soul-being at this stage are not yet integrated, through specific glandular sites and plexuses of the mind-body form, in sufficiently direct alignment with the incarnated portion of the vital psyche or desire-being to bring active or self-initiated values of mind, intelligence and will into operation; this phase of development awaits adolescence or the onset of puberty, to take place at its fullest available station with respect to present permissible potentials of 3rd density existence.*

**Poltergeist phenomena* are known to erupt at this biological juncture (i.e. erratic nonordinary behaviors of common household items not nailed-down, in proximity of some pubescent presence often "victimized" by the behavior). This may be understood as indicative of a *rough* transition between the phase of passive prepubescent inherence in the "denser" overall medium (or multidimensional extension) of being, and the enculturation processes through which a more *active* phase of will is meant to acquire its "initiative" at the cost of *screening* unaknowledged potentials from the consensual format. Owing to the denials, repressions and projections involved, the *volitional* component is (angrily) displaced and estranged *into* the objectivized phenomenon as if it were acting with independent "disobedience" to the norm.

This doesn't mean the infant psyche has *no* mind, will or intelligence; but mind, will and intelligence are received through the patterning coordinates as *indirect* magnitudes at this stage, so that their "active" phases are engaged through thoroughly receptive forms of instrumentation. They're absorptive and imitative, conforming subliminally to the pressure of that *directly* active aspect of the consensual field summarizing the collective form of *will* in a 3rd density framework and conveying it through the elaboration of every subconscious and autonomic channel.

Exercise of the voluntary or *cerebrospinal* channel in the infant state has a distinctly *passive* cast; the "active" or voluntaristic element of the conscious presence (which is in fact irreducible and indispensable) is confined to the mode of "receptivity".

Will is equal to a *reflex* of the active, instrumental pattern describing the behavioral latitude of the bracketing *psyche*—or operative ideotype—of the "physical" dimension.

Thus it isn't that the *infant* is strictly describable as a bundle of primitive drives and vital-organic response patterns; rather, its voluntary side seems observably limited to such traits since its "active" phase hinges on prevailing organizational patterns *already* defining the allowable forms—or functional combinations—to be drawn from overall potentials coded through the mind-body centers as modes and field-alignments theoretically subject to the volitional dimension of the being.

From the outset, then, the infant psyche is behaviorally influenced through overall typology of the field to collapse the coordinates of perception upon an instrumental 3-space or cross-sectional "sheet" of allowable identity-patterns, congealing an opaque surface from an engulfing matrix of saturation-density.

In this way the infant is held in, and embraced by, the basic identity of the collective (parental) world-view with its accompanying functional implications, without fully succumbing to it by "personal appropriation" (that would require a more central and integrated value of Will than is available in the early stages). Instrumentally and as an "extroverting" faculty the infant-consciousness is quietly regulated, patterned and adjustively coordinated by summary fields composed of prevailing types, habits, beliefs and conditioned limits. Having as yet to completely identify with such typologies (and their correlative networks of field-organization, instrumental emphasis etc.) on a one-to-one basis, the infant psyche is at the same time able to straddle a "private" world of perceptions, properties and forms; such unsanctioned forms and fields, becoming progressively isolated from the processes of consensual validation or shared meaning, are proportionately neglected in their potential for coherence and organizational "grammar". They remain at the *rudimentary* level.

How We Become Magicians, Shamans, Sorcerers Or Insurance Salesman

This comparative "desuetude" or unobserved neglect is variable according to culture. Much of what we come to identify (through our psychological disciplines etc.) as dysfunctional stages of cognition experimentally moving in gradual adjustment with the "reality principle", are in fact signs of viable psychic organizations or alternative grammars of cognition merely kept at the half-formed stage, unable—owing to the prevailing pattern—to emerge into higher orders of consistency and instrumental integrity belonging to "consensus" reality.

There is, through all phases of development, a distinct focusing toward identification with the *functional*. Yet, what's "functional" possesses a greater latitude of interpretation than is generally conceded.

There are styles of "experimental" apprehension (involving distinctly mechanical learning) that may take place while the psyche is yet absorbed in phenomenal self-disclosure as an implicit, constitutive description rather than as a deliberate *masking* and inversion of that mode. Some of these are known to us by cultural interpretation as "magical" modes of childhood thinking. Such interpretations come to us with unstated judgments thickly clinging as distortive filters, prejudicing our perceptions before the fact against whatever merit may abide in an activity of mind which is, after all, *innate* to the degree that we find it uniformly in childhood development and independently in tribal cultures etc.

Through these forms of cognition, perfectly instrumental in themselves though poised midway in the primary phase where phenomena are basically *constitutive self-disclosures*, there's the persistent pressure toward tipping the balance in favor of manipulative or utilitarian identifications as a *sacrifice* of Ouroboric continuity rather than in supplementation of it. Such pressure is of course most pronounced in modern, Western patriarchal culture, so the scales are tipped most decisively in such context. Identification is progressively focused through the *drives* and *appetites*; the perceptual field and its unfolding phenomenology become extended representation (or "symbol") of the modes most intimately involved in such mechanical states. This is the basis for the Freudian "libidinization" of form in dream symbolism, surcharging every item as anthropic representative of some (appetitive) concavity or convexity, voluptuously everting one into the other. The tendency of the psyche toward the "Freudian" is a *function* of cultural description, then, not a datum of it.

At the modern extreme of this educative process, the absorptive self-disclosure of phenomena collapses on the *instrumental limits* descriptively "boxing" phenomena as a function of prehensility. Phenomenology doesn't *evaporate* as a psychic self-disclosure, but becomes deemphasized or subordinated as an apparent incident of organic measurement. Where the fleshly tissue of the limbs, the lips, the fingers comes to an abrupt end on the apparently empty air, there the evidence is accepted of a real gap or fateful disjunction of *being*, dividing the presence of the "percipient" from the psychic modeling of perception. The readiness of such acceptance represents a practical equation of identity between the self-reflective psyche, and the forms of biological instrumentation describing the cognitive field according to the most mechanically-fore-shortened agencies of stylistic measure (i.e. the prehensility of "thumb and forefinger", the span of the footstep or reach of the arm etc.). Owing to the tight lockin of this instrumental identity-equation, a functional *emptiness* installs itself; a protracted *hunger* is generated, that is only secondarily ascribable to organic need but which basically originates in an internal disparity aggravated through the *soul* itself.

L'Entre Néant, (Mon Armure)

In this way a significant value of *negation* is generated through the phenomenological field, efficiently incurred on the basis of instrumental identities; it softly surrounds impressions as a factor to be calculated into all subsequent "considerations". This term of "negation" (a particular conjugation of the essential *void-value* or Common Denominator of Being) interposes a practical key of perception whereby a kind of "objectivizing" distance or compositional abstraction may be accomplished. In order to become functionally familiar with the myriad modes of the phenomenal field so as to cultivate increased "reliance" on the active or voluntary side of the sensory-motor coordinates (i.e. to bridge the gap of satisfaction that inevitably opens between mouth and breast, etc.) learning takes the form of mechanical identification-patterns; such patterns necessarily *nullify* the immediate impression—formerly sufficient in itself—and instead proceed to *model* it across a synthetic arc of anticipation.

In order to understand this process and its significance, we must ask how it is we *perceive* something "simple" like a 3-dimensional block. It is of course taken for granted that this block, only three sides of which may actually be seen at any given time, possesses six equal faces forming a structure of length, width and depth. In order to *represent* this to ourselves as a simultaneous image, we may organize it as a perspectival transparency as with those drawings of a Necker cube. We therefore believe we "know" all sides as an expectant transposition of form, securing our knowledge of the figure; but the fluxing ocular inversion of the Necker cube should alert us already to the fact that a *complex psychic interpretation* is taking place wherever we model a dimensional object.

Does the object "actually" occur in the manner of the schematic transparency by which we represent it to ourselves? Obviously the *image* is an effect of our perspectival orientation, and the "angle" by which we "pick it up" makes of the object a stylistic convention from the beginning. Haven't Picasso and Gris et al. modernly shown us the alternate potential of an object provisionally *released* from the constraint of focal perspective and allowed to present an arbitrary cross-section of planes, fractionated angles and multiple perspectives (showing clearly that a "simple object" such as block, pitcher or guitar *has no fixed form* in Being whereby perspectival angle or orientation may be equated with truth, reality or reliable reification)?

If for example a single face of the cube displays the figure of a clown, the perception of "block" itself will first of all be one of myriad disconnected forms, individuated objects conjured whole and complete through varying angles taken by the infant-psyche *one isolated impression of which* will be that of the clown. If the infant likes the image of the clown and "wants it back" even when the cube is turned in such a way as literally to make it a "block" to present perception of the desired image, a learning process must take place which—in effect—efficiently *effaces* the immediate presentation of the figure. Its innately ideoform character as an intelligible whole must be unfolded in its fuller implication.

Thus *mechanical* rotations performed arbitrarily on the object reveal their *psychic* character as an emergent equation is made through the graduated perspectives. The present (arbitrary) angle at which the impression is given finds itself in a psychic suspension, *saturated* with the abstract potential of various other angles; that potential, once disclosed, clings like an aura to the impressional object effectively *negating* its previous preemptive claim on the value of identity. The force of identity suddenly flows across the sensory impression and gathers to it, through the permitting mode of *negation*, the abstract potential produced in the presentation of all alternative angles in which the cube was modeled while retaining identifiably *common* traits.

Memory And Imagination, Moderated By Will (The *Play*'s The *Thing*)

The retention and psychic "matching" of those unific or ideoform traits (i.e. color, shape, size, texture, odor, sensation) of course involves the process of memory. "Memory" however is not a new faculty arbitrarily rung in or introduced as an ad hoc means of assembling a larger picture. Memory is a *function* of the primary, ideoform character of perception. The abstract unity through which any given phenomenon tends to be disclosed, is a value innately *transcendent* to the infinite possible subdivisions or alternative syntheses that might be made through the constitutive coordinates of the identified object. Such an organizational, abstract unity may therefore be transferred *off* any incidental object-impression that occasioned it, precisely because it is a *transcendent* value (i.e. it is never limited as one-to-one identity equation with any concrete phenomenon. Thus the *phenomenon* is wholly characterized by and appears *as* such an immediate, unitive abstraction; but such abstraction is never similarly reducible to exhaustive identity with any given phenomenon).

This ability of abstract-unitive identities to exist in their own right, independent of the compound phenomena that may occasion them, translates functionally as a *persistence*. The persistence of an impression past its immediate, phenomenal disclosure is a function of its abstract unitive identity and takes the form of a general or *categorical* abstraction. It does not necessarily possess "recollected features" though such specifying forms and features may be abstractly evoked as well. In its basic value it abides as a persisting, undifferentiated potential having *specific identity* independent of features but abstractly associated with "defining characteristics".

In this way the variant phases of the block are "memorized"; the immediate perception of the block no longer gives the "whole" identity to that Psychic Presence through which it occurs, but becomes "partial" with respect to the memory-matrix in which it's now suspended. This has the return effect of "finitizing" the sense of identity belonging to percipient-consciousness (constantly taking its cues from the "modeling" of phenomenological disclosure).

The psyche accepts a deepening sense that its immediacy through the phenomenal field is limited, functionally restricted and therefore not "whole". It attaches increasingly greater importance to the synthetic modeling of the "block" which takes place through the abstract identity-matrix of *memory*; for such compound reconstitution of the object as a fully *conceptual entity* is made with respect to mechanical agency—"grasping", "manipulation" etc. performed by sensory-motor coordinates—the applied "measurements" of which efficiently *introduce* the value of negation (as limit, restriction and unfulfillment) in the first place.

The perspectival *perception* of the block is implicitly enhanced by a general—nonspecific—image possessing all the potential observed through its mechanical rotations. Thus it is an "object in its own right" (i.e. a thoroughly imaginary abstraction) existing through a 3-space of calculable relationships and *anticipatory* behavior.

The fact of its "imaginary" character doesn't *deflate* its predictability, but regularizes and enhances it—since imagination is first of all the constitution of a given, behavioral field through the defining terms of *perspective*. Imagination is a natural corollary of the fact that every phenomenological venue is *ideoform* from the beginning. Imagination is a *function* of the coordinates through which the patterns of cognition are generated.

"Idea" implies the abstractly rational, the coherent and uniform (even the "idea" of chaos is a rational, intelligible abstraction furnishing a coherent standard that may be uniformly applied to a class of phenomenon). Thus the synthetic unities of *imagination* made upon the immediate ideoform character of things present provisional "versions" or practical extensions, assumptions and implications re that ideal self-coherence and uniformity.

The behavioral field discloses mechanically predictable and repeatable patterns. It reveals consistencies, selective traits or properties that persist. It is subject to a certain degree of functional *certitude* or *confidence*. The *specific* degree of this certitude or confidence is a product of actual "rearing" and has deep implication with respect to the given, resultant psychology, the formation of the "personality". This in turn has direct bearing on the central theme of this essay re the prospect of distinctly "positive" and "negative" beings.

Babes Don't Live By Bred Alone

From the viewpoint of "scientifically acceptable" evidence implicitly taken from the *physical* perspective, we may note that research identifies (out of the gnomonic or triple-striate, vertical structure of the brain) the basal lobes of the *cerebellum* as the systems emphasized in early learning associated with the coordination of complex movements. Deprivation of contact or of stimulating motion, caress or care at this critical stage is verifiably related to poor adaptation in terms of emotional or physical development. This in turn is direct testimony to the—quite human or nonclinical—fact that values involved in rocking, touch, nurture and so forth comprise for the embryonic psyche an indispensable envelope of love to replace the cushioning amnion; they're the means by which a necessary *confidence* is instilled (laying the ground-floor on which the psychic edifice is raised) in terms of adaptive orientation, relational security, inquisitive heartiness etc.

There is then, in the earliest history of psychic development, an immediate interaction with respect to the emotional centers; their involvement is required even at those stages pragmatically identified with medullary and hindbrain operations. (Again we must identify the misleading *linearity* involved in developmental descriptions carried over, by such "human potentials" commentators as J. C. Pearce, from physically-fixated research kitchens [subsidized by grants from the consensus reality of Western culture]; the simplistic linear model adapts with corroborative ease to outdated *spiritual* principles and their descriptive implications similarly derived from the waning era of the patriarchate. The *scientific* evidence must here be corrected according to its own implications, in order to short circuit the otherwise self-perpetuating loop between secular and spiritual versions of the same patriarchal mold—cf. *What Is The Mother Current?* May '90 issue).

Physically, the values of pleasure and well-being may be identified with the anterior hypothalamus, the septal centers of the "emotional" or limbic system etc. These key sites experimentally respond to the relative *attention* or *deprivation* accorded faculties of the "lower" or vital centers (i.e. the basal brain or medullary lobes correlated with abdominal plexi through the extended spinal axis, in which are bioenergetically printed those vital patterns composing the psyche's inbuilt "desire-tracks", its drives toward exercising innate tendencies of order, perceptual and behavioral regulation). As would be expected, the development of "hand-eye coordination" isn't exclusively associated with subconscious centers and autonomic response patterns; research indicates that from the *substantia nigra* in the basal brain, the neurotransmitter dopamine stimulates the operation of the *caudate nucleus* beneath the cerebral folds of the *forebrain* which is likewise associated medically with coordination and the initiation of movement. Through evidence of this relationship the intimate connection between *coordinate* and *emotional* centers becomes more apparent, deeply significant to the cross-roads of development associated with early stages of nurture and weaning.

Deprivation of dopamine (linked to fewer neurons in the substantia nigra) is causally related to Parkinson's Syndrome; conversely, an *excess* of the same neurotransmitter is involved in schizophrenic symptoms. Schizophrenia bears the *emotional* symptomatology of fear and paranoia, anxiety, painful cognitions and contractile dissociated response-patterns. The common term "dopamine" shows the complex non-linear interaction and structural correlation of the systems.

Similarly, the structure of the *hypothalamus* in the midbrain implies the importance of developmental experience with respect to significant patterns of behavior related to vital life and its regulatory balance. The hypothalamus performs a key adjustive function in supervising master-gland control or hormone production of the pituitary; it serves to regulate the processes of eating and drinking, wake and sleep—in conjunction with the reticular formation of the *hindbrain*—temperature stabilization and myriad other metabolic requirements. The fact that the hypothalamus is neatly divided into pleasure-pain loci at its anterior and posterior lobes respectively, suggests the deep significance of early care with respect to positive or negative influence on general psychic organization, level of adjustment, integral harmony and creative enrichment.

We'll see in later installments how the primary integral harmony and love-continuity of *Being*, optimally descriptive of the mind/body whole and its world-patterns, is incorporated in an *inversion* of values by those negative learning situations conducted through extremes of functional deprivation, uncompensated stress etc. An understanding of this persistent *presence* (if operatively perverse incorporation) of the Love-value in the network of psychic adaptations, leads directly to an understanding of the nature, significance and even purpose of the spiritually Negative Beings for the overall Logoic pattern.

Imagine That: The Null-Category Comes Between US (*Unfrei* And *Sicherheit*; *Umgang* And *Seitenabweichung*; *Uberschau* And *Sicht*; *Ubersicht* And *Sinn*; *Uberflus* And *Sinnbild*; *Uberlegung* And *Sichtung*)

The primary "selfness" (the whole-value presence of Identity) through which cognition experiences the life-pattern, *is* the basic unity-of-being applied toward and informing every phenomenon. The tendency-to-coherence of an impression reveals the psychic nature of existence. At the same time, the abstract character of that unific value (behaving as the variable focus of superposed coordinates) carries with it the significant potential of *negation*, as when an "identity" is cognitively secured and drawn forward by *negating* alternative identities that might be made—and which potentially reside—upon or across its characteristics.

This same abstract-unitive selfness *of* being may be applied *to* being; in this way awareness may be denied the initial intimacy of its phenomenal identifications. This is what happens when an experimental identity-equation with instrumental limits, imposes a functional negation between the facultative "drive" and its object. The object is negated in the immediacy of its intimate *identity* (the proto-*samadhi* of infancy) and reconstituted as a *concept* possessing a certain "prehensile versatility"—i.e. it can now be "grasped" according to attributes that aren't immediately apparent but which are confidently anticipated through mnemonic synthesis and imaginative projection.

Thus the infant, looking for its vanished clown, can pick up the block and rotate it till the image delightfully reappears.

"Concept" is a variable abstraction which always surpasses the discrete presentation of any given object, while incorporating the object *ideally* in a pattern of affective prehensions (i.e. instrumental relationships surcharged with the psychic value through which the object was appropriated in the learning process). Therefore it depends on the function of memory and is inseparable from it.

"Memory" is in turn the negation of the *sheer* phenomenology of the object, in favor of an imaginatively enriched phenomenology containing operative potential, i.e. all the possible positions, relations and behaviors clinging as an undifferentiated-abstract "atmosphere" according to the defining coordinates as *psychically* synthesized.

The implicit versatility or elastic variability of the abstracted memory-pattern, indicates the inherent presence of the *imaginary* component; *imagination* represents experimental degrees of freedom within the terms of a defining (mnemonic) pattern, the "limits" of the particular abstraction.

The appearance of concept and memory therefore "permit" and underlie the appearance of language, i.e. the representative abstract of consensual communication. At the same time, our understanding of language in terms of the memory-function (i.e. as a conceptual abstraction surcharged with the imaginary variable) helps us identify the *reason* why researchers into brain/mind behavior find that memory and language are organized through *meaning* rather than as a mechanical operation of syntax and word order.

This *spiritual* description or "phenomenological metaphysic" given here, also supplies the *ontological* foundation for understanding why researchers have similarly discovered that learning isn't a matter of merely *recording*, as when it was supposed that a learned operation or response-pattern was coded as a simple, linear neurological track in specific labor-differentiated brain sites; that it is, rather, *acts* and their aims or outcomes which are represented in the "motor cortex", so that an adaptive *variability* of neurological patterning expressed through alternative movements and muscle-groups may be exhibited in the prospect of any particular action.

"Aims" and "outcomes" are *apprehensions*, anticipatory values surcharged with intent, purpose and imagination—i.e. they are *concepts* imbued with meaning, volitional import and the abstract-operative potential distilled as *memory*.

Thus the variable patterning of biochemical activity is a function of *idea*. Identification through the instruments of biomechanical patterning draws the value of *negation* forward, as the interpretive discrepancy between desire and its object. This intervening value of *negation* (upon which the temporally cancellating pattern of memory is abstractly stretched) diminishes *immediate* alignment of the force of identity with discrete phases of the perceived phenomenon; it suspends spontaneous identification through any present, constitutive (phenomenological) mode and *defers* identification to the *imaginary* field in which the given object becomes embedded owing to the self-cancelling power of negation. It is through the value of the *imaginary* that the object is now given as *bristling with prehensions*, i.e. its variable positions, states and functions, potentialities, interpretive magnitudes and abstract indices of meanings and intents.

Placing this element of *imagination* between the "sensory-motor" and "preoperational" period, the value of a *null* category (a purely imaginary potential) presents itself; the null category *secures* the implication of that dawning internal division between the whole-value of Identity belonging to percipient-consciousness, and its constitutive phenomenology.

The null category is a function of the *instrumental discrepancy* between the prehensive intents of Identity, and the identified object. The null category acts thereafter as *cancelling prefix* to every phenomenal modeling of "selfhood". Such a categorical Negative treats the phenomenon in the manner of the self-referring statement, i.e. as a proposition of "not-self". Not-self is therefore an oxymoron, although it comes as a practical matter to characterize the variably shifting boundary-line of "experience".

The status of "not-self" appearing through the unitive "selfness" or abstract identity of an object, imbues the phenomenal range with a *differential* power. This differential power is in general what "concept" contributes to the process of ideoform cognitions, i.e. the value of "selective preference" whereby qualities are sorted after the fact according to *interpretive affinity*.

Thus human psychology with its inventory of attached (but detachable and interchangeable) traits is born.

Owing to the null category which attaches—or potentially attaches—to object existence, the factor of awareness flowing over, around and *beyond* the constitutive objects of its field is differentiated by an absolute margin *from* those states; the transcendent aspect of awareness is left as an ambiguous indeterminacy, an empty presence. Yet it is clearly a *constant* term, a persisting and self-homogenous *referent* of the fluxing field of form. Its "persistent indeterminacy" seeks to *define* its persistence as *fixity*, and its indeterminacy as the sovereign *fluidity* or "freedom to determine" belonging to the variable adaptive power of its instrumental prehensions (the body, with its voluntary functions and appendages). Its desire to *secure* its identity through the abstract vagary of existence (in relation to "not-self" inventories in the phenomenal field) is then first of all enflamed by the *differentiation* that occurs through provisional identity with instrumental limits.

Seeking Transyl-dental Surfeit: Tepedly Biting Into The Heart Of Ego-Vladation, With A Seven-Fold Sanguine-Artery At Stake (*Seiben/burgen*, Or, *Seiben/gestirn*)

Differentiation is the principle of form; awareness necessarily seeks its own identity through *form*, since its desire takes its point of departure from the factor of differentiation. Thus it proposes to identify itself in the mode of object-existence, as a "self" having the same values and properties as the delimited forms of "not-self" in the phenomenal field. At the same time it exists as an abstract-indeterminate presence, and that value has to be calculated into the account. The "transcendent" component of whole-value awareness, then, becomes associatively identified with a nonspecific but finite, delimited-abstract "self". It becomes to itself an *ideal* object. It is the familiar "I" in the form of the ego, contrasted with the fluctuating field of "not-I". However, the persisting emptiness of this finitized "object" is even more excruciating than the vague undifferentiated emptiness of the subject-presence. Its sense of abstract self-containment creates a void, a hungry hole in Being that desires to be filled.

The same term of negation that nullified the "selfness" of the phenomenal field, interposes the reciprocally-invertible (or alternately cancelling) power of *selection* informing the enriched status of object-existence as mnemonic concept. Freed from rigid context in the perceptual field, such *abstracted* objects in the form of conceptualized memory-properties are accumulated over against the "observational constant"; they supply the potential traits that may be patterned as identity-constructs suitable to fill in qualifying predicates to that empty subject-"self".

In the immediacy of their *being* all such memory-patterns serve as constitutive occasions of the "selfness" of awareness, along with everything else; but by *content* they enlist the null category to deflect the value of identity toward self-division.

In this way the empty "I" differentially draws to itself, as terms of psychological preference, a formal profile of provisional characteristics or ideal attributes: "I am....what?" (i.e. "I am...firechief, hungry, running, a shortorder chef, unappreciated, a civil servant" etc.). Even the most rudimentary and thus object-specific of such identifications, i.e. that of the equation with the "body" and physical existence, is self-evidently *psychic* in nature when considering the metaphorical use to which every objective property may be put without explanatory preface; "sourness" for example is not just an experienced sensory quality without being at the same time a *value* capable of characterizing a whole range of strictly psychic unities such as *events* ("the meeting went sour"), *personalities* ("he had a sour disposition") or *states* ("it had a repellently sour atmosphere"). Thus even though such qualities may serve secondarily as predicate characterizations (i.e. "I am...the body") that very service identifies them first as *functions of consciousness* (i.e. the "self-being of existence is...incompressible, consolidated, a value of density" etc.). As primary functions of consciousness, their phenomenological qualities *occasion* the presence-to-itself of awareness; every apperception no matter how "unique" is a self-modeling mode of the common Referent.

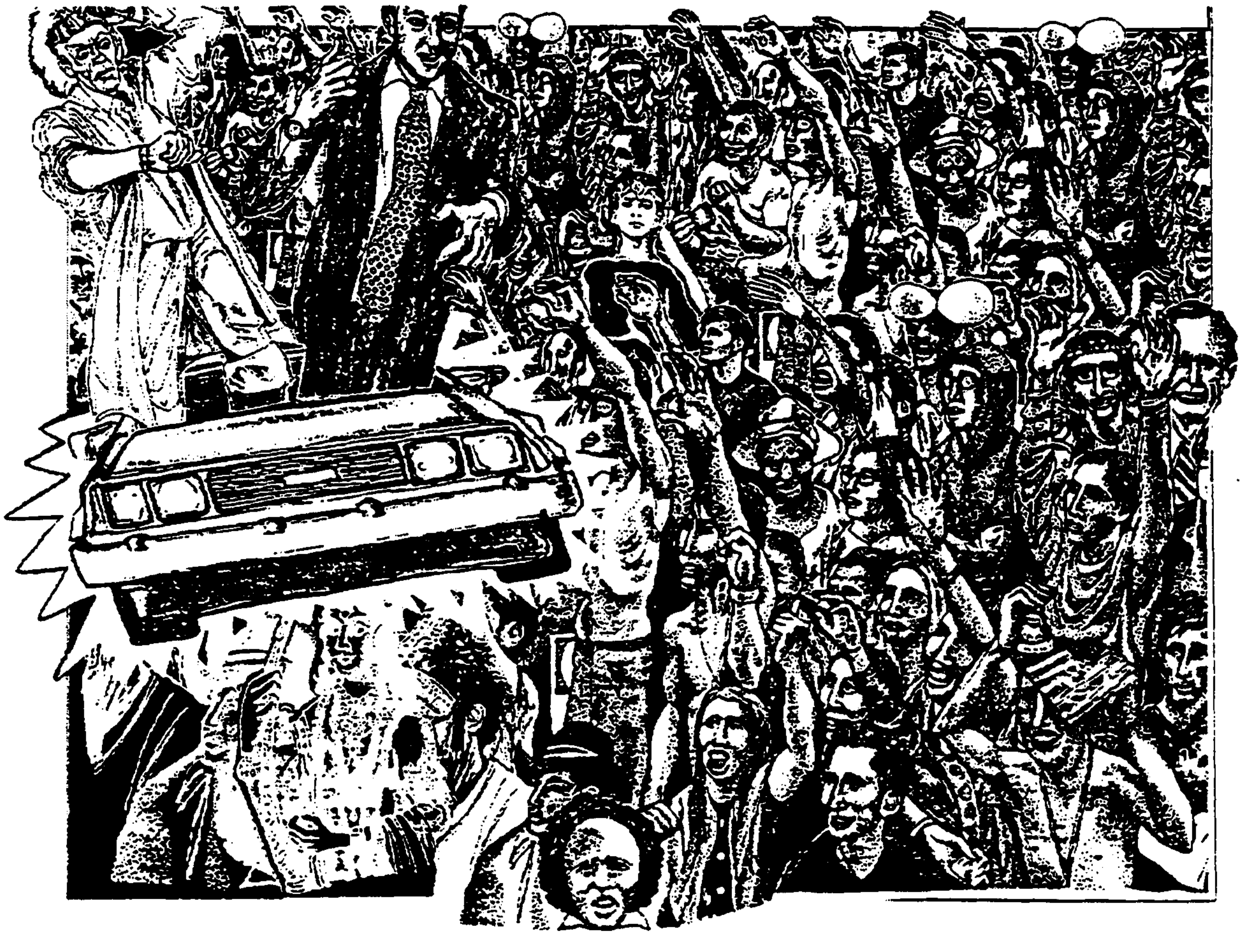
The latter value is practically lost however through deep linear divisions of enculturation leaning heavily toward the "patriarchal" left-brain, and academically sanctioned (in knee-jerk fashion) through clinical descriptions of the learning process which tacitly favor and reiteratively coax out the "materialization" of the body-world as the "real" framework of the ghostly-internal subject (i.e. through such "observations" re the stage of ambiguity during transitions from *primary process* to *body-image* or *axial differentiation* in which there's "still a confusion between lingering elements of a 'material' self, and a world yet inspirited with 'psyche' and 'intents'" etc.).

Thus the strict analytic division between the ghost-image of the "subject-self" and the assuring physical neutrality or "indifferent materiality" of the world is merely one experimental way of "resolving" the innate coinherence and identity between phenomenological disclosure, and the "selfness" of awareness which informs it and to which such disclosure refers. Yet it is a "way" that necessarily carries forward and *sanctifies* certain unresolved tensions.

The differentiated "self" takes to itself a *quasi*-objectivity through its inventory of identity-predicates; its abstract indeterminacy *as* the value of awareness is conserved, through the *emptiness* haunting every dry-ideal category. The impossible "perfection" of the category (banker, worthless, beloved, just, villainous) lies precisely in that provisional investment of the *whole* of identity in a delimited abstraction, a thetic *model*. The abstractness of the categorical model and the *wholeness* of the identity invested in it, chafe against the defining limitation of the term. *Nothing* ultimately fulfills it. All its "objective attributes" may be obtained in experience—i.e. an "actor" may get his Academy Awards and every role he ever wanted, as well as all the public praise possible, and still there is no equivalency *at all* between the whole value of identity infusing the empty category of self-description, and the "things" that would purport to prove or flesh out the abstraction. The abstraction remains empty; no "thing" fulfills it. There's ultimately only an ongoing testimony to the innate *shortcomings* involved in instrumental identity-equations authorizing *technical* (or object-specific) fulfillments.

Such testimony is the *condition* of the ego, thoroughly characterizing the psychological profile first formulated in the "masked" condition of 3rd density existence.

Since it's the "otherness" of existence (the ambiguous *null* category illusorily everting self-reference as the "not-self") which steals away the *definitive victory* ideally residing in the absolute coincidence between the "self" of awareness and its empty object-category, it is *from* the field of "other" that the ego-self seeks to *secure* the verifying denouement. It *requires* that "otherness" in its responsive, self-conscious form (the object-correlative of the responsive self-conscious being of the ego self) to furnish the "final" validation or closing correspondence that constitutionally slips *from* the self *as* the "otherness" of being. The "seeking of parental approval" for example, is one common or easily-identifiable instance of the more general project of *validation*, which is the real basis of ego-psychology (rather than the "id" or "superego", the will-to-power, etc.). "Validation" is the more accurate and complete characterization of the ego-project, since the ego doesn't always need or look for "approval"; indeed the *dis*approbation of "significant others" may be what it "requires" for its specific psychic structure, as objective confirmation or *validation* that (for example) its "worthlessness" thoroughly and infinitely characterizes it.



Why ONE's Awakening Tends To Be Rude (Though There's No Need, To *Tselem* On The Beauty Of It)

From the manifest continuity and phenomenal coinherence characteristic of self-conscious being in *4th* density (the *primary* point of departure of the ego-soul in the previous Logoic pattern), awareness "falls" into or wakes up *as* the progressively polarized and dichotomously insulated ego-psyche of 3rd density—the point-of-departure for the *present* Logoic pattern. Identification through instrumental limits (and the pain or disturbance associated with discrepancies that appear in the sense of "self" outlined along the contours of those limits) furnishes the efficient means by which the nucleated ego-image becomes the characteristic fixture of 3rd density.

The functional depth or mnemonic enrichment that has to take place in order to provide object-existence its operative compensations (i.e. the bare percept of "plate" as a joyful sufficiency-of-being, progressively dissolved before the prehensility that draws its contents closer to the mouth), at the same time serves to intensify the divisive impression forming around the "tenses". The temporalized "alloy" of the learning pattern abstracts the value of *memory* as a separately honored agent. It becomes the operative basis of the "independent" ego-self (i.e. that persisting self-image or identity-abstraction that can be detached from the immediacy of its instrumental prehensions and their objects so as to provisionally override, by an *imaginative* or synthetic continuity, the "break" in being manifested through that operative polarity).

This has medical parallel in the idea that the *hippocampus* of the limbic system linked to formation of long-term *memory-patterns* is, like the amygdala, identified as a site through which values of *pain* and *deprivation* are processed.

Thus there appears a "tear" in Being along a dotted line of intermittent discontinuity and discomfort. That tear shows ragged ridges between the forms of instrumental identity, and their conformable objects. The accent of this tear with its mismatched edges, serves to reinforce and deeply *secure* the differential commitment of whole-value identity; its unity is dedicated to a divisive contour.

In this way the required factor of Adversity is installed as a key feature of *3rd* density. Thus 3rd-density is justified as an addition to the levels of the "previous" Logoic pattern; its "masked" or selectively filtered, reduced-down character magnifies the values of "friction" and "tension" to a catalytic degree. Self-awareness is necessarily *intensified* along a particular line; significantly less in the way of instrumental parallelisms with the "wholeness" and "continuity" of Being may be taken for granted.

Awareness is *practically* amplified along the self-conscious contour of a basically fictive magnitude, i.e. ego-being.

We have seen how the value of the "imaginary" is a *basic* component of the instrumental pattern, so that the "fictive" character of ego isn't in itself a demerit. "Ego" operates as an expedient; through the extreme polarization and differential contrast created across the masked landscapes of 3rd density, the factor of ego operates a very intensified value of self-consciousness.

The acuteness of the divisions and discrepancies that accompany vital weaning in the learning stages of functional attachment, arouse a sharply defined self-sense awakening to a type of existential *concern*. The magnified modes of "survivalism", the "reproductive" stress that underscores existence through a medium screened from automatic caretakership, produce an aggravated self-sense of highly individual "inquisitiveness"; the early compulsions to "survive" furnish the *momentum* for an awakening intelligence or self-conscious acuity that flows around and beyond those first concerns on its innately transcendental stream, moving always toward forms of awareness (only fully polarized in an environment *screened* from direct/instrumental continuities with whole-being value) that optimize the *fact* of self-consciousness in itself, inquiring directly into the very nature and destiny of everything altogether.

This intensification of "Self"-inquiry to a potentially *transcendent* degree on the basis of sufficient initial momentum, is—as we've seen—*not* a marked characteristic of gratis birth through an unmasked sphere *instrumentally* optimized in congruence with whole-being unity and (intimately interconnected) void-permeability.

Motto Limned In Invisible *Lemon* On The Lintel Over The Door Of Third Density: Death Is Just Nature's Way Of Saying "Keep Moving"

Understood in this way, "ego" (even the acute ego-form characteristic of 3rd density) isn't basically an improper or delusionary mode predicating "status", judgmental contrast or categories of inferior/superior. "Ego", understood in context, is an *organizational function*. It's the expedient self-referent of instrumental order. It's the efficient, thematic catalyst for formulating the coordinate harmonies of the mind/body whole in the context of 3rd stage stylization; it gives the psychic values of those instrumental limits polarized into extreme, "3-d" relief.

Its "shortcomings" in terms of the grossly-physical functions with which it's identified, serve to "keep the edge" on being so that a *relaxation* of aggravated Inquiry into existence can't be long sustained. For 3rd-stage existence, the efficient terminus of identity in close congruence with functional limit makes all "projection" or imaginary prospect *beyond* such limit an opaque door, uniquely introducing a style of blunt "termination" collectively revered as Death. Ultimately then, as the psychic implication of such "limit", it is *death* which gives the ego its defining tension; it is death which maintains the restless stimulation to self-inquiry, and keeps up the pressure at the provisional "boundaries" of consciousness.

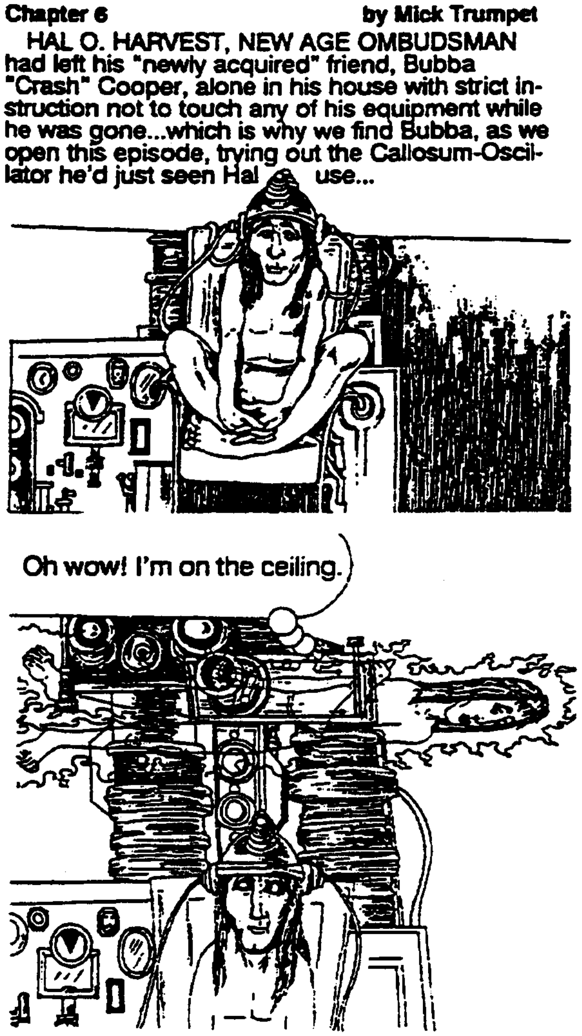
Ego operates as an organizational function, then, within the context of extreme polarization and a conceived *antinomy* of countercharged values. Thus in mediating the order and coordinate harmony of its multidimensional pattern, the expedient self-reference of ego represents a peculiar challenge; its singular work is that of formulating the implications of separatism, self-insularity and acute opposition on the ground of an encompassing holism and integral unity-of-being.

The only *real* question arises, then, as to how that formula is to be drawn up in every given case; will the implication in the face-off of those values promote service toward the smooth integration of a *socially* harmonious whole (the given unity of a "group" composed of such diversified and contrastive cells), emphasizing traits of cooperation and forbearance, justice, equity and balance? or will it suggest values of "social" order, regulation and control based on the furtive privatism available to such a—literalized—quantum of isolation as the self-encoiled ego wherein the inflations of subjectivity grow sovereign in their solipsism, and harmony is defined by the degree to which the field of "other" can be coerced into definitive subjugation to the deified *self*?

Over many turns of the wheel, the ego-soul strategically focused in 3rd-density framework is furnished the pressure-cooker conditions in which the faculties may be used on a creative thrust aimed at pushing *back* just the existential barriers of limit *formulated by* those faculties, in their restrictive identification. The limits of its instrumental identities become *virtues* to the ego-faculty, as it's drawn along the haunting curve of the questionmark-of-Being toward deeper forms of perception, functional integration and coördinate harmony. Existing on and through the very *ground* of the indivisible Whole, the ego is nonetheless operatively screened from direct cognition of such unity; from the fact of this *primary* internal division or apparent "antinomy" appearing across the holism and continuity of being, the ego works through *all* the tensions and motivating ambiguities embedded in the apparent "opposition" of integral complements.

For 3rd-stage ego, the creative coinherence of such polarized complementaries appears as incessant *alternation* through obligatory forms of one-at-a-time identity and delimiting focus. The psyche of 3rd-density continuously rotates on the counterchanges of those complementary charges, securing deeper integrities and finer forms of coherence through the available method of applying that (implicit and informing) unity-of-being toward the *synthesis* of contrastive terms.

To the dichotomized 3rd-stage ego, the underlying unity-of-being takes the form of *synthesis*; thus the innate presence of *creativity*, internally pushing the 3rd-stage psyche to higher modes of self-comprehension, exhibits a characteristically *dialectic* profile.


Chapter 6
by Mick Trumpet
HAL O. HARVEST, NEW AGE OMBUDSMAN had left his "newly acquired" friend, Bubba "Crash" Cooper, alone in his house with strict instruction not to touch any of his equipment while he was gone...which is why we find Bubba, as we open this episode, trying out the Callosum-Oscillator he'd just seen Hal use...
Oh wow! I'm on the ceiling.

By virtue of the spiraling, creative dialectic of 3rd density awareness the indivisible unity-of-being is approached and progressively approximated as an asymptote; all of this is simply due to the fact that the point-of-departure of the ego-psyche at this stage, is an instrumentally presumed *dualism*. Through this filtrate, highly stylized mode, the multidimensional mind-body pattern takes on very defined and specialized forms of integration.

By permission of a variable ratio of harmony and interaction amongst mind-body centers and their current processes, the psyche at this level accomplishes unique blends of creative instrumentality. The fine eye of a painter, the trigger-reflexes of an athlete, the deep-emotional chords of a musician all serve over the course of the Wheel's turning to "tighten the focus", enhance the awareness (through the preliminary practice of "specialized interest") and—inevitably—to draw the spark of self-conscious kindling along the updraft of its creative aspirations toward the common point where all considerations meet: on the very, Interrogative ground of that consciousness itself.

For finally (and at last, ideally) all the magic and cumulative accomplishment in the creative intensification or integral upgrading of the ego pattern in 3rd-density context, betrays the emptiness or "non-finality" of its self-defining object. The most celestial rendering of the Gates of Heaven by the greatest artist imaginable, has only succeeded in producing the provocative outline of a *potential*; it has given the Soul another unfulfilled image of itself, so that all the ratification or reward that might devolve upon the subject *as artist* has, in the meantime, been undercut and brought to nothing *in advance* through the revelatory inroads made along creative lines-of-inquiry in the very *content* of his work. The *content* precipitated by creative self-investigation of the psyche ultimately shows up the emptiness of the form through which it was pursued, i.e. the *object of ego-validation.*

Ego Intent, And Spiritual Intent: Meeting The Soul's In-tent Revival With A *Four*-square *Samekh*

From such an *ideal* point forward, the ego-self is naturally confronted with the prospect of placing the balance of the Being along another axis altogether; implicitly, then, it confronts the prospect of *transference* to another *stage* of consciousness (such a stage necessarily corresponding to another and higher *density* of existence). It becomes self-evident that no further advance along the dialectic continuum of creative inquiry in the standard ego-context will serve. Some value of *real* discontinuity suggests itself. The ego-soul stands implicitly at the crossroads juncture presenting a *higher-order* antinomy—i.e. the dawning alternative between fundamental modes of being based either on the value of Ego-intent, or the informing ideal of *Spiritual* intent.

This alternative involves a tacit *substitution of aims*, having real revolutionary implication. For all *ego-aims* (including conventional "religious" motives that serve the same formula) share a common element that identifies them uniformly as belonging to one, invariant project: regardless whether the "ego" seeks the identity of saint or sinner, beloved or despised, billionaire or pauper, the underlying intent of all ego-activated "doing" is that of *validation.* The ego intends, through whatever "medium" or incidental ideal, to resolve into definitive *coincidence* with itself, so that it is in effect self-substantiated. The unsupported emptiness of the ego-being proposes to receive the infinite support of its own personally-valued terms, regardless the obvious contingency and conditionality of *any* such term. In order for such definitive *resolution* of the being to be made, the polar terms of the ego *necessitating* such "resolution" in the first place must be aligned like mutually reflective mirrors. It is the (internally subdividing) polarization process belonging to the self-reflective faculty of ego-consciousness, which has produced the disparate terms of the equation in the first place, i.e. "self" and "other"; thus the resolution of "perfect coincidence" and self-consistency-of-being implicitly proposed through the ego-project, requires the smoothly reflective conformance of the refractory value of "other" to an infinite degree.

A 3rd-stage psyche of a given threshold value of creative integration is sufficiently "unified" around a particular quality, no matter how conditional in itself, as to be able to identify the deep futility of the ego proposition. There is no denouement to the project of ego-intent.

Let's say, for example, that a philosopher such as "J. Paul Sartre" illustrates the integral achievement of this threshold potential for *insight*; thus he's able to make the declaration re the "utter futility of the 'human project'", having in this case however confused a psychological pronouncement for an *ontological impasse*. His "ontological" description is in fact no such thing; he's very studiously outlined a closely observed *dialectic of ego-psychology*, so that his celebrated "pessimistic" conclusions are pessimistic on behalf of the *ego* only! (thus far...but as yet no farther, for the French team).

The rising standard of Spiritual intent, however, presents another prospect altogether. Wherever the juncture is met at which *this* standard presents itself as an authentic alternative, the soul may truly place itself at the disposal of a completely different Principle. Transferring to the basis of authentic Spiritual-intent, the ego doesn't evaporate, burn up in the Spiritual Sun or fade like a mirage. Rather, the ego procedurally places itself upon another Footing, where, by virtue of the integral harmony and functionally unified value-of-being already achieved at a threshold level, it renounces the futility of "self-substantiation" in favor of the magnified apparency of Whole-being Value *in fact* informing the patterns through which the "ego" is reflected. It orients itself according to a completely different set of considerations. Under aegis of Spiritual intent, the aim of "ego" (as organizational function) is that of aligning all forces, faculties, instruments and acts in congruence with Unitive Void-Being, so as to serve unlimited awakening into Identity with that Value.

Correctly grasped, "spiritual" intent is not just another subhead in the cataloguing of ego-intent. Spiritual intent is a distinctly different subject. There is *only* ego-intent, *or* Spiritual intent. Spiritual intent in its viable form doesn't belong to the same plane of values as, for example, the idea of "God" which Castaneda's Don Juan correctly proclaimed to be just another item on the table of the "tonal's" inventory, along with the napkins and fork. Spiritual value is the only category which can be *itemized* along with the others and yet not belong in the same group. As an "aim" or "object", Spiritual intent is ultimately the only proposition that serves to *belie* the delimiting objectivity embodied in the very *notion* of "goal".

For it is spiritual intent alone, *understood correctly only at the moment of soul-ripeness*, which represents the revolutionary prospect of placing the "ego" upon an entirely different basis, orienting its function about a Principle which to be realized charges exactly the ego's coinage for the service, turning its contour inside-out so as to empty it of both *its* ordinary principle, and its usual "interest".

The intent of "Spirituality" can do this because, although it appears as a subject amongst subjects, it's the only one which *when realized* is inclusive of while surpassing them all; "spirituality" is a matter from which *nothing* is ultimately excluded, not physiology or philosophy, law or medicine, life or death. It isn't another item amongst them, but the Common Denominator into which they all go evenly in the end. Thus the *realized value* of Spirituality is, uniquely, the ground of *resolution* where all problematic postulates come to heel (i.e. "heal").

Hangin' In There, Man...How Ego Rides The Bucking *Brahma* Verily Where Its *At, Man*

As might be expected of so long-suffering a postulate, the standard orientation of ego doesn't give up the ghost as soon as attention authentically turns toward the prospect of *Spiritual* intent (however that is practically conceived in any given case). With a fateful resolve the ego makes its leap, entering a twilight path the destiny of which winds over the Midnight horizon across a shadow territory, wholly unlike the well-lit roads of the ego's own passage. To endure the innate uncertainty of the situation, ego draws on the threadbare comfort of the "familiar". There is therefore a great deal of actual overlap in making the Transition. In practice there is no clean break between orientations. The features of ego-intent persist well into progressively unfamiliar territory; what's in fact discovered is that the very *ground* of spiritual value may be reached, the *environment* supportive of a whole new orientation claimed...and "ego" in its persisting, non-transformed patterns may *still* be much in evidence! This indeed is a fact of "spiritual practice" which isn't so well known as it ought to be.

Why is that? Let's review our definition of "ego". We've seen that it isn't a *status* but an *organizational* function. As such a function, ego isn't an "entity" or definable center located in a particular lobe or organ. *3rd* density ego is a cultured configuration of systems and centers; to hold it in place as an artifice of "reflective triangulation", a specific range in the ratios and defining harmonies of the mind-body systems is secured by coordinate "lockin" (i.e. the fixity of the *kundalini-nucleus* patterning the multidimensional interaction of current-processes). In order that it *stand free* above the threshold divide of Whole-being Awareness as a *volitional preference*, however, all that's required is (1) its conservation as a pattern of the "soul-record" (a given condition of the enduring medium of that record, requiring no special act or attention); and (2) the *intentional commitment* of Identity technically intensified to a formal parity with the integral void-continuity of Being—which in itself can simply be the mechanical consequence of mind-body realignment in *orientation* toward spiritual values.

If, in reading the above, the reader infers from this that "ego" doesn't automatically vanish as viable candidate for identity-investment after the "fixed" stage is surpassed at which it's technically coded, the reader has read correctly. If the reader also recognizes that this contradicts conventional wisdom re the *automatic* dethronement of "ego" as central value upon achieving the unmasked stage where its illusory character is exposed, the reader has followed with high "comprehension" marks on his spiritual SAT scores ("Sat" as in the Sanskrit *Being* rather than "Scholastic Aptitude Test", you know). This should help account for the curious fact that there can be negative "spiritual" beings (in the case of such beings there is no true transference in orientation to "Spiritual intent"; nonetheless magnitudes of "spiritualized" void-value are *technically* available to the mind/body system of sufficient threshold harmony, regardless the continuity of its orientation—simply as a function of the "free variable"); similarly, it can help explain the demonstrable (but conventionally "unallowable") fact that those technically polarized to the Positive—in orientation toward the value of Spiritual Intent—may seem quite able to "hang on" to the formally antiquated ego identity as a quixotic after-image, a furtive but sometimes-visible holdover.

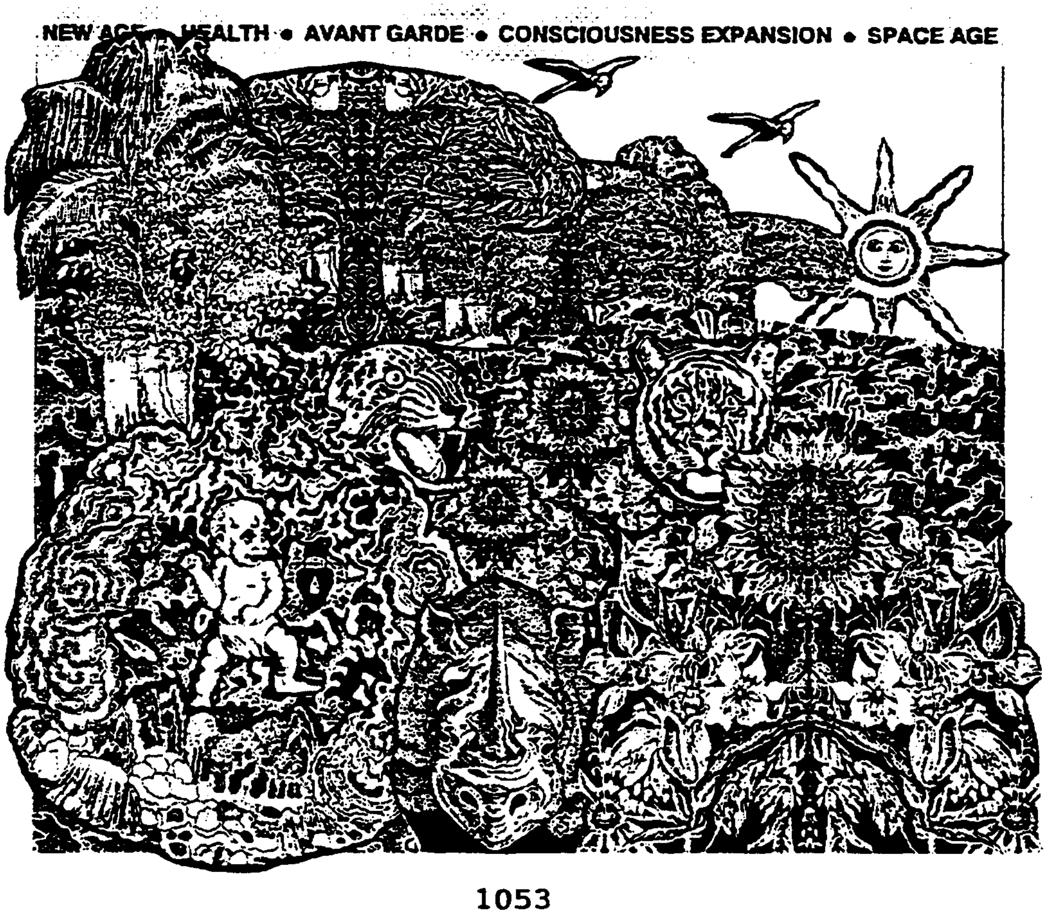
How can this be? If we've seen thus far that "ego" is first-of-all an *organizational function*, it must be tacitly recognized that its existence is more formidable than that of a mere *excrescence*, i.e. something dispensable once its "fallacy" is identified. The prominent, high-profile identity function of 3rd-density ego, once permitted in the "revised articles" of the Logoic constitution makes a legitimate entry into the sum of real constituents that, due to their very *existence* through the validating force of Spirit-being must thereafter be taken into account, can't be arbitrarily expunged—and about which something must ultimately *be done*.

If for example ego should find itself "displaced" (i.e. shifted to a cognitive context in which its authenticity as central *referent* of experience is critically challenged), it still persists as an impression imbued with the Legitimacy of its basic *function*. It will not disappear. It doesn't just "dissolve in the face of God". It doesn't "get lost" (how many times have we heard someone proclaim "I've lost the ego"!)

Rather it displays an *operative continuity*, without however being automatically aligned with a proper object. Its relative orientation to the Value (i.e. "Spiritual intent") commensurate with that Ground, depends on the practice by which it was brought there. In any case, there is nothing automatic about its fit integration to that Value. The *intensification of awareness* naturally accompanying the magnified context, flows through everything alike including the ego-function. The requirement remains; something *must be done* with that function, under conditions of that intensification. Otherwise it could just as easily assume such "suffusion" as mandate for its own Expansionism according to persistent habit, the Way seemingly cleared through loss of its "opaque" quality in the rebalanced context.

All of this, if there is failure to recognize "ego" as a *volitional* consequence.

Traditional interpretation ends discussion of "ego" with its identification as an *illusion*. Like a mirage then, it should disappear upon approach. It's for this reason that initiated "dissatisfaction" must be expressed toward the traditional account of "ego". Ego doesn't quaver on the air like a passively-received impression, an hallucinatory image. "Ego" is the specific organizational function that accounts for the disposition of *will* in 3rd-density context. What's established by will, must be resolved through will. Therefore the disposition of "ego" is never automatic. "Ego" must *do work*, in order to be integrated satisfactorily into any context according to *intent*. Therefore it must do *work* if it would be compatible with the Whole-being Value to which it's been introduced. It must engage a proper *volitional mode* so as to reorient its function about another principle, if it would phase into *congruence* and *harmony-of-identity* with the Value that subtends it. The work it must do, is always categorically the same. It must work *on behalf* of the Whole. It cannot just "proclaim" it. It must *do* it. The "ego" is the Doer. The Doer must *do*, in order for its Being to be realized in the dimension where it dwells.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